

Received: October 2023 Accepted: December 2023

DOI: <https://doi.org/10.58262/ks.v12i1.201>

The Effect of Islamic Education Towards the Personality of Students in Higher Learning Institution in Indonesia

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Abstract

Islamic education can be implemented using a variety of techniques such as avoiding confrontational methods and emphasizing thoughtful discussion, fostering togetherness, and embracing the diversity of human traits. This approach contributes to the enhancement of individual personality development. The objective of the study is to ascertain the impact of Islamic education on the character development of students in Indonesian Higher Learning Institutions. The results of our study indicate that Islamic Religious Education instructors have successfully contributed to the development of their students' personalities by achieving the following: By prioritizing the teaching of religious education, we may establish a strong foundation for students' character development. This can be achieved through theological education, which is crucial. Additionally, assistance from families, communities, and the government is essential in providing guidance and coaching. The study employed a qualitative research design to collect pertinent data from the target audience. Nevertheless, the findings have limited applicability to different ethnic or educational contexts due to their specificity to the Islamic educational system in Indonesia.

Keywords: *Islamic education, education management, curriculum design, student personality, Indonesian higher education.*

1. Introduction

The higher education institutes must enhance the skills and expertise of their professors, particularly in terms of professional competencies, to effectively implement character education in Islamic education institutes. (Rahmah & Fadhli, 2021). It is crucial to impart comprehension and consciousness to kids to cultivate peace-oriented personalities that can effectively handle religious disparities (Karliani et al., 2021). Islamic education can be conducted through different techniques, including the rejection of aggressive approaches and the prioritization of deliberation, the promotion of unity, and the acceptance of diverse human characteristics. The study (Karliani et al., 2021) revealed that the Islamic education curriculum in tertiary institutions lacks a focus on fostering a peace-loving character in individuals. Additionally, it was found that students had a limited understanding of how to execute this character in classroom settings. Religious Education, when mandated at tertiary institutions, should aim to impart knowledge and comprehension of the principles, beliefs, and conduct of students who advocate for peace. Students should not allow religion to create insurmountable divisions between themselves and their peers, despite their responsibility to contribute to

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problem-solving within the community (Herlinawati, 2020).

Evidence from research Ikhwan et al. (2020) demonstrates that the successful implementation of Islamic Religious Education is contingent upon teachers adhering to proper teaching and learning procedures. Additionally, the diverse characteristics of students greatly influence the effectiveness of this education, making it sufficient. Consequently, the efforts of Islamic Religious Education teachers are crucial in nurturing the students' personalities. The aim of this study is to determine the effect of Islamic education towards the personality of students in Higher Learning Institution in Indonesia. The Islamic religious education teacher has the responsibility of not only imparting knowledge, but also inculcating Islamic ethical principles in their students. This enables the students to establish a connection between religious teachings and scientific knowledge (Ikhwan et al., 2020).

Personality does not develop instantaneously, but rather evolves over a prolonged life span, influenced by numerous elements that contribute to its construction (Ikhwan & Fauzi, 2019). Therefore, the quality and strength of an individual's character are defined by the various elements that influence the trajectory of their life. Education is crucial in shaping one's personality in this scenario.

Therefore, the role of an education is crucial as they not only impart religious knowledge to children but also play a significant role in nurturing their personality (Natadireja & Nurachadijat, 2023). The Islamic education system must acknowledge that every aspect inside themselves serves as a means of nurturing their students. Aside from formal education and intentional instruction provided by religious teachers, the personality, attitude, and lifestyle of the teacher are equally crucial and influential.

2. Literature Review

2.1. Teacher of Islamic Education

According to (Ikhwan et al., 2020), teachers are individuals who engage in the profession of imparting knowledge and instruction. An educator or teacher is an individual who intentionally inspires others to attain a greater degree of excellence. According to this concept, anybody, anywhere, and at any moment can assume the role of an educator (Akrim, 2019). Educators bear the responsibility for overseeing all activities that occur both within and beyond the confines of the school. The actual result shows the teacher is the individual responsible for imparting knowledge to the students. The task involves overseeing, instructing, appraising, and appraising students in formal education settings for early childhood, primary, and secondary school (Ikhwan et al., 2020).

Islamic education is derived from three fundamental components: education, religion, and Islam. Education is a deliberate process aimed at fostering and enhancing both the spiritual and physical components of an individual's personality in a gradual manner (Ahdar et al., 2020). The Islamic perspective on Islamic education reflects a distinct form of education that is normatively grounded in the teachings of the Quran and as-Sunnah. As per Ahmad Tafsisir, Islamic education entails providing comprehensive advice to individuals to maximize their adherence to the Muslim faith (Tafsisir, 1990). Islamic Education is a deliberate endeavor by educators to equip learners with the knowledge, comprehension, and application of Islamic teachings, following a predetermined framework to attain specific objectives (Suryadi, 2019).

2.2. The Function of Islamic Religious Education Instructors

The job of teachers in Islamic Education and general education is identical, as both aim to impart their knowledge to pupils, enabling them to gain a deeper understanding and broader perspective. Nevertheless, the Islamic religious education teacher is not only responsible for imparting knowledge, but also for instilling Islamic ethical values in their students, enabling them to establish connections between religious teachings and scientific principles (Ikhwan, 2019). Al-Ghazali recommends that Islamic educators possess the necessary qualifications to be eligible for teaching Islamic religious education. (1) Educators should view their students as their own children, resulting in a tremendous sense of responsibility and the utmost affection. (2) The educator (3) The teacher should demonstrate patience when providing guidance to their students. (5) The educator must consider the cognitive abilities and mindset of their students. (6) Educators must instill strong motivation in their students to develop a love for all the knowledge imparted. (7) Educators should present subjects in a way that relates to everyday experiences, making it easier for young students or those below a certain age to comprehend and grasp. (8) Educators should serve as role models for their students (Gofar, 2023).

2.3. Development of Personality

Coaching is a dynamic and effective process or action aimed at achieving superior outcomes. Personality refers to the set of innate and environmentally influenced behaviors exhibited by an individual. Personality is commonly defined as a set of distinctive traits that differentiate an individual from others, particularly in terms of character (Ikhwan et al., 2020). Types of personalities: (1) The sanguine type, namely the popular and speaker, is characterized by having abundant energy, being enthusiastic, having a zest for life, and being able to create a joyful and cheerful atmosphere. Nevertheless, this kind also exhibits vulnerabilities, like a tendency towards impulsivity and acting based on their emotions or impulses. The phlegmatic temperament encompasses two types: peace and observer. These types are characterized by their peaceful demeanor and lack of emotional upheaval. However, their flaws lie in their tendency to be complacent and avoid challenging situations. Due to this vulnerability, individuals exhibit reduced inclination to make sacrifices for others and display a tendency towards selfishness. The melancholic individual possesses the traits of being a thinker and perfectionist. They are preoccupied with their finest or most flawless creations and possess a deep appreciation for the aesthetic beauty of life. Their emotions are intense and highly sensitive. However, they are vulnerable to being overwhelmed by their emotions and often experience a prevailing moodiness in their daily life. The fourth type of correspondent is characterized by being strong and assertive. They are highly focused on their work and have a strong work ethic. They are diligent and responsible in carrying out their duties. However, they may struggle with empathizing with others and may find it difficult to develop compassion for those who are suffering. They may also have difficulty engaging in playful activities. (5) This type possesses distinct qualities such as the ability to convey viewpoints and ideas confidently and critically, while maintaining a gentle demeanor so as to avoid causing harm to others' feelings. Due to these exceptional characteristics, this type is considered the perfect type, and as a result, its weaknesses are not easily discernible by many others (Abdurrahman et al., 2022).

3. Research Methodology

The main purpose of this research was to provide an in-depth and comprehensive understanding of the Islamic education in developing the personality of the students in Indonesia, to fulfill this objective, the study utilized and practiced the conceptions of the qualitative research strategy and review of the targeted participants was used to illustrate the

effectiveness of Islamic education for students.

3.1. Sample, Population and Data

The study was conducted within the education sector of Indonesia and the perceptions of the higher administrations and the lecturers serving and managing the students in the higher education institutes were gathered. As mentioned before about the main theme of the study, the persons who have broad management and understanding of the outcomes of the curriculum were selected purposively to get the exact, comprehensive, and prospective information about the Islamic education curriculum. The data was collected qualitatively with the help of interviews and structured interviews were conducted. Open-ended and pre-designed questions were communicated with the participants using a face-to-face interview medium and the responses or answers of the participants were recorded. Before data collection, a prior adjustment of time, confidentiality and anonymity of the collected data was ensured, and the answers of the participants were recorded with the participants' permission.

3.2. Data Analysis

The data collected in 7-10 interviews was analyzed using the widely adopted software for qualitative data analysis i.e., NVivo, the tests of thematic analysis and mind maps were performed, and different themes were computed which have been interpreted in the next section of results.

4. Results

4.1. The Contributions of Teachers to the Personality Development of Students

The findings of our research suggest that the following are the achievements of Islamic Religious Education instructors in the process of fostering the personality development of their students: Through instruction: pushing forward the teaching of religious education, because theological education is vital as the initial foundation to arrange the student's personalities, as well as the support of coaching from the family, the community, and the government. Through the process of habituation, pupils become familiar with teachers by shaking hands with them. This is a type of mutual respect between teachers and students, which results in a sense of intimacy and compassion between the two groups. Teaching pupils how to be disciplined and simultaneously encouraging them to behave appropriately so that the punishment might act as a sense of responsibility for what they have done.

4.2 Utilizing Hikmah (Wisdom) to Enhance Moral Excellence for development of personality in Islamic Education

Wisdom, as an essential aspect of professional work, is characterized by moral responsibility. It plays a crucial role in enhancing personal qualities such as knowledge and understanding, as well as developing effective techniques to address growing difficulties. The crucial aspect of acquiring information that supports active participation in society is the inclusion of spiritual and moral essence. The purpose of this achievement is to demonstrate the inherent human qualities necessary to effectively address complicated issues at many levels, while adhering to Islamic values. In the pursuit of identifying the most effective foundation for enhancing experience and knowledge comprehension, it is imperative to establish a robust quality assurance mechanism to discern between accuracy and falsehood, as well as correctness and error. The management of the action plan for personality development, specifically the

understanding and utilization of time and opportunity (Istifadah). This requires a sufficient level of knowledge and a strong commitment to responsibility to determine what needs to be done and how to achieve it effectively. Conceptualized as a comprehensive understanding of examining the complete context of specific phenomena, efforts to identify the underlying causes of problems with adequate information aim to assess the effectiveness of potential solutions within the framework of action plan management. The level of information, skills, and understanding one possesses plays a crucial role in effectively making decisions, engaging in social interactions, and behaving intelligently within the broader social community. Wisdom is a virtue that possesses the potential abilities to discern and execute suitable behavior effectively. Furthermore, the mutual alignment of moral principles pertains to upholding the fundamental significance of a unique Islamic perspective in emphasizing the cultivation of character qualities through experiencing growth based on maturity. It is crucial to emphasize that the fundamental components of moral excellence, specifically in relation to virtue ethics, pertain to the primary principles that guide individuals in directing their actions towards shaping human awareness within a global framework. Virtue ethics emphasizes the importance of moral responsibility in promoting human flourishing and skillful leadership in managing behavior in Islamic education system. When striving to facilitate effective interaction, socialization, and behavior in accordance with Islamic principles, it is important to focus on demonstrating a strong commitment to moral, spiritual, and intellectual development. This will help provide a comprehensive understanding of the issues at hand, allowing for appropriate solutions to be prepared based on the specific circumstances.

4.3. Factors that inhibit and Supporters of Teachers in development of the personalities of students

Supporting Factors

When it comes to the development of students' personalities, 1) The presence of mosques in the vicinity of the school, which serves to facilitate the implementation of religious activities. This provides a means of ensuring that the conduct of practical activities does not interfere with the activities of other classes that are studying in the classroom. 2) Activities outside of the classroom, such as scouting, playing the tambourine (shalawat to the Prophet), and recitations (reading the Qur'an).

Inhibiting Factors

- 1) A lack of awareness on the part of learners, there are still a great number of students who are less aware of the significance of having a good personality or morals, and as a result, they neglect it since there is a lack of supervision from teachers and parents in controlling the association of children.
- 2) 2) Because the two parents who make up the bulk of the family are so busy working throughout the day, and because many of them have even become Indonesian Workers (TKI, which means labor overseas), the children do not receive the attention of their parents, who should be able to control the activities that their child engages in daily.

5. Discussion

The efforts that teachers have made to cultivate the personalities of their students have already been put into practice. This can be seen from the sincere efforts that the teacher makes to carry out the training, all of which are shown in a single shot. Specifically, the following are the ways

in which the training is carried out: (1) through learning that is enjoyable; (2) through habituation, which is to familiarize students to behave well; and (3) through this punishment, which is carried out not just to hate or dislike students, but to educate students to turn them into students who have a good personality. The efforts that the teacher has made to cultivate the personality of the pupil have been observed to have been successful, according to the data that was gathered from the field. An increase in the amount of encouragement given to students to behave in a manner that is polite and appropriate is the goal. On the other hand, it would be preferable if a teacher had a firm grasp on the psychological qualities of their students and was aware of the circumstances that led to their lack of moral development.

When it comes to the subject of research, every action that is going to develop is always influenced by the variables that are supporting and hindering it. Similarly, in the process of directing the personalities of students, there are a few elements both those that are supportive and those that are hindering. The facilities and extracurricular activities were the supportive aspects that were encountered, while the hindering factors were a lack of awareness on the part of the students themselves and a lack of attention to educating the morality of the students.

6. Conclusion

The efforts that religious teachers have made to foster the development of the personalities of their students is through the first instruction, which places an emphasis on the teaching of religious education. As a result, each lesson is focused on the ideals of religion, and it is founded on the importance of religious education as the initial basis to organize the personality of the student. Habituation is the second method, and it involves executing routine habituation to bring about sincerity in him when he is performing all the appropriate acts. In the third place, this punishment is not an act of simple hatred or disdain toward the students. The goal of punishment is to teach kids so that they can develop into students who have a positive disposition. The variables that contribute to the development of student personalities as well as the challenges that they face the first supporting aspect that is encountered is the presence of supporting facilities and extracurricular activities that are designed to support the social psyche of students. The lack of understanding on the part of the students and the surroundings of the family are both variables that constitute the hindering factors. The findings indicate that there are four fundamental stages to analyze personal development within the context of Islamic education. The key elements include maintaining consistent self-control, fostering efficient time organization, incorporating wisdom-based moral values for personal growth, and empowering strategic actions with practical experience. Furthermore, this study aims to primarily enhance the theoretical foundation on personality development within the context of Islamic education. The conceptual prescription for education aims to significantly contribute to the construction of personal growth.

7. Implications

Theoretical implications encompass the viewpoints of the seamless integration of Islamic teachings into the curriculum to enhance the personality development of pupils. Essentially, the research offers valuable advice to educators, teachers, and policymakers regarding the most effective approaches to incorporating Islamic education, ongoing professional growth, and community involvement. These practical consequences assist participants in enhancing the overall quality of Islamic education by implementing specific strategies to cultivate a

comprehensive learning environment that plays the crucial role in the development of personality of pupils. Ultimately, this benefits students and the broader educational community.

8. Limitations and Future Research

The results have limited applicability to other ethnic or educational contexts due to their specificity to the Islamic learning system of Indonesia. In addition, the comprehensive viewpoints of other players, such as parents and students, research is entirely based on qualitative data. Furthermore, the research's cross-sectional approach failed to consider the temporal dynamics of educational practices. Furthermore, despite attempts to ensure diversity, the representativeness of the sample remains constrained.

Subsequent investigations should enhance the current research by incorporating many perspectives, including those of educators, caregivers, and learners. Furthermore, the longitudinal study technique should be utilized to capture the evolving changes in teaching approaches throughout time. Moreover, doing comparative research in diverse cultural contexts would improve the generalizability of the results. Furthermore, a comprehensive comprehension of the influence of Islamic education on the character development of students in Indonesia and other nations can be attained by examining the impact of external factors, such as societal shifts or policy changes, on the administration of Islamic schools.

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