



Fostering Islamic Personality Students through The Role of Islamic Religious Education Teachers

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Article Information

Abstract

Keywords:

Teacher Role, Islamic Religious Education, Motivator, Role Model, Student Personality.

This article aims to describe the role of Islamic education teachers in shaping students' Islamic personality character. What is the role of Islamic education teachers in collaborating with Islamic education methods? How do Islamic Education teachers foster students in everyday life? How do teachers develop learning strategies in the Industrial Revolution era? This article uses literature study research, which collects sources from books and scientific articles. The findings in this paper are that teachers, in developing children's character, must be consistent with the principles of the teaching profession. Teachers have a dual role as motivators, collaborators, mentors, role models, and educators. The role serves to improve not only students' intelligence but also Islamic values. This role of teacher is also called scientific integration, namely balancing science education with cultural and Islamic values.

Kata kunci:

Peran Guru, Pendidikan Agama Islam, Motivator, Teladan, Kepribadian Peserta didik.

Abstrak

Artikel ini bertujuan untuk mendeskripsikan peran guru pendidikan Agama Islam dalam membentuk karakter kepribadian Islam peserta didik. Bagaimana peran guru Pendidikan Islam dalam kolaborasi metode pendidikan Islam? Bagaimanakah guru Pendidikan Islam membina siswa dalam kehidupan sehari-hari? Bagaimanakah guru dalam mengembangkan strategi pembelajaran di era Revolusi Industri? Artikel ini menggunakan penelitian studi literatur yang mana mengumpulkan sumber-sumber dari buku-buku dan artikel ilmiah. Temuan dalam tulisan ini adalah guru dalam mengembangkan karakter anak harus konsisten terhadap prinsip profesi guru. Guru memiliki peran ganda yakni bisa sebagai motivator, kolaborator, pembimbing, teladan dan pendidik. Sedangkan peran tersebut berfungsi untuk tidak hanya meningkatkan kecerdasan siswa tetapi juga meningkatkan nilai-nilai Islam. Hal tersebut juga disebut sebagai integrasi keilmuan yakni menyeimbangkan Pendidikan sains dengan nilai-nilai budaya, dan nilai Keislaman.

INTRODUCTION

The emergence of the current issue or problem is the decline in the quality of religion by Muslims in Indonesia, which is quite alarming and has raised many issues among education experts (Abdel-Khalek, 2010). From among Muslim scholars and Ulama' about the quality and existence of Muslims today, especially in Islamic religious education (Asse, Putri, Fatimah, Nursyam, & Faqihuddin, 2023). Although seen from the number of Muslims in Indonesia, it can solve this problem. One of the signs of the problem is the low or declining ability, skills, and ability of the young generation of Islam to have a personality based on Islamic teachings (Coman, Țiru, Meseșan-Schmitz, Stanciu, & Bularca, 2020). The root of this problem can be seen in Islamic religious education, which includes religious subject matter at formal institutions based on Islam, namely Madrasah (Afandi, 2021). Madrasahs have a vital role in helping to overcome the problems faced by the nation's youth generation (Arista, Mariani, Sartika, Murni, & Harahap, 2023). With this, it is expected that learners or students have been taught about Islamic values from an early age through learning in madrasahs or schools. So, Islamic personality is embedded in the soul from an early age. At school or Madrasah, the child will be guided and educated by a professional educator, namely the teacher (Behjat, 2012).

Some previous research on the role of teachers states that teachers must be under the qualifications of graduates and be able to apply personality, social, pedagogical, and professional competencies. Teachers must set a good example for their students (Adzkiya, 2021). The ideal teacher is disciplined in providing learning to students at school, demonstrating skills in the curriculum, and encouraging or motivating students to learn by using appropriate methods and media (Amelia, Aprilianto, Supriatna, Rusydi, & Zahari, 2022; Anderson et al., 2022).

The school's main task is to think, believe, and carry out sharia-based education, devotion to or obedience to Allah, fear Allah, and develop the talents and potential of all human beings in harmony with nature. This action allows people to avoid deviations and escape from various deviations (B, Kardini, Elshifa, Adiauwaty, & Wijayanti, 2023; Baharun, Hefniy, Silviani, Maarif, & Wibowo, 2021). Education aims to educate people and provide them with knowledge and skills accompanied by faith and devotion to Allah SWT so that they can use their knowledge and skills to benefit society, the environment, and the nation. So, it requires intelligence to carry out learning activities like humans (Maarif, Rofiq, & Nabila, 2020). According to the Islamic approach, education must prioritize religious education. History shows that education with little or no emphasis on religious studies produces graduates with poor morals (Jubba, Pabbajah, Abdullah, & Juhansar, 2022). Religious education is urgent because it requires an approach and care to build and shape students' personalities, namely guidance and direction. Islamic religious education will guarantee moral education for children and raise them to a higher level of happiness.

Based on some of these studies, the specific purpose of this article is to describe the role of Islamic Religious Education teachers in fostering student character and personality. How is the Islamic Religious Education teacher's strategy in fostering student personality? From some of this background, it is necessary to understand the results of the following literature research.

Result and Discussion

Challenges for Islamic Religious Education Teachers

Teachers are professional educators specially prepared to educate students whose parents have authorization to educate their children at school (Fuadi, Nasution, & Wijaya, 2023; Ma'arif, Zuana, & Sirojuddin, 2022). An Islamic religious education teacher is a person who masters Islamic religious knowledge, internalizes and practices and instils in students the way to grow and develop their minds and abilities. I can also be a role model for the community, develop students' talents, interests, and abilities, and prepare them to be responsible for building a life that Allah SWT pleases (Alsup, 2019).

Islamic religious education is built on two important words, namely "education" and "Islamic religion". According to Al-Ghazali, education is the educator's effort to negate despicable morals and encourage commendable morals in students, in order to be close to Allah and achieve happiness in this world and the hereafter (Firmansyah, Surahman, Lestari, Septiani, & Sudaryat, 2023).

Teachers are the primary educators and role models for their students. A religion teacher is required to be able to strive to guide students towards a religious life that is by Islamic teachings (Aalto, Tarnanen, & Heikkinen, 2019). As well as trying to train students who have personalities by Islamic teachings. Islamic religious education fosters students' sensitivity so that their attitudes and behaviour are dominated by a deep appreciation of Islamic moral and spiritual values (Elihami & Syahid, 2018). The influence of the formation of religious spirit and behaviour in educational institutions, especially in formal educational institutions (schools), is highly dependent on the characteristics of religious education in the school. From an Islamic point of view, schools function as a means of education and training based on the purpose of thought, ideology, and sharia for devotion and tawhid to Allah (Ibrahim, Akbari, & Suaidah, 2022; Sun, Crick, Orosz, & Hsu, 2022).

The role of Islamic religious education teachers in shaping Islamic personality is as follows (Haniyyah, 2021; Rachman, Kawakip, Fadhillah, Saputra, & Zulkifli, 2023): 1) Teacher as an educator. Teachers are educators who become figures or characters and role models for students and their environment. Then, a teacher must have certain personal qualities: responsibility, authority, independence and discipline. 2) Teacher as Role Model. Teachers, as role models, are automatically personal, and what teachers do gets the attention of students and people around them. In this regard, teachers must regulate their behaviour, speaking style, clothing, thought process, lifestyle and interpersonal relationships, which are manifested in all human relationships or interactions, especially behaviour. 3) Teacher as facilitator: Teachers prepare, facilitate, and provide all teaching materials (curriculum, lesson plans, assessment and evaluation) (Sutrisno, Hayati, Saputra, Arifin, & Kartiko, 2023). Teachers also facilitate learning in the form of learning tools and media. 4) Teacher as a motivator: The teacher as a motivator means that the teacher is a student activator in increasing enthusiasm and developing student learning activities (Mohamed Adnan, Mohamad, Buniamin, & Mamat, 2014). 5) Teacher as a teacher: A teacher helps students develop and learn something they know, develop competencies, and understand the standards being studied (Ateh & Ryan, 2023).

The role of Islamic religious education teachers in shaping Islamic personality is as 1) a teacher and an educator. Teachers are educators who become figures or characters and role

models for students and their environment. Then, a teacher must have certain personal qualities: responsibility, authority, independence and discipline (Banzon-Librojo, Garabiles, & Alampay, 2017). 2) Teacher as Role Model. Teachers, as role models, are automatically personal, and what teachers do gets the attention of students and people around them. In this regard, teachers must regulate their behaviour, speaking style, clothing, thought process, lifestyle and interpersonal relationships, which are manifested in all human relationships or interactions, especially behaviour (Jubba et al., 2022). 3) Teacher as facilitator: Teachers prepare, facilitate, and provide all teaching materials (curriculum, lesson plans, assessment and evaluation). Teachers also facilitate learning in the form of learning tools and media (Muhammad, Alias, Jamaludin, & Zulnaidi, 2022). 4) Teacher as a motivator: The teacher as a motivator means that the teacher is a student activator in increasing enthusiasm and developing student learning activities. 5) Teacher as a teacher: A teacher helps students develop and learn something they know, develop competencies, and understand the standards being studied.

The results of research on the criteria for teachers who are considered ideal are that teachers must have a good personality for their students (Warsah & Uyun, 2019). Islamic Religious Education teachers must have interdisciplinary knowledge, meaning that Islamic Religious Education teachers are not enough to only master religious knowledge but must always follow the dynamics or development of science and technology. In the extreme, it can be said that an Islamic Religious Education teacher is a versatile or multitalented teacher because Islamic Religious Education lessons require versatile abilities (Budiarto & Salsabila, 2022).

Islamic Personality in Islamic Education

Personality Linguistically, personality comes from the word "person", which means a person as an individual whose whole essence is human nature, the state of a person as an individual. Then the word gets the prefix "to" and the suffix "an", which means the essential character reflected in a person's attitude, which distinguishes him from other people (Sjarakawi, 2014). In other words, personality is a person's innate nature, style, or nature that arises from the formation received from the environment, such as family, since childhood. It is also innate in a person from birth (Sukoyo & Juhji, 2021).

Personality is a form that is reflected in a person's daily life in the form of behavior and psychological state. Personality formation occurs through continuous development. Islamic Religious Education teaches about the values of Islamic teachings and a good personality to become an excellent Muslim figure and have a noble personality (Boeree, 2017). Islamic education is very urgent in providing the future of the nation's children as a weapon against changing times. The word "*a social stimulus value*" has a meaning or meaning as a way of acting, namely personality as the quality of individual behaviour seen in environmental adjustments. Personality is a whole individual consisting of physical and psychological elements (Jankowski, Bağ, & Miciuk, 2022; Komariah & Nihayah, 2023).

Islamic personality is the identity that a Muslim has as a characteristic of the overall behavior or behavior as a Muslim, both outward behavior and inner attitude in the framework of devotion and self-surrender to Allah. Basically personality does not occur instantly or occur immediately, but its formation with a long process. Therefore, many factors contribute to

efforts to form an Islamic personality. One of them is in the school environment because most of the children's daily activities take place in the school environment. In the school environment the teacher as an educator for students and has a very large role in the development of the personality of students. Islamic personality development or formation is an effort that is carried out continuously to instill Islamic religious values that have been obtained so that they can be preserved and exemplified and can be applied in everyday life.

According to Ahmad D. Marimba, human personality consists of three elements, namely Physical, Mental, and Spiritual. These three elements (physicality, psychology, and spirituality) are an instinct in humans as a whole, humans want, feel, think, and do. If the human being has a healthy soul, the three elements work in harmony with each other in a harmonious arrangement, then all forms of goals and all movements of his actions always fulfill the needs and desires of human lust. In Islamic personality psychology "the three elements above are referred to as personality structures, which are elements that are stable, permanent, eternal, and are the main elements of the formation of individual behavior. The three elements in the Islamic view are called by other terms, namely the structure of the body, spirit and nafs. The body is the biological or psychological aspect of humans (body), while the nafs is the psychophysical aspect of humans which is a synergy between the body and spirit. The body of a person's personality cannot be separated from the three elements above (body, spirit, nafs).

The structure of personality according to Abdul Mujib is the formation of human personality due to the elements and criteria that exist in humans. The study of the human self explains that personality can be seen through three points of view, namely: First, from a physical or bodily perspective, which includes what and how the organism and unique human traits are. Second: from the soul or psychic, talking about what and how the nature and unique characteristics. Third: Body and soul or psychophysical, in the form of moral deeds, movements or actions and so on.

The results of Islamic personality research that not only students must have an Islamic personality, but the main thing is that an educator also has an Islamic personality, because the teacher's personality plays an important role in shaping the personality of students. The formation and development of students' personalities can be achieved by cooperation between parents or guardians of students and the school, including in this case the creation of synergies between school education and Islamic religious education teachers to build and develop good student morals.

The Role of Islamic Religious Education Teachers in Shaping Islamic Personality

The influence of the surrounding environment can form personality in general, especially education, which aims to have a strong faith and have a praiseworthy or noble character; faith is a factor that influences behaviour, while morals are a manifestation of faith that is continuous with attitudes and daily behaviour. An Islamic personality is essential for every human being. Because it is interconnected with human behaviour, those with an Islamic personality are not only students; a teacher must also have an Islamic personality. A good teacher's personality will have a memorable impression on students. Islamic religious education and habituation will foster a person's attitude and personality to carry out Islam's teachings and behave well in his daily life (Elmali-Karakaya, 2022).

Islamic religious education is the introduction of a continuous process (education) between teachers and students, with the ultimate goal of good character or good character Islamic Religious Education in Indonesian regulations. According to Government Regulation of the Republic of Indonesia No. 55 of 2007 concerning Religious Education and Chapter 1 concerning Religious Education, articles 1 and 2 have been emphasized. "*Religious education is education implemented through subjects at all levels of education which aims to provide knowledge and form attitudes, human personalities who believe and fear God Almighty, as well as the skills and abilities of students in addressing religious values, and to prepare students to become human beings who carry out and can practice the teachings of their religion*" Islamic Religious Education has a function to prevent evil influences from socializing outside the school environment. So, through Islamic religious education, a personality is formed according to Islamic teachings or religion (Marmoah & Poerwanti, 2022).

In the Indonesian education system, Islamic religious education is the cultivation of Islamic values in the form of subjects. These subjects are designed explicitly for Islamic learning for Muslim students. Islamic religious education is a means of guiding and training students to understand, exemplify and apply the values of Islamic teachings in life (Alwi & Mumtahana, 2023). Islamic religious education includes harmony, harmony, and balance between human relations with the Supreme Creator, human relations with fellow human beings, human relations with themselves and other creatures and nature created by Allah SWT (Basari, Sebgag, Noval, Mudrikah, & Mulyanto, 2023). In this case, Islamic religious education is a bridge to learn and apply these Islamic values.

The explanation explains that a person's personality is formed and shaped through external guidance through education and coaching because humans experience the learning process. This fact provides opportunities for educational and coaching efforts in personality development (Susanti & Rokhman, 2022). A long process forms a person's personality; it cannot be formed instantly and permanently. But one's personality can change through various processes, one of which is education. Education undoubtedly requires an educator (teacher) who will guide, educate, and direct students to have a good personality (Estiani & Hasanah, 2022). As explained above, the role of Islamic religious education teachers is not only for students with an Islamic personality, but an educator must have an Islamic personality because an educator is a role model or example for his students.

Humaidi Tatapangarsa's opinion that: "Islamic personality is a trait embedded in the soul from which actions arise easily, and these actions are in accordance with the teachings of Islam". The purpose of this Islamic personality is an Islamic religious education teacher in shaping the Islamic personality of students is to teach and also guide students to carry out the commands of Allah SWT and stay away from His prohibitions. As by familiarizing yourself with positive things or worship, gratitude, and respect for fellow creations of Allah SWT.

In forming an Islamic personality, teachers or educators can use the habituation method for students. With the Islamic habits given to students, so that students will slowly get used to it and it is not difficult to do it. The factors that support the role of Islamic religious education teachers in shaping Islamic personality include: The teacher orders or directs the students to pray in congregation in the musholla or in the mosque. In congregational prayer activities, teachers indirectly provide habituation methods to their students. With this activity, it can increase faith and devotion to Allah SWT, and can strengthen the bond of brotherhood.

Accustoming students every morning to carry out duha prayers in congregation and at duhur time also carry it out in congregation, in this congregational prayer activity not only students carry it out but educators or teachers also participate in implementing congregational prayers.

The religious activities in question are such as Istighosah, tahlilan, observing Islamic holidays, for example Isro 'Mi'roj, the Prophet's maulid, commemorating the Hijri new year and holding regular studies every week, month, or year. This activity is to increase Islamic knowledge in students. And as for other customs such as getting used to students saying greetings before entering class, getting used to students before the start of learning praying first, and also getting used to students before going home shaking hands with their teachers.

Another factor supporting Islamic religious education teachers in shaping Islamic personality is learning media so that students can easily understand Islamic religious education material such as showing Islamic films on LCD, books or Lks, Al-Qur'an, prayer memorization books, and other media. From the explanation of some of the factors above, it shows that forming an Islamic personality is with Islamic-based habits. Therefore, it is necessary for an educator who will guide and direct students to always have an Islamic personality. In addition to the supporting factors there are also inhibiting factors, namely sometimes in an institution lack of facilities such as prayer rooms, LCD projectors and other learning tools. Therefore, as a teacher or educator is required to be creative in creating a medium or creativity in making learning media to replace the lack of media or learning tools.

CONCLUSION

Teachers are professional educators who are prepared to educate students whose parents are authorized to be able to educate their children at school. An Islamic religious education teacher is a person who masters Islamic religious knowledge, internalizes and practices and instils in students the way to grow and develop their minds and abilities. Those who must have an Islamic personality are not only students; a teacher must also have an Islamic personality. A good teacher's personality will make an impression on students. The role of Islamic religious education teachers in shaping Islamic personality is as motivators, as examples, as teachers and educators. An Islamic personality is a person who carries out Allah's commands and stays away from His prohibitions. A long process forms a person's personality; it cannot be formed instantly and permanently. But a person's personality can change through various processes, one of which is education. As explained above, the role of Islamic religious education teachers is not only for students with an Islamic personality, but an educator must have an Islamic personality because an educator is a role model or example for his students. The purpose of this Islamic personality Islamic religious education teacher in shaping the Islamic personality of students is to teach and guide students to carry out the commands of Allah SWT and stay away from His prohibitions.

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