

## PERSONALITY FACTORS AND SECOND LANGUAGE ACQUISITION: AN ISLAMIC VIEWPOINT

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### ABSTRACT

“Are those who know equal with those who know not? But only men of understanding will learn” [Surah Al-Zumar: 9] (The Holy Qur’an: Text and Translation, 1994). In this verse, it is stated that each individual is different in which these differences are driven by the individual personality factors. Islam stresses that individual personality factors play an important role in both success and failure of acquiring knowledge and people with knowledge are superior to those without it. If the individual personality factors have its influence on the acquisition of knowledge, would the aspect of second language acquisition be affected by the individual personality factors? This paper is an attempt to look at individual personality factors as the importance variables in the second language acquisition from a theoretical approach. To accomplish the goals of this paper, the definition of the concepts and the importance of each personality factor such as motivation, attitude, acculturation, self-esteem, sociability, risk-taking and perseverance which lead to greater proficiency in the second language acquisition are discussed in a brief but broad overview. Generally, this paper aims at drawing attention to the role of individual personality factors in a second language acquisition process from an Islamic point of view. It is hoped that with such knowledge, language teachers could promote and allow the development of learners’ personalities, and at the same time, are able to take possible actions in cases when special guidance and help are required.

Keywords: Personality factors, Second language acquisition, Target language.

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### Introduction

What is the best way to learn a second language? When we ask those who are not in the business of language teaching, we will naturally get a variety of answers which will mainly be based on the social and cognitive consideration of language learning. We tend to neglect one of the most fundamental side of human behaviors that is the affective domain of second language acquisition (hereafter SLA): the personality factors. Personality factors are universally acknowledged by researchers in the second language learning to play an important role in SLA, but those factors, with a rather wide range, need to be looked into one by one as to determine how relevant each one is to SLA.

There are several reasons for the language teachers to put personality factors into consideration when teaching a second language (hereafter L2). One of the reasons is that when learning a L2, a learner’s personality and emotions are fully involved. Even though there are many other factors that may influence the success of language learning, personality factor is an internal factor that should not be neglected as the ignorance of the relationship between personality factors and language learning will bring about negative influence on teaching and learning effect. This is supported by Shahila and Meenakshi (2012) in relation to their research, who claimed that learners bring to the classroom their affective states which influence the way they acquire a L2 and not just their cognitive abilities. According to Murray and Mount (1996), the extent of an individual’s ability to achieve information depends on his/her individual personality. Similarly, Montero et al. (2014) expressed that the individual learner’s differences can mainly influence the outcomes in the L2 learning in which this factor will either strengthen or weaken the acquisition of L2.

If these homogeneous beliefs are true, which personality factors facilitate L2 learning and lead to the greater levels of proficiency? Which personality factors would we consider as positive and non-positive? And what does Islam say about each personality variable and their roles in the process of SLA? These questions are addressed in this paper which aims at drawing attention to the definition of the concepts and the importance of each personality factor which lead to greater proficiency in SLA. Generally, this paper aims at drawing attention to the role of individual personality factors in a SLA process from an Islamic point of view. As it is not easy to demonstrate their effects in empirical studies, the most popular assumptions are presented in this paper which includes brief literature reviews of the work done on personality factors in the field of SLA.

This study gains importance as it embarks on highlighting both positive and non-positive personality factors so as to promote and improve the attitudes of the L2 learners towards learning and to increase the productivity greater than the usual. Language learners need to draw attention to the influence of their personalities on choosing the correct learning method as to speed up the SLA process and overcome their own shortcomings. Teacher is however important in this issue as only those with flexibility and well-structured syllabi can most systematically provide for the individual differences among their students (Ehrman et al., 2003). What is more, teachers’ understanding on the role of personality factors is important as the more perspectives they have, the more clearly they see and understand their learners. In addition, teachers who have acquired some basic psychological

knowledge may easily recognize some personality-related disturbances among their students and strengthen those areas where someone is weak. Most importantly, by understanding different personality variables and recognizing learners' personality will enable teachers to supply their learners with suitable instructions, diversified teaching methods and create the accurate learning atmosphere.

### Second Language Acquisition

According to different studies, the acquisition of a L2 is influenced by a series of factors that will either strengthen or weaken it. One of those factors is the personality factor that is believed to be an influential factor in the L2 learning. Before we go any further into the discussion of personality factors, it is important to understand what is meant by SLA. But in order to understand the meaning of SLA, it is mostly important to establish an understanding on what is meant by the term 'language acquisition' or 'language learning'. Technically, the term "acquisition" refers to picking up a L2 through exposure and the term "learning", on the other hand, refers to the conscious study of a L2. However, in this paper, both terms are used interchangeably as the main focus would be on the role of the individual personality factors in SLA process from an Islamic perspective and the process involved will be both learning through exposure and learning consciously.

Burt, Dulay and Krashen (1982, as cited in Mohideen, 2001) used the term 'second language' to refer to both foreign and host languages other than the first language or mother tongue. In this paper, the focus of the SLA is placed on the use of English language as it often has the official status of a strong L2. Generally, learning a L2 is not a set of easy steps as the young children acquire their first or native language. It is rather a long and complex undertaking where a learner has to struggle as to reach beyond the confines of his/her first language into a new language. Some learners might have to put a lot of efforts to acquire the knowledge of a L2 while some might become highly proficient without much trouble and some are governed by certain needs and interests which give an influence on how they actually perform. Many researchers would now accept that it is not only important to know about other aspects of SLA, but also the fact that different learners in different situations learn a L2 in different ways in which these differences may be the result of the indirect influence of personality factors (Bailey et al., 2000).

### Personality Factors

Personality is the individual features or characteristics that determine potentialities and common abilities, and that it is exclusive to an individual. Richards and Schmidt (2002) defined personality as "those aspects of an individual's behavior, attitude, beliefs, thoughts, actions and feelings which are seen as typical and distinctive of that person and recognized as such by that person and others" (p.275). According to Fatma (2014), personality factor refers to "a feature or a quality that is assumed to distinguish one student from another" (p.228) in the process of acquiring the L2 and it is considered to be "a pattern of unique characteristics that give a person's behavior a kind of consistency and individuality" (p.227).

In the case of SLA, the personality factors such as motivation, aptitude and attitude are believed to indirectly influence the process of learning the L2. Therefore, for language teachers to teach L2 successfully is not merely a question of whether or not the teachers have sufficient linguistics knowledge or the issue of teachers' diversifying teaching methodologies and techniques. But it is the question of whether or not a L2 learner uses a series of learning strategies and styles that are grounded in his/her personality. To understand better the interwoven connection between personality factors and L2 learning, the question of how these personality factors leave a great impact on an individual learner who is learning a L2 will be further addressed in this paper.

What does Islam say about personality factors? From an Islamic point of view, every man is unique in the sense that we are endowed with the intellectual understanding for choosing between good and evil, acquiring and transmitting knowledge, feeling, thinking and acting (Aziz, 2002). Though people are mostly born with the same potentialities and abilities, but the degree of success and the degree of failure in accomplishing things are different. Both depend on our will and efforts which might be influenced by our ways of thinking, acting or behaving, in which all of these are indirectly linked to the individual personality factors. Therefore, to learn a L2 successfully is to develop the positive personality factors as to facilitate the learners' attempts in learning the L2.

In the next section of this paper is the discussion of the role of individual personality factors in the SLA process from an Islamic perspective by highlighting both positive and non-positive sides of the personality factors. In this paper, a framework combining perspectives from Mohideen's (2001) in his paper, "*Personality Factors in Second Language Learning*" and a chapter of book that was written by Brown (2000), "*Principles of Language Teaching and Learning*" is presented. Based on Mohideen and Brown's perspectives on the role of individual personality factors, motivation, attitude, acculturation, self-esteem, sociability, risk-taking, perseverance have been selected for discussion as they are believed to significantly influence the learners' degree of success in acquiring a L2 especially on how they learn and what they learn.

Therefore, in the following sections, the aforementioned personality factors are discussed in a brief but broad overview even though there are still a lot of other personality factors such as empathy, inhibition and learner autonomy that may facilitate the learners' attempts in learning the L2. The most popular assumptions on the relationship between personality factors and language learning which includes brief literature reviews of the work done on them in the field of SLA are presented in the discussion. We shall at the same time look at these personality factors from an Islam point of view.

### Motivation

Motivation is defined differently according to different perspectives. According to behaviorists, in order to acquire positive reinforcement, motivation is needed as an anticipation of reward (Sara, 2013). While according to constructivists, "motivation is a construct in which ultimate attainment of goals was possible only by passing through a hierarchy of needs, which were solidly grounded in community, belonging, social etc." (Maslow, 1970). Theoretically, motivation has the concept of intention where it becomes a factor that promotes people's understanding of behavior-outcome instrumentalities and people's engagement in efficacious behavior as to attain those outcomes (Deci et al., 1991).

Islam stresses the importance of being motivated for a Muslim and to further motivate a positive behavior, every Muslim is promised as follows in Surah Al-An'am: 160:

*"Anyone who come with a good deed shall have ten times as much to his credit, while he that does evil shall be rewarded but the like thereof; and they shall not be wronged"* (The Holy Qur'an: Text and Translation, 1994).

In Islam, a Muslim should play an effective role in acquiring knowledge and spreading it by inviting people to good and advising them to refrain themselves from sin and wrong deeds. Every Muslim should work hard to fulfill his/her responsibilities by all the available and lawful means at his/her disposal. The effort that a Muslim put into is encouraged by the knowledge that a reward is based on an individual's own effort in this world while he/she is still alive. Such realization brings about the motivation which involved the desire to acquire knowledge and the intensity effort to succeed in life on earth and the Hereafter. A Muslim who is lack of motivation becomes inactive and uninterested, and thus forgets his/her role as the vicegerent of Allah on earth.

In L2 learning, a person's motivation is one of the factors that influence his/her success in acquiring the L2 (Tuan, 2012). This has been supported by Sara (2013), who claimed that the biggest single factor affecting a L2 learner's success is motivation. Motivation is essential to success as it is some kind of an internal drive that will push someone to do things in order to achieve some set of goals. However, the internal drive is not the only component of motivation. The need for achievement and success, curiosity, desire for stimulation and new experience are also some other components of motivation. These components of motivation are crucial as a person who is extrinsically motivated works on a task with little or no interest in it and will find no satisfaction from learning (Dornyei, 2000). A learner's motivation is considered as positive if the aims of learning the L2 are for the sake of acquiring modern-day knowledge, to migrate to a foreign language country, for communicating purposes (spoken and written) and most importantly, a Muslim should learn the L2 so that he can benefit the Ummah and to compete globally.

However, motivation is considered as non-positive if the aim of learning L2 is to assimilate in the non-Islamic culture or just a matter of to be an urban sophisticate so that we can be accepted in a certain prestige society and to look down on others. The importance given to a man's motive and intention in the performance of any act (in this case, the learning of L2) are based on the Hadith of the Holy Prophet, "*Acts are not to be judged except by motives*", and in the Hadith narrated by Umar Ibn Al-Khattab, the Holy Prophet is reported to be said, "*Actions are but by intentions and every man shall have only that which he intended*".

### Attitude

When talking about learning a L2, it is undeniable that attitude is one of the important personality factors which indirectly influence the level of proficiency gained by different learners. This has been supported by Montero et al. (2014), who claimed that the way a learner develops his/her linguistic abilities is mostly influenced by the attitude that he/she processes, either to a target language (hereafter TL) or a target culture. To substantiate the theoretical assertions about the relationship between attitude and learning a L2, a number of studies have been carried out and it has been found that attitude and other affective variables are as important as aptitude for language achievement and that positive and non-positive attitudes have some reasons for their emergence (Bachman, 1990; Gardner, 1985; Malallah, 2000 & Coleman et al., 2003, as cited in Hosseini & Pourmandnia, 2013).

According to Ellis (1992), the term 'attitude' refers to the set of beliefs that a learner holds towards members of the TL group (L2 community) and also towards his/her own culture. Therefore, a learner's attitude is more than just the attitude towards the native speakers of the TL but the attitude towards the language as a whole, the language learning process, the person who is teaching the language, the country where the language is entirely spoken and even the learner's fellow classmates who are at the same time learning the same language. Hosseini and Pourmandnia (2013) defined attitude "as a disposition or tendency to respond positively or negatively towards a certain thing such as an idea, object, person or situation" (p. 63).

In Mohideen's (2001) study, he stated that in order to make language learning a beneficial and joyful experience, a learner need to have a positive attitude towards the TL as positive attitude is very helpful to facilitate learning. But which types of attitude do we consider as positive and non-positive? A learner is said to have non-positive attitudes when he behaves poorly towards certain languages for any reasons such as religion, cultural, educational, colonial or political. For instance, the association of English with colonialism and imperialism has led to attitudinal resistance to English language in certain parts of the Muslim world in which they tried to eliminate the cultural and linguistic influences of the colonial countries on the Islamic countries. If this non-positive attitude persists and English is seen as a language that perpetuates colonialism and imperialism, then it will only put Muslims at a disadvantage because if we do not have sufficient Muslims who are proficient in English, we will not be able to benefit from the more useful knowledge that is transmitted through English and eventually, we will not be able to compete globally. It is important for us to keep in mind that negativity hampers progress and productivity, whereas positivity breeds productivity.

A learner is said to have positive attitudes towards language learning when he feels that what he/she is learning is personally relevant to him and he is emotionally involved in the learning rather than just being taught. A learner with positive attitudes will establish friendly contacts with the native speakers, teachers and fellow classmates in the L2 environment and he/she is more willing to engage himself in the TL. If a learner creates a border line among those who are around him/her in the L2 environment, then he/she is actually creating a strong internal barrier against learning the TL. It is important for us to keep in mind that our attitude and how we react to various situations are among the things that we can control in our life, whilst Allah controls all affairs.

### Acculturation

The earliest classic formulation of the concept “acculturation” comes from Redfield, Linton and Herskovits (1936) in which they explained that “acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups” (Lakey, 2003, p.104). Kim (1982, as cited in Lakey, 2003) has also contributed in defining acculturation through the most extensive research from a communication perspective as he explained that “acculturation occurs through the identification and the internalization of the significant symbols of the host society” (p.378).

Obviously, acculturation is not a new area of study and it has been the focus of L2 pedagogy in the last few decades as the culture of the educational environment when the L2 occurs, is believed to have some effects on a learner’s motivation either positively or negatively (Montero et al., 2014). The learning of a L2 requires a learner to engage in the discourse with the native speakers of the TL and adapt the accepted socio-cultural behavior from the standpoint of the native speakers. The learner’s adaptation to the culture of the TL is deemed important as the culture itself becomes the very core of language teaching. This has been supported by Culhane (2014), who stated that both cultural and linguistic competencies are required in the process of learning a L2 as all languages live within a cultural context. According to Gardner (1979), a learner who will be able to gain a greater socio-linguistic proficiency, is likely among those who show the desire to integrate themselves into L2 speech norms and cultural pattern.

In learning a L2, having a social integration with the native speakers is considered as positive since it will help a learner to foster understanding with people of different cultures in a more natural and authentic way in which he/she will indirectly be motivated to learn the TL. There is no need for us to isolate ourselves simply because we fear that by having a social contact with the native speakers of the TL, we would be assimilating their systems of values which are contradicted with our Islamic values. The Holy Qur’an refers to fair judgment as follows in Surah Al-Nisa’: 58: “*Whenever you judge between people, you should judge with (a sense of) justice*” (The Holy Qur’an: Text and Translation, 1994).

Knowing how to make a polite conversation and how to address people politely would, undoubtedly, be useful for the learners of a L2. However, if in learning a L2, a Muslim learner becomes westernized, secularized or become acculturated into the non-Islamic culture, he/she is considered as having the non-positive attitudes because anyone with positive attitudes will be able to protect his/her own Islamic identity. Therefore, a Muslim learner should not have any worries about mixing around or should not be skeptical towards the native speakers of the TL because as far as Islam acts as a socializing factor, it is unlikely for him/her to be easily influenced by the ideas and values that are contrary to the Islamic teachings.

### Self-esteem

According to a Hadith of the Holy Prophet, “A believer who possesses strength is better and dearer to Allah than a believer who is weak”. Strength here refers to the belief in our own capabilities by having self-esteem. Those who do not have strength will not dare to face challenges as they have a low self-esteem. Branden (1994) defined self-esteem as “the disposition to experience oneself as being competent to cope with the basic challenges of life and of being worthy of happiness”. According to Coopersmith (1981, as cited in Liu, 2006), self-esteem refers to “the evaluation a person makes and customarily maintains with regard to him or herself” (p.33). While in a published book, ‘*Self-Esteem and Foreign Language Learning*’ (2007), it is stated that self-esteem can be considered as “a psychological and social phenomenon in which an individual evaluates his/her competence and own self according to some values, which may result in different emotional states, and which becomes developmentally stable but is still open to variation depending on personal circumstances” (p. 5).

Self-esteem is claimed to be an important trait in learning a L2 because without it, no successful cognitive or affective activity can be carried out (Li & Li, 2013). With self-esteem, a learner will have the willingness to use the TL and communicate with others. If a learner is too shy to communicate because he/she is too afraid of making mistakes then the learner will not be able to identify his/her strengths and weaknesses. Eventually, the learner with shy personality will not be able to improve himself/herself. No language is too difficult for the self-esteem learner because there will always be a way for him/her to learn languages. However, if we do not make use of our very own language ability, then there is no point of having it at all.

Surprisingly, Chomsky (as cited in Lee, 1995) claimed that it is possible for an individual to acquire any language in life because every individual is genetically endowed with a language organ. But the fact is we are actually endowed with creative capability of thought which is the language ability and cognitive process and not a language organ alone. If we do not make use of our language ability, there is no point of having it at all as only those with self-esteem will take such opportunity. Therefore, self-esteem is considered as a positive personality factor because it builds up the strength within oneself.

In Islam, self-esteem does not just appear out of nowhere. It takes conscious determination, spiritual connection with Allah and emotional balance. Islam promotes a Muslim to have self-esteem as Islamic religion is a manifestation of the truth, optimism and striving for perfection. It is indirectly the secret of personal and community success and happiness. As a Muslim learner, one should have the confidence that he/she will eventually acquire the ability to read, write, speak well and listen to the TL with understanding as a learner with high self-esteem will not have the feeling that any language is difficult for him/her.

### **Sociability**

In learning a L2, it is often suggested that irrespective of the actual learning ability, learners with an outgoing personality may enjoy certain advantages. For instance, they become more involved in social interaction, attract more attention from their teachers and being less inhibited when they are asked to display their proficiency. At the same time, they may perform more confidently in communication situations with whichever language that they are using. A person with these kinds of attitudes is known as the extroverted learner. This has been supported by Cook (1994) who stated that many language acquisition theories claimed that extroverts are better language learners since they tend to be sociable, more likely to join groups rather than to be alone and more inclined to have social contacts.

Introverted learners, on the other hand, do not talk much, more reserved, prefer learning alone, avoid social contact and face difficulties when getting involved in the communicative activities. In language classrooms, quiet and reserved personalities are often treated as problems (Busch, 1982). However, despite all those weaknesses, an introvert personality still have a good or useful effects in which those with an introvert personality are more proficient in writing, reading and listening in comparison to those with the extrovert personality as they are more focused on the inner reflection, thinking through ideas and written communication (Morgan & Barbour, 2008). For these reasons, an extroverted learner is well-suited to L2 learning as we actually learn a language first through speaking before reading and writing. Therefore, the extroverted learners will excel since they will not have any difficulty to make contact with the other users of the L2 and eventually they will obtain more input. In fact, the teachers will definitely feel pleased to have extroverted learners in class since they will actively participate in class discussion, like cooperation with others and will easily produce verbal and spontaneous feedback, will always ask for clarification and seek practice opportunities outside the classroom.

The Prophet (p.b.u.h) says that “being sociable is as alms-giving” that is to be tender, smiling and praising to the others. Similarly, Ibn Battal says that sociability is an ethic of the believers; it is to show open-mindedness in treating others and delicately speak to them. While according to Al-Qurtubi, sociability refers to the sacrificing of the worldly affairs for the sake of improving either life on earth or religion, or so as to improve both. In Islam, learners are encouraged to listen to what the teachers are explaining and only ask questions whenever necessary. Even though they are encouraged to participate in a discussion, a good listening is rather being promoted because being silent doesn't mean that you are not learning anything. It is more likely that a learner tends to show some respect and politeness towards his/her teachers by being a good listener. Still, a Muslim learner is encouraged to speak whenever it is necessary and to speak about that which is good in a L2 classroom. A learner should not only be seen as a good listener but also the provider of information when he/she shares information with the rest of his/her classmates.

### **Risk-taking**

Risk-taking behavior refers to “the development trait that consists of moving towards something without thinking of the consequences” (Alshalabi, 2003, p.22). According to Lee and Ng (2010, as cited in Cervantes, 2013), risk-taking has been defined as a situation based process in the L2 learning that can be moderated by providing the appropriate contexts for its application in which the process requires the learners to take the risk of being wrong as it is well-understood that the L2 learners are not the native speakers of the language. Therefore, they will make a lot of mistakes and errors while learning. For instance, they might mispronounce or misinterpret a particular word and misuse the parts of speech and tenses in which these might put the learners in embarrassment.

Cervantes (2013) has discovered that the risk-taking learners prefer an unplanned speech and they are more engaged in expressing ideas as to discover whether or not these ideas are acceptable in the TL, and they tend to take more risks to develop the linguistic oral proficiency. Therefore, the risk-taking learners are more willing take mistakes and errors as part of their learning process and always being positive of criticisms. They tend to put aside the feeling of embarrassment and learn to evaluate the mistakes and errors as to avoid the frequent repetition or even worse, the fossilization of these mistakes and errors. These main characteristics of a risk-taking learner has brought in one of the most comprehensive definitions of risk-taking that is found in the words of Beebe (1983) that risk-taking “is a situation where an individual has to make decision involving choice between alternatives of different desirability; the outcome of the choice is uncertain; there is a possibility of failure” (p. 424).

Islam neither denies risk nor prevents people from taking risk in life. The word “risk” is viewed by many Muslim researchers as a word that has been derived from the Arabic word “*rizq*”. The Arabic word “*rizq*” signifies anything that has been given to us by God and from which we gain profits and favorable outcomes. Therefore, if taking a risk is viewed as something negative, it could lead to ignoring opportunities. Islam encourages us to take risks not only for the sake of seeking knowledge but to spread and share our knowledge with others. However, a Muslim learner without such attitude will only be confined in the comfort world that he/she is living and he/she will always miss 100% of the shots that he/she refused or doesn't take as “No Risk No Gain”. Briefly put, if a learner refused to take a risk in learning a L2 as he/she is afraid of making mistakes and errors that could lead to embarrassment, there is no way else he/she will be able to learn.

## Perseverance

No matter what we wish for, we need to work hard to achieve our wishes because Allah will only reward us depending on how much effort and energy that we have devoted in order to achieve the goal. This attitude is called perseverance. According to Williams and Burden (1997), to achieve certain goals, perseverance is needed as it involves sustaining interest and investing time and energy into putting in the necessary efforts. In learning a L2, a learner is required to have a lot of efforts and hard work as it is not as easy as acquiring the L1. This has been supported by Ni (2012), who stated that perseverance is the process that drives and directs behavior in learning a language. Even though a learner has his/her teachers to help him/her out such as to provide notes, explanation, exercises and drillings, to give positive feedbacks and motivation but the individual's initiative works better because only a learner knows the best what is lacking within himself/herself and only he/she could find the ways to fulfill it. For instance, when a teacher puts a question to another learner, a hardworking learner will at the same time think out of his/her own answer and compares it with the answer accepted by the teacher.

A perseverer learner is likely to take the opportunities to discuss the lesson material with other learners, read sufficient materials such as newspaper, seek personal contacts and complete written exercises because he/she is fully aware that a teacher's role is only limited at the learning institution. When a learner is outside the classroom, he/she has to work on his/her own. Therefore, perseverance can be considered as a positive personality factor because the difference between ordinary and extraordinary is the little extra. So, the L2 learners are required to be extra hardworking in order to get extraordinary results in learning the L2.

Generally, the Quran speaks of perseverance as related to "*jihad*" in which it is a struggle in the path of Allah. The Quran praises the believers who perform "*jihad*" and describes them as those who strive in the path of Allah and show resolution and constancy. Also, in the Quran, we may find that perseverance is related to the quality of mercy in compassion. The Quran gives good tidings for persevere people in which they will gain rewards in both life on earth and the Hereafter. The Quran says in (16:96): "*And we will certainly bestow on those who patiently persevere, their reward is according to the best of their actions*" (The Holy Qur'an: Text and Translation, 1994). Therefore, a Muslim learner must continuously struggle and put his/her efforts in learning a L2 no matter how hard it is as Islam teaches people to work hard and make great efforts to achieve their goals.

## Conclusion

In this paper, we have looked at some of the personality factors as the importance variables in the SLA from an Islamic perspective. Theoretically speaking, even though these personality factors do not seem to directly determine individual linguistics abilities, they may indirectly have a profound influence on SLA. This is based on the most popular assumptions presented earlier, which includes brief literature reviews of the work done on personality factors in the field of SLA. The personality factors which have been discussed in this paper are among the most effective traits to be adopted by the L2 learners in order to learn the TL more successfully.

With such understanding, both teachers and learners are able to decide how or when to adapt. Most importantly, teachers are able to see clearly of their learners' true potential, to implement useful strategies and to create a friendly atmosphere of cooperation between teachers and learners regardless of their personalities besides taking into consideration other elements such as culture, gender, religion, ethnicity etc. Personality factors can be regarded as tools to guide teachers to choose the right way of teaching. In a situation where there is a conflictual identification with the English language and American or Western Culture for the newly arrived immigrants or international students, the issue of personality factors should be explicitly addressed as it could interfere with language learning. Therefore, it is crucial to think of how can teachers and program administrators be trained to make better use of what is known as personality factors.

However, it is important to highlight that there are challenging areas in this issue. One of them is that no perspective is completely accurate and reliable. It is difficult to clearly defined the relationship between personality traits and SLA. By means of this paper, the conclusion can only be viewed as tendencies and not absolutes as these factors (as mentioned) are not easy to define. More findings are expected to come up with further development in the personality research area in which more qualitative research is needed to adequately capture the depth and complexity of the relationship as proposed by Shahila and Meenakshi (2012). Even though there is too little evidence showing that the personality factors are likely to influence L2 learning, it is believed that as long as a personality is good and positive, it can actually works in all kinds of situations. However, a learner must first make the initiative in dealing with the affective domain, for Allah says, "*Verily Allah will not change the condition of men, till they change what is in themselves*" (Surah Al-Ra'd: 11) (The Holy Qur'an: Text and Translation, 1994).

Briefly put, personality traits can never occur exactly the same way in any two individuals (Allport, 1937). Therefore, in order to see some positive results in L2 learning is through a strong motivation, good attitude, acculturation, high self-esteem, sociability, risk-taking, perseverance and other positive personality factors which have not been discussed in this paper. And of course, a particular combination of all those personality factors is important rather than one particular personality factor. By having an awareness of these personality differences by both learners and teachers, more efficient reading materials, and teaching and learning styles, techniques and methodologies can be used as to ensure that learning will be a success. "*A bump in the road is either an obstacle to be fought or an opportunity to be enjoyed...it is all up to you*".

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