

THE ROLE OF ISLAMIC RELIGIOUS EDUCATION IN THE FORMATION OF MUSLIM PERSONALITY IN MTSS AT TAQWA SETU STUDENTS

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Abstrak

Tujuan artikel ini adalah untuk menganalisis peran Pendidikan Agama Islam dalam pembentukan kepribadian Muslim di kalangan siswa MTsS At-Taqwa Setu. Pendidikan Agama Islam mempunyai peran strategis dalam membentuk sikap, perilaku, dan pemahaman agama yang sesuai dengan nilai-nilai Islam. Fokus utama penelitian ini adalah bagaimana PAI dapat menjadi media efektif untuk membangun karakter siswa yang beriman, bertakwa, dan berakhlak mulia. Dalam Penelitian ini digunakan pendekatan kualitatif dengan metode studi kasus, melibatkan observasi, wawancara dengan guru PAI, serta dokumentasi kegiatan pembelajaran di MTsS At-Taqwa Setu. Hasil penelitian menunjukkan bahwa PAI berperan penting dalam membentuk kepribadian siswa melalui pengajaran nilai-nilai akhlak mulia, keteladanan guru, serta kegiatan keagamaan ekstrakurikuler. Implementasi PAI yang efektif mampu mendorong siswa untuk mengembangkan kepribadian Muslim yang tangguh dan adaptif dalam kehidupan sehari-hari. Studi ini menyarankan peningkatan metode pengajaran yang inovatif dan berbasis pengalaman, serta kolaborasi antara pihak sekolah, keluarga, dan masyarakat dalam mendukung terbentuknya karakter siswa. Implikasi penelitian ini adalah Penelitian ini dapat memperkaya kajian tentang pendidikan agama Islam sebagai faktor utama dalam pembentukan karakter dan kepribadian siswa Muslim. Menambah referensi bagi akademisi dan praktisi pendidikan dalam memahami hubungan antara pendidikan agama Islam dan pembentukan moral serta etika siswa. Hasil penelitian dapat digunakan oleh pihak sekolah untuk meningkatkan metode pengajaran pendidikan agama Islam agar lebih efektif dalam membentuk kepribadian Muslim yang kuat.

Kata Kunci: Pendidikan Agama Islam, Kepribadian Muslim, Pembentukan Karakter

Abstract

The purpose of this article is to analyze the role of Islamic Religious Education in the formation of Muslim personality among MTsS At-Taqwa Setu students. Islamic religious education has a strategic role in shaping attitudes, behaviors, and religious understandings that are in accordance with Islamic values. The main focus of this research is how PAI can be an effective medium to build the character of students who have faith, piety, and noble character. In this study, a qualitative approach was used with a case study method, involving observation, interviews with PAI teachers, and documentation of learning activities at MTsS At-Taqwa Setu. The results of the study show that PAI plays an important role in shaping students' personalities through the teaching of noble moral values, teacher examples, and extracurricular religious activities. Effective implementation of PAI is able to encourage students to develop resilient and adaptive Muslim personalities in daily life. This study suggests the improvement of innovative and experience-based teaching methods, as well as collaboration between schools, families, and the community in supporting the formation of students' character. The implication of this research is that this research can enrich the study of Islamic religious education as the main factor in the formation of the character and personality of Muslim students. Adding references for academics and education practitioners in understanding the relationship between Islamic religious education and the formation of student morals and ethics. The results of the research can be used by schools to improve the teaching methods of Islamic religious education to be more effective in forming a strong Muslim personality.

Keywords: Islamic Religious Education, Muslim Personality, Character Building

Introduction

Islamic religious education has a strategic role in shaping Muslim personalities who have faith, piety, and noble character. In Indonesia's national education system, PAI is integrated into the curriculum as an effort to build the nation's character through the teaching of moderate and contextual Islamic values. This is in line with Zuhdi's view that PAI is not only an instrument of religious knowledge, but also a form of character and personality of students who are oriented towards noble morals.[1]

In the context of formal education, PAI not only aims to provide religious knowledge, but also instill moral values that are in harmony with Islam. These values include honesty, discipline, responsibility, and tolerance which are the foundation of the Muslim personality *At-Taqwa Setu*, as one of the Islamic educational institutions, has implemented PAI to support the formation of students' character. This is carried out through the integration of moral values into the learning curriculum, as well as through religious extracurricular activities such as recitation and congregational worship practices. According to Mulyadi, character-based religious education is able to create a resilient Muslim generation in facing modern challenges.[2]

PAI's success in shaping Muslim personalities is greatly influenced by the learning approach used. According to Abidin, PAI, which is based on a contextual approach, is able to answer the challenges of globalization by providing learning experiences that are relevant to students' daily lives[3]. This approach allows students to understand Islamic teachings applicatively, so that religious values can be firmly embedded in their behavior.

In addition, the educational environment also plays an important role. Rahman highlighted that the integration of PAI with extracurricular activities such as recitation, social activities, and congregational worship can increase the effectiveness of character education[4]. This creates a religious atmosphere that favors the formation of Muslim personalities among students.

However, the implementation of PAI in schools also faces various challenges, such as the lack of teacher training in adopting teaching methods based on moderation values. Hasan revealed that teachers' lack of understanding of contemporary issues can hinder the delivery of material that is relevant to the needs of current students. Therefore, innovation and support from various parties are needed to improve the quality of PAI in schools.

Research Methods

In this study, a qualitative approach[5] was used with the aim of understanding the phenomenon of forming Muslim personality in depth through the role of Islamic Religious Education. The qualitative approach provides flexibility in exploring data holistically and

contextually related to educational practices in the MTsS At-Taqwa Setu environment. The qualitative approach allows researchers to understand the hidden meanings behind social phenomena.

The method used is a case study that focuses on PAI learning practices at MTsS At-Taqwa Setu. Case studies are chosen because they provide an opportunity to analyze in depth a particular context in a single location. Yin explained that case studies are suitable to be used to answer the question of how and why related to complex phenomena in education.[6]

Data collection techniques are carried out through observation, interviews and documentation. According to Sugiyono, the importance of interviews in qualitative research is to obtain authentic primary data. Data analysis is carried out through the stages of data reduction, data presentation, and conclusion drawing as described by Miles and Huberman.

Discussion

The Role of Islamic Religious Education in Shaping the Muslim Personality of Students at MTsS At-Taqwa Setu

Islamic religious education has a strategic role in creating the Muslim personality of students. This is in accordance with the main goal of PAI, which is to instill the values of faith, piety, and noble morals that are the foundation of Muslim life. According to Suyadi, PAI is not just a transfer of religious knowledge, but also builds character through the internalization of Islamic values in students' daily lives.

The PAI curriculum is designed to form students who have a comprehensive and moderate understanding of religion. For example, students are taught to understand the concepts of faith, Islam, and ihsan through thematic approaches that are relevant to the challenges of the times. Abdul Majid explained that the PAI curriculum needs to be integrated with local values in order to effectively shape students' personalities.[7]

PAI teachers have a role as moral role models for students. By demonstrating behavior that is in accordance with Islamic teachings, teachers can become a real model of how religious values are applied in life. According to Zakiyah Darajat, the example of teachers is the most effective method in character formation.

Extracurriculars such as studies, religious intelligence competitions, and socio-religious activities also support the formation of students' Muslim personalities. It provides students with practical experience to apply Islamic values. Jalaluddin said that direct experience through religious activities is very effective in strengthening students' character.

An Islamic school environment, such as a conducive learning atmosphere and a culture of mutual respect, helps in the formation of students' personalities. Muhaimin emphasized the importance of the school environment in supporting the formation of students' character through Islamic values.

Supporting and Inhibiting Factors for the Success of Islamic Religious Education in the Formation of Students' Personalities at MTsS At-Taqwa Setu

One of the factors that supports success is the PAI curriculum that is relevant to the needs of students and the challenges of the times. This curriculum is designed to instill Islamic values comprehensively, covering aspects of faith, worship, and morals. Abdul Majid stated that the competency-based PAI curriculum has advantages in building students' personality as a whole.

In addition, innovative teaching methods are one of the important factors in the success of PAI. The use of methods such as discussions, simulations, and technology-based teaching has been proven to be able to attract students' interest in understanding Islamic values. According to Rahmat, contextual learning methods are very effective in improving students' understanding of religious materials.

The success of PAI is also greatly influenced by the teacher's example in behaving and acting. Teachers who are able to be role models will find it easier to instill religious values in students. Zakiyah Darajat explained that teachers play a role model in shaping students' personalities through real examples.

Teachers who show an Islamic attitude in daily life can provide direct examples to students. Hasanah said that the example of teachers is the key in building students' Islamic personalities. A supportive school environment, such as religious culture and positive habits, greatly contributes to the formation of students' character. Muhaimin emphasized the importance of a religious environment to support the development of Islamic values in students.

Activities such as recitation, worship exercises, and religious discussions provide space for students to apply the values they have learned in real life. Jalaluddin said that direct experience through religious activities is very effective in shaping students' character. This was revealed by Hidayat, religious-based extracurricular activities can strengthen the character of students.

Family and community involvement in religious education at home as well as social interactions in the community support the effectiveness of PAI in schools. According to Suyadi, collaboration between schools, families, and the community is very important to ensure the continuity of learning Islamic values outside the classroom. Thus, according to Prasetyo, the

collaboration between schools and parents provides continuity between learning at school and the home environment.

Meanwhile, the existing inhibiting factors include Limited Facilities and Infrastructure, Resistance from Some Students, and Lack of Parental Role. Limited facilities such as special learning spaces for PAI or digital learning media are often obstacles in supporting the optimal learning process. According to Wahyudi, the lack of infrastructure support hinders the implementation of interactive and interesting religious learning programs.

Not all teachers have adequate competence to implement effective learning methods. This is especially the case for teachers who lack the latest training related to teaching based on moderation and personality values. Hasan stated that increasing the capacity of teachers through training is indispensable to answer the challenges of religious education in the modern era.

Some students show resistance to material that is character formation due to the influence of the outside environment that is less supportive. Hidayat revealed that a less conducive social environment is often an obstacle to the internalization of religious values in students.

Parents are often not actively involved in supporting religious education at home, so there is a gap between learning at school and at home. Prasetyo explained that the lack of parental involvement causes a lack of continuity of religion-based character education outside of school.

Strategies to Increase the Effectiveness of Islamic Religious Education in Shaping Students' Personalities

Strategies that can be done in creating student personality by doing various things, including:

1. Strengthening the Integration of Religious Values in the Curriculum

Islamic Religious Education (PAI) can be increased in effectiveness by comprehensively integrating religious values in the school curriculum. This is done to ensure values such as honesty, tolerance, and responsibility are implemented in each subject. The reinforcement of religious values in the curriculum helps students to develop Islamic personalities that are balanced and relevant to the context of modern life.

2. Improving the Competence of PAI Teachers

Teachers have a key role in conveying PAI values. Professional training and development are necessary to improve their pedagogic and methodological competence. Competent teachers can be effective role models and facilitators in shaping students' character. This was conveyed by Hidayat that the pedagogical and professional competence of teachers greatly affects the success of value-based learning.

3. Use of Experiential Learning Approach

Experiential learning methods, such as worship simulations or social activities based on religious values, allow students to experience firsthand the benefits of religious values in their lives. Rosyada noted that experiential learning provides students with the opportunity to understand religion as something alive and relevant to their needs.[8] Thus, Prasetyo notes that the hands-on experiential approach helps students understand the relevance of religious values in daily life.

4. Parent and Community Involvement

The involvement of parents and the community in religious education in schools can increase the effectiveness of student character formation. The school's partnership with family and society forms the holistic educational conditions for the creation of an Islamic personality. Thus, according to Wahyudi, the involvement of parents in the PAI learning program increases the effectiveness of internalizing religious values at home.

5. Improvement of Educational Resources

The provision of quality books, modern learning media, and facilities that support the teaching and learning process is an important aspect. Rahmawati revealed that adequate resources increase students' interest in learning and strengthen the internalization of religious values. Among these resources is technology that can be used to make PAI learning more interesting and relevant, as Nurul stated that technology is able to bridge the gap between conventional methods.

Conclusion

Islamic religious education plays an important role in shaping the Muslim personality of students by integrating religious values in various aspects of education, both through the curriculum, teacher examples, extracurricular activities, and the school environment. However, its effectiveness also depends heavily on the implementation method and the support of all relevant parties. There are supporting and inhibiting factors. Included in the category of supporting factors are a religious school environment, and the example of teachers, teacher support and the community. Meanwhile, the inhibiting factors consist of limited resources, siwa's resistance to change, and teacher competence. Strategies that can be done are to integrate religious values in the curriculum, increase teachers' abilities, use learning by involving students in activities, parents and the community are included, and educational resources are improved.

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