

Improving The Personality Character of Students Through Learning Islamic Religious Education

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Article Information

Abstract

Keywords:

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Islamic religious education is very important for the formation of one's personality. Guidance and direction are religious doctrines designed to make people believe in the existence of God and religion wholeheartedly, comply with religious orders in the form of worship, and have noble morals. Through studying Islamic religious education, the author hopes that someone can have good values in himself so that he can turn them into good behavior in everyday life. In addition, Islamic religious education can also enable a person not to do things that are not allowed in religion. The application of Islamic education is carried out by increasing piety to Allah SWT, and noble character is the embodiment of the faith that is believed by everyone. Therefore, combining happiness and piety in one person will avoid destructive, slanderous, and socially detrimental behavior, and is very dangerous for the unity and integrity of the nation in the future.

Kata kunci:

Strategi Pembelajaran;
kepribadian muslim;
Pendidikan Agama Islam;
Peserta didik.

Abstrak

Pendidikan agama Islam sangat penting untuk pembentukan kepribadian seseorang. Bimbingan dan petunjuk adalah doktrin agama yang dirancang untuk membuat orang percaya akan keberadaan Tuhan dan agama dengan sepenuh hati, mematuhi perintah agama dalam bentuk ibadah, dan memiliki akhlak yang mulia. Melalui pembelajaran pendidikan agama Islam, penulis berharap seseorang dapat memiliki nilai-nilai yang baik dalam dirinya sehingga dapat mengubahnya menjadi perilaku yang baik dalam kehidupan sehari-hari. Selain itu, pendidikan agama Islam juga dapat memungkinkan seseorang untuk tidak melakukan hal-hal yang tidak diperbolehkan dalam agama. Penerapan pendidikan Islam dilakukan dengan meningkatkan ketakwaan kepada Allah SWT, dan akhlak mulia merupakan perwujudan dari iman yang diyakini oleh setiap orang. Oleh karena itu, memadukan kebahagiaan dan ketakwaan dalam diri seseorang akan terhindar dari perilaku yang merusak, memfitnah, dan merugikan masyarakat, serta sangat berbahaya bagi persatuan dan kesatuan bangsa di kemudian hari.

INTRODUCTION

The moral problem of young people is still a problem in the world of education, especially in Indonesia in the increasingly fierce competition for human qualities in this modern era. In this era, students' attitudes were far from proper values (Fleckman, Scholer, Branco, & Taylor, 2021; Nieuważny et al., 2021). This question shows the low religiousness of students, especially in terms of morals, because, in Islam, religion is reflected in the practice of aqidah, shari'a, and morals, or in other words: faith, Islam, and Ihsan (Ahid & Chamid, 2021).

Interaction with the environment such as family, school, and friends is one of the character building of students (Baharun, Wahid, Muali, Rozi, & Fajry, 2022). Parents have a very big role in directing and shaping the character of children, so parents must be observant and wise to provide the right parenting style that can be applied to their children (Harahap & Hasanah, 2022; Mahmudin, 2021). If this is done well, parents can work together with their children, the educational environment, the home environment, and the development and personality of the child based on good religious attitudes so that they can grow into children who have good personalities (Asher, 1972; Dorji et al., 2020).

One of the education that must be considered for children in the family environment and educational environment is to get the right portion and according to their development in religious education, this must be a serious concern because it becomes the foundation in forming character and personality, and mindset (Boeree, 2017; Okwuduba, Nwosu, Okigbo, Samuel, & Achugbu, 2021). The family environment is again the first and foremost environment in shaping a child's personality (Wodon, 2016; Zhou & Taylor, 2022). Based on spiritual values originating from Islamic religious values, it is hoped that it can become a filter for children to avoid moral violations, grow into children who have a primary personality in accordance with the demands of Islamic teachings, are able to grow into individuals who are synergistic in faith, knowledge and good deeds, have a broad paradigm of thinking, be religious people, have a noble character, and be good citizens (Imaduddin, Putra, Tukiyo, Wahab, & Nurulloh, 2022; Laili, Hasanah, & Roifah, 2022).

Instilling spiritual values originating from religious teachings, including in the field of education, must be a serious concern for families to their children. possible, so that the role of the family in creating a conducive family environment in instilling moral and spiritual values becomes very important in shaping the personality and character of children (Sahin, 2018; Wahab, Khairiansyah, & Misridah, 2020). Thus, the role of parents is very important to shape the character and personality of their children. The personality of a child is greatly influenced by the guidance and education of parents in directing and providing education (Danino & Shechtman, 2012). This is because religious education which is instilled as early as possible for children can become the main pillar for children in forming character and personality that is in accordance with Islamic values in order to create a generation that has good morals (Alabdulhadi, 2019).

Islamic Religious Education as a process of *ikhtiyariyah* contains special characteristics and characteristics, namely the process of instilling, developing and strengthening the values of faith which become the mental-spiritual foundation of humans where attitudes and behavior are manifested according to the principles of their religion

(Barton, Yilmaz, & Morieson, 2021). The values of a person's faith are the whole person who expresses himself in the form of outward and spiritual behavior, and he is a fundamental driving force/enforcer for one's behavior (Bahri, 2022).

Islamic education also trains students' sensibility in such a way that attitudes and behavior are dominated by deep feelings of Islamic ethical and spiritual values (Badri, 2022; Rony, 2021). They are trained, so that seeking knowledge is not just to satisfy intellectual curiosity or just for the benefit of the material world, but also to develop themselves as rational and godly beings who will provide physical, moral and spiritual well-being for families, society and mankind. This view comes from deep faith in Allah swt (Hakim & Jamal, 2021; Saadah & Asy'ari, 2022).

Education is the most important part in human life which at the same time differentiates humans from animals, humans are gifted by God with reason and mind, so that humans know all the essence of problems and at the same time can distinguish between good and bad in themselves and in the life of society and the nation (Maarif, Rofiq, & Nabila, 2020; Surya & Rofiq, 2021). Education is a science that discusses or examines the implementation and administration of education and the links related to education and social aspects or sectors (Sirojuddin, Ashlahuddin, & Aprilianto, 2022a, 2022b).

Teachers in using learning strategies should adapt to the conditions and atmosphere of the class and of course the teacher is required to play more roles using a variety of learning strategies. Each learning strategy has advantages and disadvantages. In order to avoid boring learning activities for students, a teacher needs to create a good learning strategy that is in line with the needs of these students.

Based on this phenomenon, the authors consider it necessary to conduct research to see the strategies applied by Islamic religious education teachers in order to produce reliable output, especially in creating students who are moral and Islamic-minded. Likewise, the author will specifically examine the learning strategies applied by teachers in teaching Islamic Religious Education subjects as the main basis for realizing students with Muslim personalities.

DISCUSSION

Islamic Education Teacher

Teachers who are adults and have skills in providing direction, guidance, and teaching to students during their growth and development period, both physical and spiritual aspects. Based on the experts in Elihami and Abdullah Syahid explained that education is a conscious, intentional, and planned activity in achieving goals with the main objective being a means of personal formation and the potential of students who must be developed in order to be able to become the next generation of the future (Banzon-Librojo, Garabiles, & Alampay, 2017).

According to Zuhairini in Hary Priatna (Wahyuni & Bhattacharya, 2021) it is explained that someone who transfers knowledge on the subject of Islamic education that is adapted to learning objectives is an Islamic education teacher. In addition to this, Islamic education teachers are not only tasked with delivering material but must have characteristics that are able to be trusted in instilling faith in students and providing guidance so that they obey religious orders and have noble character.

In the book *Religious Society* by Nurcholish Madjid, there are two dimensions in human life, the first is divinity (*Ilah*), and the human dimension (*Insaniyah*). The divine dimension (*HablumminaAllah*), namely the cultivation of the value of piety to Allah SWT, following the themes of the Al-Qur'an, is carried out by carrying out formal obligations in the form of worship with a sense of appreciation, not just ordinary rituals so that we get functions and benefits for ourselves. While the human dimension (*Hablumminannaas*) is how this religious education can be realized in everyday life, and the real embodiment of these values in everyday behavior, so that it will give birth to nobility or *al-akhlak al-karimah* (Majid, 2004).

In an effort to instill religious behavior in students, it is highly expected that every educational institution has an influence on the formation of a religious spirit in children. This is because schools, in an Islamic perspective, function as media for the realization of education based on the goals of thought, aqeedah and sharia in an effort to serve Allah and to obey Him so that humans avoid deviations from their nature. However, the size of the influence in question really depends on various factors that can motivate children to understand religious values. Because religious education is essentially a value education. Therefore, religious education is more focused on how to form habits that are in harmony with religious guidance. In this connection, in the effort to form a pious Muslim person, education through the school system should be given special emphasis. This is because school education has regular, multilevel programs and follows clear and strict requirements. This supports the preparation of a more accommodative Islamic education program.

The teacher's role is to achieve a series of interrelated behaviors that are carried out in certain situations and are related to the progress of behavior change and the development of students who are the goal. Islamic religious education is a conscious and planned effort in addressing students to know, understand, live up to faith, piety, and noble character in practicing the teachings of Islam from its main sources, namely the Qur'an and al-hadith, through guidance activities, teaching, training, and use of experience (Barmaki, 2021).

Definition of Islamic Religious Education

The meaning of internal education (KBBI) is the process of changing the attitudes and behavior of a person or group of people in the process of maturing humans through teaching and training efforts: processes, methods, educational actions. The purpose and function of organizing national education is one of the efforts made by educational institutions to educate, guide, foster, teach, form Indonesian people who have noble character, believe and fear God Almighty, and are able to realize or develop all the potential that exists in them. human beings in various context dimensions such as morality, diversity, individuality (personality), sociality, culture which are comprehensive and integrated. This is contained in the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System, as contained in Chapter II Article 3, that:

"National education functions to develop capabilities and shape dignified national character and civilization in the context of educating the life of the nation, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen".

The provisions of the law mentioned above can be interpreted as an educational effort to encourage the creation of future generations of the nation who have religious

character, have noble character, are intellectual, independent, and democratic. The development of character which is an effort to realize the mandate of Pancasila and the Preamble of the 1945 Constitution is motivated by the reality of current national problems, such as: disorientation and the values of Pancasila not yet being internalized; limitations of integrated policy tools in realizing Pancasila values; shifting ethical values in the life of the nation and state; fading awareness of the nation's cultural values; threat of national disintegration; and the weakening of national independence (Anwar, 2021).

Education is essentially an effort that is carried out consciously and planned in an effort to develop all human potential to have spiritual strength, intelligence, and noble character so that they grow mature and perfect as provisions needed in the life of society and the state.

In UUSPN No. 2/1989 article 39 paragraph 92) emphasized that the contents of the curriculum for each type, path, level of education must include, among other things, religious education and in the explanation it is stated that religious education is an effort to strengthen faith and piety to God Almighty according to what students adhere to. concerned with paying attention to demands to respect other religions in the relationship of inter-religious harmony in society to realize national unity.

Whereas in the Islamic concept, faith is a spiritual potential that must be actualized in the form of good deeds, resulting in an achievement (faith) called *taqwa*. The quality of this good deed will determine the degree of one's piety before Allah SWT. So that instead of forming students who believe and are religious.

According to (Hefner, 2016) things that need to be considered in Islamic religious learning are: (1) Education as a form of conscious effort, namely an activity of guidance, teaching and/or training that is carried out in a planned and conscious manner for the goals to be achieved. (2) Students who want to be prepared to achieve goals in the sense that they are guided, taught and/or trained in increasing their belief, understanding, appreciation and practice of Islamic religious teachings. (3) Educators or teachers of Islamic religious education who carry out conscious guidance, teaching and/or training activities for their students to achieve Islamic education. (4) Islamic education (learning) activities are directed at increasing students' beliefs, understanding, appreciation and practice of Islamic religious teachings, which in addition to forming personal piety or qualities, also forms social piety. In a sense, the quality or personal piety is expected to be able to radiate outwards in daily relations with other humans (society), both those of the same religion (fellow Muslims) or those who are not of the same religion (relationships with non-Muslims) as well as the nation and state so that unity and integrity can be realized. national (*ukhuwah wathoniyah*) and even unity and oneness among human beings (*ukhuwah insaniyah*) (Pasi, Rasyidin, & Harahap, 2020).

Islamic Religious Education is an inseparable part of Islamic teachings so that in carrying out human life it is always based on Islamic teachings which in the end will get happiness in life in this world and in the hereafter. From the explanation above, we can conclude that Islamic religious education is education to prepare students to believe, understand, and appreciate, and practice the Islamic religion to form personal qualities and social qualities so as to produce spiritual and religious achievements in students.

The Purpose of Islamic Religious Education

Islamic religious education in schools/madrasas aims to grow and improve faith through the provision and fertilization of knowledge, appreciation, practice, and experiences

of students about Islam so that they become Muslim human beings who continue to develop in terms of faith, piety, nation and state, and to be able to continue at a higher level. 8 The most important emphasis of the teachings of Islam is basically the relationship between human beings which is full of values related to social morality. In line with this, the direction of ethics lessons in the Qur'an and explicitly in the Prophet's hadith regarding the Prophet's mission was to improve the morality of the Arab nation at that time. Therefore, speaking of Islamic religious education, both its meaning and purpose must refer to the cultivation of Islamic values and it is not justified to forget social ethics or social morality. Planting these values is also in order to reap the success of life (hasanah) in the world for students who will then be able to produce goodness (hasanah) in the afterlife (Dewi, 2018).

Character building

The definition of character in etymological principles, the word character (English: character) comes from the Greek (Greek), namely *charassein* which means "to engrave". The word "to engrave" can be translated to carve, paint, sculpt, or scratch. In the Big Indonesian Dictionary (KBBI), the word "character" is defined as character, psychological qualities, morals or character that distinguishes one person from another and character. In the MONE language centre, characters can also mean letters, numbers, spaces, special symbols that can appear on the screen with a keyboard. People with character mean people who have personality, behavior, character, character, or character.

Thus character can also be interpreted as personality or morals. Personality is a characteristic, characteristic or characteristic of a person. Actually character can also be interpreted as character, which means behavior or actions that are always done or habits or can be interpreted as a character, namely the inner nature of man that influences all thoughts and behavior or personality (Komalasari & Yakubu, 2023).

Character education is not in the form of material that can only be recorded and memorized and cannot be evaluated in a short period of time, but character education is a learning that is applied in all student activities both at school, in the community and at home through a process of habituation, exemplary, and carried out in an appropriate manner. continuous.

Islamic Religious Education Teacher Strategy

on Learning Islamic Religious Education in the Formation of Student Muslim Personalities. A teacher must know his duties and responsibilities as an educator. Teachers besides having teaching duties, are also responsible for the learning achievements of their students. Learning achievement must fulfill three aspects, namely cognitive, psychomotor and affective. In the teacher's effort to shape the Muslim personality of students through learning Islamic Religious Education, the teacher uses two learning strategies, namely:

Direct Learning (Direct Instruction)

Direct learning prioritizes the process of learning concepts and motor skills, thus creating a more structured learning atmosphere. This learning is usually carried out in the classroom, the implementation is planned and the material is regulated by the curriculum. For the success of the learning strategy, it is necessary to choose the right learning method. This greatly affects students' absorption of teaching materials and it is hoped that Islamic knowledge can become a shield for students against deviant behavior that negates it from Muslim personality traits. So that the material is not only known to be tested or just carrying out the demands of the curriculum and assignments (Lucatelli, 2012).

There are several things that can be used in learning Islamic Religious Education, namely:

Persuasive Method: Approaches to students starting from knowledge of conditions, motivation, level of intelligence to the background of students are very much needed in learning. This will later be used as the basis by the teacher to determine the direction of further learning.

Stories Containing Targīb and Tarhid: The story that is meant is not in a narrow sense, what is told to students does not have to be from the stories of the Prophet's companions or Islamic figures (Ma`arif & Kartiko, 2018). This is one of the reasons why teachers must be broad-minded, especially having insight into the material being taught because facts that are relevant to the importance of discipline, responsibility and mutual respect can become teaching materials which are then packaged in story form. According to Andi Ismail Saleh, based on his experience using the story method in collaboration with *Targhib* and *Tarhid* in learning Islamic Religious Education, besides telling relevant facts he sometimes tells stories. Where in the fairy tale there are lessons that can be learned related to the importance of religious attitude, discipline, and mutual respect, so that Muslim personalities can be formed in students (Obelkevich, Roper, & Samuel, 1987).

Methods of Taking Lessons and Warnings (Advice): This method of taking lessons has to do with forming the character and personality of students' musis by giving real advice and it is hoped that it can inspire students' hearts to be able to take lessons through this advice. This method can be applied by anyone, both teachers, parents and people around them to be a good alarm for students in everyday life. Indirect instruction (indirect instruction) is a learning strategy that shows the highest form of student involvement because the teacher's function here is only as a facilitator, students learn more through observation, investigation, depiction of data inference, formation of hypotheses and conclusions. In this learning strategy, students are required to be able to solve problems in their lives, study actual cases and their response should be to these cases. So that indirect learning (indirect instruction) in the formation of students' Muslim personalities can encourage students to think about their behavior.

Penalty: The behavior of students outside of school, such as wearing clothes that show nakedness or other behaviors such as smoking, skipping classes, wild racing, must receive attention in the form of a response to educational sanctions that have a deterrent effect. These sanctions can be in the form of sanctions that have a beneficial value for the environment, such as cleaning, or physical sanctions that educate, such as standing and being seen by everyone. Sometimes a teacher does not pay attention to students' activities outside of school. Even though the success of education can be seen in activities outside of school. So that if the teacher positions himself as a parent, he will feel more responsible for the good and success of his students.

Supporting and Inhibiting Factors of Islamic Religious Education Teacher Strategies in Learning Religious Education. Islam in the Formation of the Muslim Personality Humans with their minds before carrying out a simple activity or a complex activity involving various components, first make plans and prepare everything to expedite the activity. Worship Efforts to form a Muslim personality through worship activities include the following.

Implementation of the midday prayer in congregation in the mushallah

Teachers, especially religious teachers, invite their students to pray in congregation. Familiarizing students to go to the mushallah for congregational prayers will increase their faith and belief in Allah SWT and indirectly in students will grow a sense of affection for others which can strengthen ukhuwah Islamiyah. Prayer can make the hearts of students peaceful and calm so that they will think that prayer can calm their souls, that way students will be more diligent in praying five times a day, and become Muslim individuals.

Procurement of worship facilities in the form of a mushallah building, provision of prayer equipment, Al-Qur'an and so on. It is hoped that the procurement of religious facilities will be able to motivate students to carry out worship so that this effort can support the achievement of the goals of Islamic education, namely the formation of Muslim individuals. can be seen in activities outside of school. So that if the teacher positions himself as a parent, he will feel more responsible for the good and success of his students.

The existence of a commitment from all teachers to uphold the rules for the sake of nurturing generations of nations and religions that adhere to IMTAQ and science and technology, is very helpful in efforts to shape the Muslim personality of students. Violations outside of school related to rules relating to behavior that tarnish their Islamic identity can be minimized because students receive more supervision, given the residence of teachers who are spread in every region and close to students. Fahrul Asnur revealed that he was afraid to go out at night because he would be punished at school if one of the teachers caught him. Likewise, there is teacher cooperation in imposing sanctions on students who take disciplinary actions such as being late, skipping class, not wearing full uniform.

It is undeniable that the teacher's time with students is limited by school hours. After that students spend more time with family, especially parents. According to Andi Ismail Saleh, there are several family environments as supporters in efforts to shape the Muslim character of students, including:

Students who come from educated families are very different from students who come from less educated families. This can be seen in the level of attention of students towards different subjects. In general, students who come from educated families have a higher level of attention to lessons than students who come from less educated families. So that the level of practice of learning is also different.

Students who adhere to culture. In some areas or family environment this culture is still maintained and is still very strong. Students who come from families who still adhere to traditional principles can achieve affective aspects in learning Islamic Religious Education as an effort to form Muslim personalities even if they only understand Islamic Religious Education material.

As with customary principles, students who come from religious families are able to reach the affective domain in learning Islamic Religious Education as forming Muslim personalities, after understanding the material in learning. According to Andi Ismail Saleh, decadent behavior is strongly influenced by morals. In relation to society, morals are heavily influenced by cultural values (culture). And as it develops, culture is heavily influenced by religious values.

The duties and rules to always cover their private parts when leaving the house did not really affect her, because before these tasks and rules applied to her, she was used to wearing the headscarf and Islamic dress because she was used to it by her family (parents) since childhood.

Results of the Application of Islamic Religious Education Teacher Strategies in Learning Islamic Religious Education in the Formation of Personality

The results of learning Islamic religious education implemented. However, the impact of learning Islamic religious education must be seen in terms of cognitive, affective and psychomotor. Learning Islamic religious education is said to be successful when students can understand Islamic religious education material as well as actualize their understanding in everyday life.

So we can conclude and understand that the impact of Islamic Religious Education learning cannot be seen immediately after the learning is carried out. Because learning Islamic Religious Education does not only transfer material to students but requires an appreciation of the material so that it causes a change in the attitude of students after getting the material. So, learning Islamic Religious Education must include cognitive, affective, and psychomotor aspects (Sindermann, Schmitt, Rozgonjuk, Elhai, & Montag, 2021).

To find out in depth about the results of Islamic religious education learning strategies on the personality of Muslim students, it can be seen in the following explanation of the Muslim characters studied:

Religious: Islamic religious education applied by Islamic religious education teachers has an impact on: First, the fluency of students in reading the Qur'an after participating in the IMTAQ extracurricular. This is evident in the test results observed by researchers, there is a development of students in reading the Koran. Second, the attitude and behavior of obedient students in carrying out the teachings of their religion can be seen in their prayer activities. In carrying out congregational prayers in the Mushallah, some students no longer have to be ordered to carry out the noon congregational prayers in the Mushallah. In addition, students were found to perform Duha prayers when they arrived early at school without being ordered by the teacher. This awareness arose from advice by Islamic religious education teachers.

Discipline: Gusmiati admitted that the achievement in learning Islamic Religious Education as an effort to form the Muslim personality of students could be considered not optimal in its entirety for students. Discipline in terms of obeying school rules to dress Islamically during school hours should be grateful. Moreover, in general, female students wear the headscarf in their daily activities both during school hours and outside of school hours. Virda Zul Azzahrah said the assignment given by the teacher in Islamic Religious Education lessons to wear the headscarf every time she left the house made her get used to wearing the headscarf, so that when she left the house without wearing the headscarf, she felt something was lacking in her appearance. Likewise Nurfadillah revealed that the task of covering the genitals of teachers in Islamic Religious Education lessons made her feel comfortable wearing the headscarf and embarrassed if she did not.

Appreciate Others: In shaping the Muslim personality of students, schools need to help create a conducive environment to foster students' faith and piety through habituation and moral development of students through religious activities.

CONCLUSION

Based on the results of the research described in the previous discussion, the authors draw the following conclusions: In an effort to shape the Muslim personality of students, Islamic Religious Education teachers use two learning strategies, namely direct instruction and indirect instruction. The supporting factors for the teacher's strategy for Islamic Religious Education in learning Islamic Religious Education in the formation of the Muslim personality of students are School policy, Cooperation between educators, Family and community environment.

The inhibiting factors are 1) Lack of awareness from students regarding behavior that shows Muslim personality, 2) Family and community environment. So that the results of the Implementation of Islamic Religious Education Teacher Strategies in Islamic Religious Education Learning in the formation of the Muslim personality of students have a good impact on religious behavior, discipline, and respect for others, but still needs to be made improvements and special attention in terms of forming disciplinary behavior.

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