

ISLAMIC RELIGIOUS EDUCATION LEARNING IN FORMING AN ISLAMIC PERSONAL CHARACTER

Imam Tabroni¹, Lala Marlina², Siti Maesaroh³

Email: imamtabroni70@gmail.com

Universitas STAI Dr. KH. EZ. Muttaqien, Purwakarta

Jl. Baru, Ciwareng, Kec. Babakancikao, Kabupaten Purwakarta, Jawa Barat 41151, Indonesia

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ABSTRACT

In an Islamic perspective, theoretical character education has actually existed since Islam was revealed in the world along with the sending of the prophet Muhammad SAW. to improve or perfect human character. Islamic character is the nature, character, morality, ethics, or behavior that is Islamic. Islamic character can be understood as an effort to instill intelligence in students in thinking, behaving, and behaving in accordance with the noble values that become their identity, manifested in interactions with God, themselves, among others and their environment. With this irritating phenomenon because at this time moral degradation is increasing infecting the younger generation, of course this is a special concern for education actors so that there are efforts to improve moral issues and good personality character. Education must of course teach Islamic characters that encourage children to have an Islamic spirit to become human beings who believe and fear Allah SWT.

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1. Introduction

Education for human life is an absolute need that must be fulfilled throughout life. (Tabroni, 2019), (Zakiyah, Rafani Aura Suci, Tabroni, Imam, n.d.), (Tabroni & Juliani, 2022) Without education, it is absolutely impossible for a group of people to live and develop in line with their aspirations to progress, prosper and be happy according to the concept of their view of life (Ihsan, 2001), (Crosby, 1995), (Monette, Sullivan, & DeJong, 2013), (Imam Tabroni, Husniyah, Sapitri, & Azzahra, 2022). Therefore, education is very strategic in improving the quality of human resources (Goody, Goody, & of Learned Societies, 1986), (Tabroni & Dodi, 2022), (Tabroni & Juliani, 2022). Because in essence education is an effort and process of increasing human resources in the intellectual life of the nation. So that education plays a role as an effort to mature humans, improve behavior and improve the quality of life and increase human dignity (Deming, Cahill, & Orsini, 2013), (Tabroni, Bagus, Uwes, Drajad, & Bahijah, 2022).

Education as an effort to foster and develop spiritual and physical aspects must also take place gradually (Crosby, 1995), (Imam Tabroni & Ismiati Ismiati, 2021). However, a process used in educational efforts is a directed and purposeful process, namely directing students (humans) to the optimal point of their ability (Imam Tabroni, Jamali Sahrodi, Ulfiah, & Lindawati, 2022). While the goal to be achieved is the formation of a complete and complete personality as an individual, social and servant of God who devotes himself to Him (Rosyadi, 2004), (Imam Tabroni & Nurarita Nurarita, 2021).

In addition, education has a strategic and urgent value in the formation of a nation (Baden & Wilkie, 2004). Education also seeks to ensure the survival of the nation (Sunarti,

Rizkillah, Hakim, Zakiya, & Damayanti, 2021). Because it is through education that the noble values possessed by the nation will be inherited, therefore education does not only function for how to know, and how to do, but what is very important is how to be, how to make how to be realized, cultural transfer is needed. and culture (Putra, 2004), (Imam Tabroni, Ayit Irpani, et al., 2022).

The success of a nation in achieving its goals is not only determined by the abundance of natural resources, but is largely determined by the quality of its human resources (Imam Tabroni, Putra, Adawiah, & Rosmiati, 2022). Only a nation that has strong character qualities can make itself a dignified nation and is respected by other nations (Sutanto et al., 2022). Because the existence of the nation is largely determined by the character who has a vital role in forming a noble personality so that it can create quality children of the nation (Imam Tabroni, Hana Ihzan Nazillah, n.d.).

In the perspective of Islam, theoretical character education has actually existed since Islam was revealed in the world along with the sending of the Prophet Muhammad to improve or perfect human character (Imam Tabroni, Ismayanti, & Diaz Budiarti, 2022), (Tabroni, Imam, Romdhon, n.d.-a). Islamic teachings themselves contain systematic teachings that not only emphasize aspects of faith, worship and mu'amalah, but also on morals (, M. Fahmi Hidayat, Siti Nurul H Imam Tabroni, n.d.). The experience of the teachings of Islam as a whole (kaffah) is a character model of a Muslim who is exemplified and emphasized by the character model of the Prophet Muhammad, who has the characteristics of shidiq, tabligh, amanah, fatonah. These characteristics are the characteristics of the Prophet Muhammad SAW (Imam Tabroni, Alvioni Nadea Fikriah, Dida Nurbaida, & Fadila Qoulun Sadida, 2022).

Islamic religious education as a process of ikhtiyariyah contains special characteristics and characteristics, namely the process of planting, developing and strengthening faith values which become the mental-spiritual foundation of human beings where their attitudes and behavior are manifested according to the rules of their religion. The values of one'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 (Arifin, 1977). Islamic education also trains the sensibility of the students in such a way, so that life attitudes and behavior are dominated by deep feelings of Islamic ethical and spiritual values. They are trained, so that they seek knowledge not only to satisfy intellectual curiosity or just for the benefit of the material world, but also to develop themselves as rational and pious beings who will later provide physical, moral and spiritual well-being for families, communities and mankind. This view comes from deep faith in Allah swt (Fadhlan Mudhafir, 2000).

Zakiyah Darajat (1970) argues that the purpose of Islamic education is to guide and shape humans into pious servants of God, firm in their faith, obedient to worship and have commendable character (Roqib, 2009). From these objectives, in general it can be said that the purpose of Islamic education is the formation of the Muslim personality as a whole (kaffah). Such a person is a person who describes the realization of the whole essence of man by nature, namely as individual beings, social beings, moral beings and creatures with God. Based on the Law on the National Education System Number 20 of 2003, it is explained that: National education aims to develop the potential of students to become fully Indonesian human beings, namely human beings who believe and are devoted to God Almighty, have knowledge and skills, have noble character, are healthy physically and spiritually, have a strong personality, intelligent, creative, independent and have a sense of responsibility (Nasional, 2003).

The influence of the formation of a religious spirit and religious behavior in educational institutions, especially in formal educational institutions (schools) depends a lot on the characteristics of the religious education provided at the school. This is because schools, in an Islamic perspective, function as a medium for the realization of education based on the goals

of thought, aqidah and sharia in an effort to worship Allah and obey Him so that humans are protected from deviations from their nature. In this connection, in an effort to form a pious Muslim person, education through the school system should be given special emphasis. This is because school education has a regular, graded program and follows clear and strict requirements. This supports the preparation of a more accommodating Islamic education program (Ondeng, 2004).

Teachers in using learning strategies should adapt to the conditions and atmosphere of the classroom and of course teachers are required to play more roles using varied learning strategies. Each learning strategy has advantages and disadvantages. In order to avoid boring learning activities for students, a teacher needs to create good learning strategies that are 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 outputs, especially in creating students who have character and are Islamic in view. Likewise, researchers will specifically examine the learning strategies applied by teachers in teaching Islamic Religious Education subjects as the main basis in realizing students with Muslim personalities.

2. Methods

In the research method used, qualitative methods describe how to learn Islamic religious education and how to shape Islamic character to build pious humans as the demands of an increasingly advanced era so as not to fall into bad things. With moral and faith problems that give fear to many people, of course, Islamic education and the character attached to it provide a solution for how we must move and act according to the Qur'an and As Sunnah. Islamic education has a good impact, with Islamic religious education of course having the right learning strategies so that later students can believe, understand, and practice Islamic teachings through guidance, teaching or training activities that have been determined to achieve the goals set (Creswell & Guetterman, 2020), (Miles & Huberman, 1994).

The research was conducted at SMPIT Gema Insan Cendikia in Cengkong Village, Purwasari District, East Karawang Regency . Then as a subject in this study, namely class VII at the school. In accordance with the school's expectations, children become a generation that is Islamic, has good morals and has responsibility and is independent. The sources of data that we obtained were observations, interviews and documentation with school principals, teachers, and students.

3. Result and Discussion

3.1 Learning Strategy Concept

Learning is teaching students to use educational principles and learning theories, which are the main determinants of educational success (Juran, 2004), (Thut, Adams, Adams, & Adams, 1964). Learning is a two-way communication process, teaching is carried out by the teacher as an educator, while learning is carried out by students or students (Baden & Wilkie, 2004). Meanwhile, according to Corey as quoted by Syaiful Sagala Learning is a process in which a person's environment is intentionally managed to allow him to participate in certain behaviors under special conditions or produce responses to certain situations, learning is a special subset of education (Syaiful Sagala, 2003: 61). Learning is the actualization of the curriculum that requires teachers to create and grow student activities in accordance with the plans that have been programmed (E. Mulyasa, 2006: 90). Then it can be determined that a learning strategy applied by the teacher will depend on the approach used; while how to carry out the strategy can be determined by various learning methods (Imam Tabroni,

Alvioni Nadea Fikriah, et al., 2022). In an effort to carry out the learning method, the teacher can determine the technique he deems relevant to the method, and the use of that technique each teacher has tactics that may differ from one teacher to another (A. R. B. Imam Tabroni, n.d.), (Tabroni, Imam, Romdhon, n.d.-b).

3.2 Islamic Character Building

While the notion of Islam is obedient attitude and behavior in implementing Islamic Shari'a that leans on Ahl al-Sunnah Wa al-jama'ah. Islamic character is the nature, character, morals, ethics or behavior that is Islamic. Islamic character can be understood as an effort to instill intelligence in students in thinking, acting and behaving in accordance with the noble values that become their identity, manifested in interactions with their God, themselves, among others and their environment (Purwati, 2014), (Siti Nurjanah, Syarah Fakhrunnisa Imam Tabroni, n.d.).

Islamic character or morals can be said to be Islamic morals, namely morals that are rooted in the teachings of Allah and His Messenger (Heni Hermaningsih SM Imam Tabroni, n.d.). This Islamic morality is an open act of deed so that it can be an indicator of whether a person is a good or bad Muslim (Imam Tabroni, Jamali Sahrodi, et al., 2022). This morality is the fruit of the true faith and sharia. Basically, this morality is closely related to the occurrence of humans, namely the Creator (creator) and makhluk (created). Rasulullah SAW. sent to perfect morals, namely to improve the relationship between creatures (humans) and Khaliq (Allah SWT.) and good relations between creatures and creatures (Imam Tabroni, Putra, et al., 2022).

3.3 Islamic Muslim Personal

Personality can be seen from the four aspects of its content. First, the personality aspect, namely personality seen from the outer and inner behavior patterns that a person has. Second, the aspect of individuality, namely the characteristics or traits that a person possesses individually is different from other individuals (R. P. S. Imam Tabroni, n.d.). Third, the mental aspect, as a difference related to the way of thinking. Fourth, the aspect of identity, namely the tendency of a person to maintain his attitude from outside influences. Identity is a person's characteristics (Jalaluddin, 1997), (Imam Tabroni & Rahmania, 2022).

Then the word "personality" is added to "Muslim", so that it becomes a Muslim personality. Muslim personality itself means a personality that shows outward behavior, activities of the soul, philosophy of life and beliefs of an Islamic (Gazalba, 1978). In other words, the Muslim personality is the behavior of a Muslim that is owned by a person and becomes a personality characteristic that distinguishes that person from others, because his attitude and behavior shows devotion to God, submission to Him (Tabroni, Munajat, Uwes, & Rostandi, 2022). The Muslim personality is "the full experience of the teachings of Allah and His Messenger" (Ahmadi, 1982). Muslim personality is an identity that is owned by a person as a characteristic of the overall behavior, both outwardly and inwardly (Tabroni & Purnamasari, 2022). The ideal human personality according to Islam is exemplified in the figure of the Prophet Muhammad (Imam Tabroni, Muhammad Naafi'ul, n.d.), (Imam Tabroni, Rini Purnama Sari, Rahmat Apendi, n.d.). It is in him that there really is a balance between body and soul so as to create an essential and perfect personality form

4. Conclusion

Teachers in using learning strategies should adapt to the conditions and atmosphere of the classroom and of course teachers are required to play more roles using varied learning strategies. Learning is teaching students to use educational principles and learning theories, which are the main determinants of educational success. It is the duty of educators to provide educational services for students to achieve success and achieve children's goals. Of course, education must teach Islamic characters that encourage children to have an Islamic spirit to become human beings who believe and fear Allah SWT. And have a noble character in living their daily lives. The ideal human personality according to Islam is exemplified in the figure of the Prophet Muhammad. It is in him that there really is a balance between body and soul so as to create an essential and perfect personality form. A learning strategy applied by the teacher will depend on the approach used; while how to carry out the strategy can be determined by various learning methods. In an effort to carry out the learning method, the teacher can determine the technique he deems relevant to the method, and the use of that technique each teacher has tactics that may differ from one teacher to another. With this research, it is hoped that it can be a guide and encouragement to create and shape children who become the Islamic generation, encourage the progress of the nation and always uphold the truth according to the guidance of the Islamic religion.

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