The Effect of Islamic Education on the Personality of Students at Higher Learning Institutions in Indonesia

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Abstract

Islamic education can be applied in a variety of ways, including avoiding confrontational approaches and emphasising intellectual conversation, building unity, and appreciating the diversity of human characteristics. This strategy helps to boost individual personality development. The study's goal is to determine the impact of Islamic education on character development among students in Indonesian higher education institutions. The findings of our study show that Islamic Religious Education instructors have successfully contributed to the development of their students' personalities by achieving the following: By prioritising the teaching of religious education, we can lay a solid foundation for students' character development. This is achievable through theological education, which is essential. Families, communities, and the government must also help provide advice and mentoring. The study used a qualitative research design to gather relevant information from the target audience. Nonetheless, the findings are limited in their relevance to other ethnic or educational contexts due to their focus on Indonesia's Islamic educational system.

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

Introduction

Higher education institutes must improve their teachers' abilities and competence, particularly in terms of professional competencies, in order to effectively execute character education in Islamic education institutions. (Rahmah and Fadhli, 2021). It is critical to instill understanding and consciousness in children in order to build peace-loving personalities capable of effectively addressing religious differences (Karliani et al., 2021). Islamic education can be delivered via a variety of tactics, including the rejection of confrontational approaches in favour of discussion, the promotion of oneness, and the acceptance of diverse human features. According to the study (Karliani et al., 2021), the Islamic education curriculum in tertiary institutions does not place a strong emphasis on developing persons with a peaceful disposition. Furthermore, it was discovered that pupils had a limited understanding of how to use this character in educational situations. Religious education, when mandated at postsecondary institutions, should attempt to teach information and comprehension of the values, beliefs, and behaviour of students who support peace. Herlinawati (2020) emphasises the importance of students contributing to community problem-solving and not allowing religion to divide them from their peers.

Ikhwan et al. (2020) found that the successful implementation of Islamic Religious Education is dependent on teachers following proper teaching and learning methods. Furthermore, pupils' different features have a significant impact on the success of this education, making it sufficient. As a result, Islamic Religious Education teachers play an important role in shaping the personalities of their students. The purpose of this study is to examine the impact of Islamic education on the personalities of students at Indonesian higher education institutions. The Islamic religious education teacher is responsible for not only conveying knowledge, but also instilling Islamic ethical standards in their students. This allows pupils to connect religious teachings with scientific understanding (Ikhwan et al., 2020). Personality does not develop overnight, but rather over the course of a lifetime, influenced by a variety of factors that contribute to its formation (Ikhwan & Fauzi, 2019). As a result, the different factors influencing an individual's life trajectory define the quality and strength of their character. Education is critical in forming one's personality in this situation. As a result, education has an important role in not only imparting religious knowledge to youngsters, but also in shaping their personalities (Natadireja & Nurachadijat, 2023). The Islamic education system must recognise that every component of itself serves as a means of nurturing its students. Aside from formal schooling and intentional instruction provided by religious teachers, the teacher's personality, attitude, and lifestyle are just as important and significant.

Literature Review

Teacher of Islamic Education

According to (Ikhwan et al., 2020), teachers are people who work in the field of imparting information and instruction. An educator or teacher is someone who purposefully motivates others to achieve greater levels of success. According to this philosophy, anybody, wherever, and at any time can act as an educator (Akrim, 2019). Educators are responsible for overseeing all activities that take place both inside and outside of the school. The real outcome demonstrates that the teacher is accountable for conveying knowledge to the students. The task entails supervising, instructing, and evaluating pupils in formal educational settings for early childhood, primary, and secondary school (Ikhwan et al., 2020). Islamic education is based on three key components: education, religion, and Islam. Education is a planned process aiming at gradually developing and improving both the spiritual and physical aspects of an individual's personality (Ahdar et al., 2020). The Islamic viewpoint on Islamic education shows a particular type of education that is normatively based on the

teachings of the Quran and Sunnah. According to Ahmad Tafsir, Islamic education comprises giving individuals with thorough counsel on how to best adhere to the Muslim faith (Tafsir, 1990). Islamic education is a purposeful effort by educators to provide learners with knowledge, comprehension, and application of Islamic teachings, using a predetermined framework to achieve specified goals (Suryadi, 2019).

The Role of Islamic Religious Education Instructors

Teachers in Islamic Education and general education have the same goal: to convey knowledge to students, allowing them to obtain a better understanding and a larger perspective. Nonetheless, the Islamic religious education teacher is responsible not only for conveying knowledge, but also for establishing Islamic ethical values in their students, allowing them to connect religious teachings with scientific concepts (Ikhwan, 2019). Al-Ghazali suggests that Islamic educators meet the essential qualifications to teach Islamic religious education. (1) Educators should view their students as if they were their own children, instilling a strong sense of responsibility and affection (2) The instructor (3) Teachers should be patient when providing guidance to their students. (5) Educators must examine their pupils' cognitive capacities and mindsets. (6) Educators must generate great motivation in their students so that they acquire a love for all of the content they are taught. (7) Educators should convey things in a style that is relevant to everyday events, making it easier for young pupils or those under a specific age to understand and appreciate. (8) Teachers should be role models for their kids (Gofar, 2023).

Development of Personality

Coaching is a dynamic and effective process or activity designed to achieve improved results. Personality is the set of innate and externally affected behaviours displayed by an individual. Personality is often characterised as a collection of distinguishing characteristics that make an individual apart from others, particularly in terms of character (Ikhwan et al., 2020). Personality types: (1) The sanguine type, also known as the popular and speaker, is distinguished by an abundance of energy, enthusiasm, zeal for life, and the ability to create a joyous and cheerful environment. Nonetheless, this type has vulnerabilities, such as a proclivity for impulsivity and acting on their emotions or impulses. The phlegmatic temperament is divided into two types: peaceful and observer. These types are distinguished by their calm demeanour and lack of emotional turmoil. Their weaknesses, however, stem from a tendency to be complacent and avoid difficult situations. Individuals with this sensitivity are less likely to make sacrifices for others and tend to be selfish. The gloomy personality type is characterised

by thinking and perfectionism. They are fascinated with their best or most faultless creations and have a strong appreciation for the aesthetic beauty of life. Their emotions are powerful and extremely sensitive. However, they are prone to getting overwhelmed by their emotions and frequently suffer a pervasive moodiness in their daily lives. The fourth sort of correspondent is characterised by strength and assertiveness. They are extremely focused on their task and possess a strong work ethic. They are dedicated and accountable in carrying out their responsibilities. However, they may fail to empathise with others and feel sympathy for people who are suffering. They may also have trouble participating in playful activities. (5) This kind has particular characteristics, such as the capacity to transmit thoughts and ideas boldly and critically while maintaining a compassionate demeanour in order to avoid hurting others' feelings. Because of these extraordinary traits, this type is called the perfect type, and as a result, its flaws are difficult to detect by many others (Abdurrahman et al., 2022).

Methods

This research aimed to understand the impact of Islamic education on the personality development of Indonesian students. The study used a qualitative research strategy and a review of targeted participants to demonstrate its effectiveness.

Sample, Population, and Data

The study was conducted in Indonesia's education sector, and the perspectives of higher administrations and lecturers serving and managing students in higher education institutes were gathered. As previously stated in relation to the study's major issue, individuals with broad management and understanding of curriculum outcomes were purposefully chosen in order to obtain precise, complete, and prospective information regarding the Islamic educational curriculum. The data was acquired qualitatively through interviews, and structured interviews were undertaken. Open-ended and pre-designed questions were presented to participants via a face-to-face interview medium, and their responses were recorded. Prior to data collection, time was adjusted to assure confidentiality and anonymity of the acquired data, and the participants' responses were recorded with their permission.

Data analysis

The data gathered from 7-10 interviews was analysed using the widely used qualitative data analysis software, NVivo, thematic analysis and mind maps were created, and several themes were computed, which are interpreted in the following section of results.

Results and Discussion

Teachers' Contributions to Student Personality Development.

According to the findings of our research, the following are the accomplishments of Islamic Religious Education instructors in the process of fostering their students' personality development: Through instruction: pushing forward the teaching of religious education, because theological education is critical as the initial foundation to organise the student's personalities, as well as the support of coaching from the family, community, and government. Students become familiar with professors through habituation, which involves shaking hands with them. This is a form of mutual respect between teachers and pupils that fosters intimacy and compassion between the two groups. Teaching students how to be disciplined while also encouraging them to behave responsibly so that the penalty serves as a form of accountability for what they have done.

Using Hikmah (Wisdom) to Enhance Moral Excellence and Personality Development in Islamic Education

Wisdom, as a vital component of professional activity, is distinguished by moral accountability. It is critical for improving personal traits such as knowledge and comprehension, as well as building efficient strategies to deal with escalating obstacles. The incorporation of spiritual and moral essence is critical to learning information that facilitates active involvement in society. The goal of this achievement is to demonstrate the innate human attributes required to effectively manage complex situations on several levels while sticking to Islamic teachings. In order to determine the most effective basis for improving experience and knowledge comprehension, a strong quality assurance method is required to distinguish between accuracy and falsehood, as well as correctness and error. Istifadah involves managing an action plan for personality development, focussing on time and opportunity management. This necessitates a sufficient level of information and a strong commitment to accountability in order to establish what needs to be done and how to accomplish it efficiently. Described as a comprehensive grasp of analysing the entire context of specific events, efforts to discover the underlying causes of problems with sufficient information aim to assess the effectiveness of proposed solutions within the framework of action plan management. The level of information, skills, and understanding one possesses is critical for making good decisions, engaging in social relationships, and functioning wisely within the larger social context. Wisdom is a virtue that has the potential to recognise and execute appropriate behaviour effectively. Furthermore, reciprocal alignment of moral values refers to sustaining the basic significance of a distinct Islamic worldview in emphasising character development through mature maturation. It is critical to emphasise that the core components of moral excellence, particularly in relation to

virtue ethics, are the primary principles that lead individuals in guiding their actions in order to shape human understanding within a global context. Virtue ethics emphasises the importance of moral responsibility in supporting human flourishing, as well as effective leadership in controlling behaviour in the Islamic education system. When attempting to promote successful interaction, socialisation, and behaviour in accordance with Islamic beliefs, it is critical to emphasise a strong commitment to moral, spiritual, and intellectual development. This will aid in providing a thorough grasp of the challenges at hand, enabling for appropriate solutions to be developed depending on the individual circumstances.

Factors that limit and support teachers in developing pupils' personalities

Supporting Factors when it comes to the formation of kids' personalities, 1) the existence of mosques near the school makes it easier to undertake religious activities. This ensures that practical activities do not interfere with the activities of other classes studying in the classroom. 2) Extracurricular activities, such as scouting, tambourine playing (shalawat to the Prophet), and Qur'anic recitation. Inhibitory Factors 1) Many students are unaware of the importance of having a positive personality and morals, leading to neglect due to a lack of supervision from teachers and parents. 2) Due to the parents' busy work schedules and the fact that many have become Indonesian Workers (TKI), the children lack parental attention and control over their daily activities.

Discussion

Teachers' efforts to develop the personalities of their students have already been put into action. This is evident from the teacher's serious attempts to carry out the training, all of which are demonstrated in a single shot. Specifically, the following are the methods The training is carried out in three ways: (1) through enjoyable learning; (2) through habituation, which is to familiarise students with good behaviour; and (3) through punishment, which is carried out not just to hate or dislike students, but also to educate students to become students with a good personality. According to the data collected from the field, the teacher's attempts to cultivate the pupil's personality were successful. The idea is to improve the amount of encouragement pupils receive for behaving politely and appropriately. On the other hand, it would be better if a teacher had a strong understanding of their pupils' psychological characteristics and was aware of the conditions that contributed to their lack of moral development.

When it comes to the subject of research, every activity that occurs is influenced by the elements

that support and hinder it. Similarly, when it comes to directing pupils' personalities, there are a few factors that are both beneficial and inhibiting. The facilities and extracurricular activities were seen to be beneficial, but the hindrances were a lack of knowledge on the side of the students and a lack of attention to educating the students' morality.

Conclusion

Religious teachers have made attempts to support the development of their pupils' personalities through the initial instruction, which focusses on religious education. As a result, each class focusses on religious principles and is based on the importance of religious education as a foundation for organising the student's personality. The second strategy is habituation, which is carrying out routine habituation in order to instill honesty in him while performing all of the necessary acts. Third, this punishment is not motivated solely by hatred or scorn for students. Punishment is intended to teach children how to become positive students. The aspects that contribute to the development of student personalities as well as the obstacles that they face are as follows: the provision of supportive facilities and extracurricular activities geared to assist students' social psyche. The students' lack of knowledge, as well as the family's circumstances, are both obstacles that impede progress. The findings suggest that there are four essential stages for analysing personal growth in the context of Islamic education. The fundamental components include persistent self-control, efficient time management, applying wisdom-based moral principles for personal growth, and empowering strategic actions through practical experience. Furthermore, the primary goal of this work is to improve the theoretical foundation for personality development in the context of Islamic education. The conceptual prescription for education seeks to significantly contribute to the development of personal growth.

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