

## Addin Cognitive Psychology as the Personality Development among Children in the Novel *Budak California*

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### Abstract

This paper was written to analyze children's character in a novel by using the *Addin Cognitive Psychological* framework. Research was done on an award-winning novel from *Hadiah Sastera Perdana Malaysia* (HSPM) in 2018, Novel *Budak California* which was authored by Mass Ruhaiza Ali. This novel was analyzed by using a cognitive psychological approach to ensure the characters played in the novel would be able to nurture the readers with good characters and praiseworthy qualities. This is because the characters established in a novel can be made as an indication to evaluate the good or bad behaviors, actions and speeches that may contribute some moral effects to the readers' character formation. Thus, children's book resources must be filtered properly as so the generations to come can be nurtured with full of wisdom and parted from inappropriateness learned through reading. Hence, the employment of *Addin Cognitive Psychological* framework propounded by Othman Muhamed (2017) that underpins the correlation between cognitive thinking, *qalb*, *aqal* and *nafs* would be able to ascertain the character in a writing suitable or serves the benefits to the target readers. This approach also is agreeable to analyze every individual character by elucidating further on how certain actions and behaviors are formed. Therefore, the research finding has affirmed that the main character of this novel was established properly as a child and that would be an exemplary figure to all the readers.

**Keywords:** Addin Cognitive Psychology, Aqal, Children, Qalb, Nafs

### Introduction

Children's personality ought to be nurtured through the significant influences to the Islamic ethics (*akhlaq*), creed (*Aqeedah*) and way of life (Shariah). This is because the question of characters and characterization must be in line with the teaching of Al-Quran and Hadith Tahir & Mohamed (2020). *Akhlaq* pertains the intellectual wisdom coined with the praiseworthy demonstrations inspired by the master of role model (*qudwah hasanah*), Prophet Muhammad saw. Ulwan (2000)

Hence, there is a great importance to imbue children's education with religious elements as so they are not afflicted spiritually, intellectually and morally by the foreign worldview that would taint their pure disposition (*fitrah*). It is not quite absolute to claim that the current reality seen in our community is the by-product of their childhood upbringing, but it is somehow agreeable that childhood experience does contribute to the future of an individual Jaafar (2016).

Therefore, such constant efforts must be initiated to shield our children from moral destruction during the nurturing process undertaken. This is due to the fact that their vulnerability to be easily influenced for their incapability of rationalizing things upright in any complex situations makes them fragile to afford such a good decision on their own Abdullah (2007). Every aspect relating to children must be paid with a meticulous attention especially on their reading materials that can potentially become a good educational mechanism for children's thinking, moral and linguistic Kharudin (2018).

Generally, children aged from 9 to 12 have already acquired reading skill and thus, there is a possibility for them to change preference to other kind of reading materials such as novel to upgrade the verbal folklores they used to listen (Rohayati Junaidi, Tengku Intan Marlina Tengku Mohd Ali & Madiawati Mamat, 2018). Sensible enough to assert that a writing authored by a Muslim writer with the character and characterization based on the Muslim-Malay attributes and Muslim-Malay targeted readers ought to be evaluated by using a framework engendered from Islam Tahir & Mohamed (2020).

Therefore, *Addin* Cognitive Psychological approach sourced from Islam was used to evaluate the development of character of the child character in the novel *Budak California*. This award-winning novel was analyzed to prove that this work is suitable to be adapted by children in reality.

### Literature Review

Recently, the issue of personality and student discipline has become the main problem that needs to be overcome. According to Jalal et. al. (2016), the issue of students began to be involved in cases discipline is very worrying because if there are no solution then most likely personality issues will continue among the students. The personality issues become a challenging for the school and the role of the guidance teacher and counselling is getting more complicated. Therefore, this study focuses on the impact and output of guidance and counselling programs in developing the personality among 163 randomly selected students as a sample. The result showed personality development programs have had an impact which is positive for the student's character. Efforts to implement the guidance and counselling unit personality development program has a positive impact on student's character.

A similar study was also conducted by Musa et. al. (2022) but, the study is seen through different aspects. This study also focusses about the impact of the program that has important role to develop personality among students. According to them, programs in schools, especially learning outside the classroom, play a role in shaping the personality of students by emphasizing the values of good personality. One of the program is Excellent Student Personality Program (SUMUR) has been introduced by the MOE to all Ministry schools with the aim of producing holistic students. The SUMUR's goal is to form a personality that

can be achieved, especially curbing the problems of teenagers that occur today. The SUMUR program was found to be very suitable to be applied among high school students who are made up of various religious, cultural and racial backgrounds. The evaluation that contains elements of emotional intelligence, involvement and resilience aims to form a personality in terms of religious lifestyle, self-appearance, manners and self-identity in SUMUR is in line with the application of spirituality as announced in the National Education Philosophy.

Next, Ismail et. al. (2016) view that parents have an important role to educate their children to develop excellent personality. Usually, the parents have an authority to educate their children. So that, family environment factors play an important role in influencing children's behaviour and personality. The way parents educate their children perfectly not only affects the emotional development of the children, but also affects the personality of the children themselves. Among the methods used by parents are authoritarian, permissive and authoritative. This study was conducted at Sekolah Menengah Pulau Sebang, Alor Gajah, Melaka. A total of 150 respondents were randomly selected as a sample. The result showed the parents who practice authoritarian education methods have had a negative impact on children. This is because the effect of an authoritarian style on children is seen from a long-term perspective, it is possible that children become passive, have low self-concept, weak in communication, do not feel the joy of being happy with family, are not friendly and moody. While, the parents who practice a permissive parenting style refers to parents who are kind to their children and responsible but have weaknesses in control and result in children who are too dependent and spoiled and have high demands and impulsiveness. And, the authoritative parenting style shows that children are free to do something but still under the control and supervision of their parents.

Daud et al. (2020) said the education is a main core to develop personality among students. The perfect learning will be produce person that have a highest moral and good personality. Based on that study, many factors are an influence to develop personality of student based on social surrounding such as parents, peers, school and teachers, mass media, and society surrounding. According to them, the moral values is the basis for forming a noble personality among students.

Kiflee@Dzulkifli et.al. (2020), also agree with Daud et. al. (2020), that moral in education is an important to develop personality among students. According to Kiflee@Dzulkifli et.al. (2020), the implementation of value in 21st century education is crucial to developing sustainable students' personality in various aspects as outlined in the National Education Philosophy (FPK). This study focuses on student's in rural school in Sabah. The result show that there is a strong positive relationship between the development of value approach in 21st century education and the forming of the student' personality in rural school in Sabah. This study has proven that the implement of values in 21st century education to develop personality among rural students in Sabah has a positive influence and relationship. So that, the result of this study can contribute towards empowering the national education system.

Other than that, Suhid & Abah (2021) also agree that proper education for children is an important to form and build their personality. Based on the result, they refer to al-Ghazali as a method to form the children morality such as cultivating good and positive habits, strengthening intellectual ability and physical strength, peer selection, rewards and fines,

good words, and sowing *mahmudah's* character. So that, Islam attaches great importance to children's early education to in still moral values.

Based on past research shows that the developing of children's personality is very important. Therefore, there is a gap of studies that lead to this study related to the develop personality among children's based on creative works such as novel.

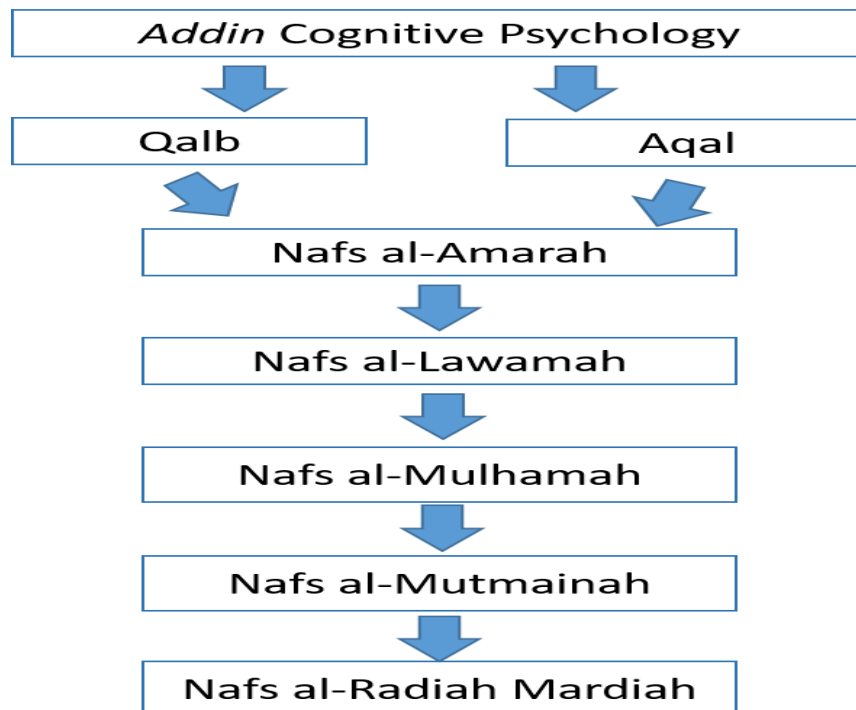
### Methodology

This study using a library method and analysis data based on novel *Budak California*. This study also using a *Addin Cognitive Psychological* as a theory and framework.

#### *Addin Cognitive Psychological Framework*

Subsequently, cognitive thinking is a unification that combines all form of elements that have been learned. Cognitive thinking is also an ability to receive in a fine and parallel manner with the want towards having the independent well-being Mohamed (2017). The state of balance as the verdict of cognitive thinking rationalization is achieved through the symbiosis of functions between *Qalb* and *Aqal* which later galvanizes the *Nafs* to an ascending course. The ascending pace for the *Nafs* is hugely dependent on the ability of an individual to achieve the independency towards self-well-being.

It is the flow of the *Qalb* that affects the cognitive thinking which is focused on the acceptance, shift or rejection towards a particular process with the interplay of emotion. *Qalb* will move the heart, intellectuality, sensible emotion and the sense of perfection (*ehsan*). *Aqal* on the other hand is a knowledge granted by Allah swt that is infinity in quality to evaluate and balance the rational thinking. Whereas, *Nafs* possesses particular stages in Al-Quran which are *Nafs al-Amarah* in *Surah Yusoff*, verse 12; second, *Nafs Al-Lawamah* in *Surah Qiyamah*, verse 75; third, *Nafs al-Mulhamah* in *Surah Al-Syams*, verse 91; forth, *Nafs al-Mutmainah* in *Surah al-Fajr* verse 89 and fifth, *Nafs al-Radiyah Mardiah* in *Surah al-Fajr*, verse 89 Mohamed (2017).



### Findings and Discussion

Through this research on the Novel *Budak California*, there will be an explanation on cognitive thinking, the flow between *Qalb* with *Aqal*. Whereas, the stages of *Nafs* will only be detailed at the level of *Nafs al-Amarah*, *Nafs al-Lawamah* and *Nafs al-Mulhamah* due to the lack of examples. In this research, it was analyzed that the good demonstration of the child character named as Hanum has encountered an inner-self conflict when she got transferred to Malaysia for her father is no longer working in California. This can be observed through this excerpt:

“My mounting hopes begin to crumble up. Felt that my dream to enjoy the cheery moments in the new school has vanished. My guess was wrong at all. My thought of attending school back in my home land would be more blissful and easier to befriend with. Unfortunately, things happened the other way around instead. Ali (2017)

This conflict has moved the cognitive thinking of the character Hanum who feels so unease being at the new place due to her classmates’ cold treatment towards her. The urgency of the cognitive thinking is later being balanced through the *Qalb-Aqal* relation. *Qalb* flow in character Hanum encourages her to be in perseverance in encountering issues with her friends. This can be depicted through this excerpt:

“I am not supposed to cry for the second day of my school. I am no longer a kid. I am not afraid being at school” Ali (2017).

This reveals the *Qalb flow* by the character Hanum has catalyzed herself to address her vulnerability from crying. On the other hand, *Aqal* flow is functioning to monitor the character Hanum’s cognitive thinking through the knowledge rationalization to understand

the context of the situation happened. The integrated knowledge in the *Aqal* flow has moved the character Hanum to be a positive person. This quality can be seen in this excerpt,

“Maybe this Ustazah Aisyah’s way in teaching. I suppose the knowledge I gain is far better than seeking for attention from Ustazah Aisyah and other teachers” Ali (2017).

Succinctly, the *Aql* flow in the character Hanum has denied her cognitive thinking which initially felt unease to be in the new environment of her school. Moreover, both *Qalb* flow and *Aqal* flow in the character Hanum have directed the cognitive thinking towards the Nafs ascending move. It was analyzed that the character Hanum has expressed her anger to her classmates. This can be proved in the excerpt as follow:

“None of the persuasions from either from Qistina or Zalifah has succeeded to change my stand. They really hope I would be back participating again in the nasyeed group. I wouldn’t change my mind. I insist to leave the group” Ali (2017).

This portrays that Hanum’s cognitive thinking is inclined towards the Nafs al-Amarah by dismissing herself from the nasyeed group. However, Nafs al-Amarah in the character Hanum is easily being addressed. This has paved a way for the strength from Nafs al-Lawwamah to take control and dominate against the Nafs al-Amarah by bringing on the character Hanum to a personality that is nobler and praiseworthy. This excerpt demonstrates the shift to the Nafs al-Lawwamah;

“In the end, I decided to forgive Qistina. I did it to secure my friendship with Zalifah, Amirah, Nabilah and others in class 5 Efektif” Ali (2017).

It clearly exhibits the character Hanu is capable to positively transform her character by which her cognitive thinking possessed by anger was finally be addressed into forgiving her friends. Later, character Hanum was found to be able to move her cognitive thinking to a greater state, Nafs al-Mulhamah. This state liberates a person from confusions about himself or herself. Individuals at this station are capable of taking control of themselves to ascend higher towards the sense of perfection and nearness to the Creator. This is well – written as follow:

“I was scolded and insinuated by Ustazah Aisyah due to my antics. All of my classmates did witness it. And I almost lost my motivation to study in the class as I felt so belittled at that time. However, my pains were healed. Allah has guided me to be steadfast and determined as a student.” Ali (2017).

Through this excerpt, we can see that the character Hanum has achieved Nafs al-Mulhamah as she was capable of freeing herself from confusion of thinking and be able to demonstrate a higher refinement of character bring herself closer to Allah swt.



## Conclusion

The analysis of *Budak California* through the Addin Cognitive Psychological framework has revealed several significant findings in relation to the development of children's personality. Firstly, the character of Hanum clearly exhibits the progression of cognitive thinking influenced by the interaction between **Qalb (spiritual conscience)** and **Aqal (rational intellect)**, which eventually refines her **Nafs (inner self)** towards a higher state of self-awareness and emotional maturity. This progression is observed through key transitions from *Nafs al-Amarah* (instinctual self) to *Nafs al-Lawwamah* (self-reproaching self) and finally to *Nafs al-Mulhamah* (inspired self). These transitions are articulated through Hanum's internal struggles, her efforts to overcome anger, and her ability to forgive and remain steadfast in the face of social rejection. Secondly, the novel successfully embodies Islamic educational values by demonstrating how moral reasoning and emotional resilience are cultivated through religious principles. This is shown through Hanum's ability to use her *Aqal* and *Qalb* to control negative impulses and align her actions with ethical teachings. Therefore, this novel offers a positive and instructive portrayal of a child character, making it a valuable resource for shaping young readers' character in line with Islamic moral values. In light of these findings, it is recommended that **children's literature, particularly those written by Muslim authors**, be evaluated using Islamic-based psychological frameworks such as Addin Cognitive Psychology to ensure their alignment with religious and moral teachings. Educators and parents should also prioritize reading materials that nurture emotional intelligence and spiritual resilience. Further research can explore the application of this framework to other genres or age groups to assess its broader impact on character education.

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