

 — FAI UNISMUH MAKASSAR —	International Conference on Actual Islamic Studies		
	Vol. 2, No. 1,	September 2023	e-ISSN: 2988-7925

Reorientation of Islamic Education in the Formation of Islamic Personality

Ya'kub

Unismuh Makassar | ya'kub@unismuh.ac.id

Abstract

Keywords : *Islamic Education; Formation; Islamic Personality;*

Islamic education must be present as an alternative solution to the educational problems caused by complex education dynamics. This study uses a qualitative approach and literature review method. Education in an Islamic perspective is more inclined to ta'dib for the use of the term education in Islam. Because, the term ta'dib in its conceptual structure includes elements of science (ilm), teaching (ta'lim) and good nurture (tarbiyah). Islamic education curriculum and material must be in harmony with theological orientation. The method of Islamic education has its own characteristics, one of which is the method of Quranic education. Media and infrastructure may use anything, as long as it does not conflict with theological orientation. Evaluation in Islamic education consists of measurement and assessment which includes aspects of aqliyah, qolbiyah and amaliyah. Islamic education is very instrumental in fostering an Islamic personality, because all of that is inseparable from the goal of Islamic education initiated, namely the formation of an Islamic personality.

INTRODUCTION

The advancement of a nation's civilization is influenced by quality human resources (HR). Education as one of the fields that will develop the quality of human resources certainly needs to be considered carefully, so that the implementation of education in a nation can play a role in fostering quality human resources.

However, the advancement of science and technology was not accompanied by proper human attitudes. Education has delivered science and technology to a very astonishing level (Abdussalam, 2011). However, it is also clear that this progress, on the other hand, has brought destructive tendencies to human life. Advances in science and technology have created a chasm that traps humans themselves, humans have lost their purpose and meaning, humans have been distanced from their religious roots and eroded from their connection and direction to the Creator.

The reality of the world of education today, which is influenced by the current of globalization, is in fact experiencing new, very worrying problems. The emergence of juvenile delinquency, rampant consumption of alcohol, drugs, promiscuity, pregnancies out of wedlock, abortions, student brawls, violence and various forms of psychiatric disorders such as stress, depression and anxiety are undeniable evidence of the negative impact of the rapid flow of

globalization. Therefore, this country is experiencing a multidimensional crisis, both in the fields of education, economy, social, culture, law, and even government (Fahrudin, 2011)

The level of alcohol consumption among adolescents continues to increase. It has been noted that in recent years there has been an extraordinary increase in the consumption of alcoholic beverages among adolescents. Based on Basic Health Research from the Department of Health in 2007, data on the number of adolescents consuming alcohol in Indonesia was still at 4.9%, but in 2014, based on the results of research conducted by the National Anti-Alcohol Movement (GeNAM), the number jumped dramatically to 23% of the total number of Indonesian adolescents who currently numbering 63 million people or around 14.4 million people. (detiknews)

The same is true for drug consumption, based on data from the South Sulawesi Regional Police's Drug Research Directorate throughout 2023, from January 1 to July 3, 1,850 people were recorded as suspects in the crime of narcotics and drug abuse (rakyatsulsel.co). This condition was exacerbated by the discovery of a drug bunker at one of the well-known State campuses in Makassar where 6 people were suspected of being drug dealers among students (cnnindonesia.com) and all of them were Drop Out students from their campus (Kompas.com) Who were very concerned about the level of promiscuity and abortions continue to occur in various areas. The head of the Criminal Investigation Unit of the Gowa Police in South Sulawesi explained that in relation to the case of murder and disposal of a baby in an empty house and the perpetrator was IH (20), a student who was still studying at a campus in Makassar City, who desperately threw away her own flesh and blood on the grounds that she was ashamed because pregnant and having children out of wedlock. (tvonenews.com.)

Even student brawls seem to be a tradition that cannot be resolved from year to year. Mariso Police Criminal Investigation Unit explained that approximately 10 people had been arrested, this incident caused one person to be injured and 10 youths were arrested by the police, and during the arrest, the police officers secured evidence in the form of a samurai-type sharp weapon that had been dumped in the area in front of the school (detik.com). And it was made worse by the 33 cases of robbery in Makassar City where the perpetrators were underage and nearly 70% of the robbery suspects were teenagers, school dropouts and unemployed with very diverse factors behind the robberies. Among them, urgent economic needs (materialism) to under the influence of narcotics and liquor (hedonism). (tempo.co).

Based on the description above, it certainly creates a gap between education as a process that will produce quality human resources, with the reality of students as the output of existing educational institutions. Of the various kinds of problems that exist, of course we cannot make students the main factor that causes educational problems in Indonesia. Students are one of the objects affected by the materialism education system implemented in this country, because the implementation of the materialism education system causes the current educational output to only focus on success only in terms of the material, without looking at other dominant factors.

At this time, value in the view of capitalist secular society is only material value. they do not see the slightest value of spiritual, human and moral, unless there is benefit in terms of material. (Nugraha, 2011). Of the many causes of problems in the world of education, the existing concept of education needs to be reviewed in developing the potential of human resources. Education is not synonymous with just the process of transferring knowledge, because the target of students is not only intelligence, but also targets a broader dimension in humans such as attitudes, character, behavior and skills. (Rizal, 2016)

Existing education must develop human potential from all its aspects, not only intelligence is aimed at let alone success in terms of material, but there are things that are more important than mere intellectual intelligence, namely how the existing educational process can foster humans to become fully human, that is human perfect and glorious. Education in the view of Islam functions to change natural development into directed and targeted development. (Rizal, 2014) From the beginning, the orientation of worldly life became spiritually oriented, which was driven by the awareness of goodness within him.

Based on the description above, it can be concluded that there is a need for an alternative solution in solving the problems experienced by the world of education today, in this context Islamic education must be present as an alternative solution to the stagnation of the concept of education which tends to be colored by theories from the western world. Therefore, in this discussion, education will be examined in depth from an Islamic perspective and its role in fostering Islamic personality. It is hoped that this discussion can become an alternative solution in presenting the concept and implementation of education in Indonesia.

RESEARCH METHODS

The research method is literature review or literature study, which contains theories that are relevant to research problems. The problem in this study is to find out "Reorientation of Islamic Education in the Formation of Islamic Personality."

This section examines the concepts and theories used based on the available literature, especially from articles published in various scientific journals. Literature review serves to build concepts or theories that form the basis of studies in research. (Wiratna, 2014)

Literature review or literature study is an activity that is required in research, especially academic research whose main objective is to develop theoretical as well as practical aspects. (Sukardi, 2013) So that by using this research method the writer can easily solve the problem to be studied.

RESULTS AND DISCUSSION

A. Education in Islamic Perspective

In order to make it easier to understand a term, the description of the definition of Islamic education is divided into several stages. First, we will explain the definition of Islamic education according to etymology. Second, the definition of Islamic education according to terminology will be explained, then a new one concluded the definition of Islamic education that has been put forward by several experts.

Islamic education experts have different opinions in defining Islamic education. In the first international conference on Islamic education in 1977, it turned out that they had not succeeded in compiling an agreed definition of education. The difficulty of formulating a definition of education is due to two factors. First, there are many types of activities that can be called educational activities. Second, the breadth of aspects fostered by education.

Education must be in the form of a systematic effort aimed at developing all the potential of students with various aspects, both cognitive, affective and psychomotor so that the ultimate goal is life perfection. (Engku, 2014) Islamic education is a systematic conscious effort that encourages the learning process and continuous adjustment of individuals to cultural values and societal ideals based on Islamic values. (Domopoli, 2011)

The definition of Islamic education is: "The process of transforming and internalizing knowledge and Islamic values in students through the growth and development of their natural

potential to achieve balance and perfection of life in all its aspects." (Nasir, 2010) Based on several definitions of Islamic education, in Islamic education theories at least must discuss the following: objectives, educators, students, materials, methods, tools, and evaluation.

From the description above, it can be understood that Islamic education is a self-development guidance process that includes aspects of mind, body and heart in order to foster Islamic personality by transforming and internalizing Islamic values, so that humans can live properly to carry out their duties on earth. in worship and as a caliph.

B. Educational Objectives in Islamic Perspective

The general goal of education and teaching in Islam is to make all human beings servants or servants of Allah SWT. The purpose of Islamic education is in line with the purpose of human creation, namely developing the human mind and regulating behavior and feelings based on Islam. Thus, the ultimate goal of Islamic education is to realize 'ubūdiyyah to Allah in human life, both individually and in society. As for Islamic education, it must provide guidance on religious life, not just provide teachings as knowledge (science).

Umar concluded that the goal of Islamic education is to form perfect human beings who have kaffah insight so that they are able to carry out the duties of servitude, caliphship, and heir to the Prophet. (Umar, 2010) The goal of Islamic education is to create human beings as servants of Allah who have dynamic, active, creative criteria, and always value their activities for the welfare of the people based on sincere devotion to Allah. (Shahidin, 2009)

Based on the description above, it can be understood that the purpose of Islamic education is to develop the potential possessed by humans so that they become noble human beings, have Islamic personality traits that can be seen from Islamic mindsets and attitudes, master the Islamic Saqofah, science and technology along with the expertise that adequate in order to carry out his duties as servant, caliph and heir of the Prophet.

C. Teachers and Students in Islamic Perspective

1. Teachers in Islamic Perspective

Becoming a teacher is very noble by educating and teaching other people even though it has nothing to do with family relations (Zuhri, 1974) is not an easy thing, the teacher's goal is really very noble, namely wanting to foster humans to become good people, healthy in body, knowledgeable and noble character. So high is the appreciation of teachers in Islam, that it places the teacher's position on a level below that of the Prophet and Apostle, because teachers are always bound by knowledge while Islam highly values knowledge.

Teacher guidance is one of the conditions that we must have if we want to acquire knowledge, without the guidance of a teacher, it is impossible for us to obtain good and correct knowledge. Ali bin Abi Talib said: "Know, you will not gain knowledge except with the provision of six things, namely: smart, enthusiastic, patient, has provisions, instructions or teacher's guidance, and a long time." (Az-Zarnuji 2014) The role of the teacher in Islamic education is very important in the educational process, because he is the one who is responsible and determines the direction of the education. (Zuhairini, 2004) Therefore, people who teach kindness to humans are prayed for by the inhabitants of heaven and earth.

The scope, function, responsibility and role of the teacher in an Islamic view will not move with the spirit of Islamic teachings. The educational process carried out by a teacher practically cannot be separated from religious foundations. Therefore, it is observed that there is something interesting about the theory of teacher assignments, requirements, and characteristics

developed by Muslim writers, which emphasizes the importance of compassion for students. Both in social and in teaching. (Hambali, 2009)

The teacher should guide students to actualize the subject matter in real life, as if giving guidance that the study of various natural phenomena allows humans to have the power to penetrate outer space and humans are not will penetrate it except with force. (Abdussalam, 2011) This means that the application of knowledge will issue great power and produce extraordinary deeds.

From the description above, it can be understood that the teacher in the Islamic view occupies a very noble position, the teacher is the intermediary and the reason for the transmission of knowledge to students. If students do not respect and glorify the teacher, then these students will not gain knowledge and benefit from it. Therefore, Islam positions teachers as highly honored people.

2. Students in Islamic Perspective

The term student contains the seriousness of learning, glorifying the teacher, the teacher's concern for students. In the concept of this disciple is contained the belief that teaching and learning are mandatory, in the act of teaching there is a blessing. The term disciple seems to be typical of Islamic religious influence. In an Islamic perspective, students should maintain etiquette in seeking knowledge. Among the manners of seeking knowledge include setting intentions, improving morals and distancing oneself from worldly interests. (Al-Mas'udi, 2013) Respect knowledge and teachers, don't stop studying because of shame and pride, take good notes on the knowledge you get, pay attention by taking notes and strengthening your memory. Always memorize it, always show others about the knowledge it has acquired, and should stop when you don't know it.

The concept of teacher and student in an Islamic perspective is not based on profit and loss let alone economic value. The relationship between teacher and student in the Islamic view is a religious value and there is a heavenly relationship. That is clearly different from the relationship between teacher and student in the Western world, where there is no heavenly relationship. Therefore, it is not surprising that the western world will find that the teacher of knowledge is no more than his student. The teacher and student relationship is nothing more than a giver and receiver relationship. Therefore, the relationship is also bound by payments made based on economic calculations so that there is a profit and loss relationship.

The bond between teacher and student in Islam is not just a bond of conveying knowledge, but there is an inner bond between the two. If there is an inner bond, then there will be a heart connection between the teacher and students, the teacher will pray for the students and the students will pray for the teacher. To get used to having a good attitude when in the process of studying, this attitude must be accustomed from childhood, so that when adults are used to having a good attitude, because if they are adults in educating them it is not as easy as when they were small. A child who has not been polite since he was small, it is impossible for him to be educated when he is big. (Baradja, 1992)

The term student is a distinctive term in Islam. Pupils in an Islamic perspective mean seriousness in learning, blessing and glorifying knowledge and teachers. Students in an Islamic perspective always respect the teacher, because the blessing of knowledge lies in respecting knowledge and the wasilah who conveys knowledge, namely the teacher.

D. Islamic Education Curriculum

In Islamic rules it is obligatory for every Muslim to adhere to the teachings of Islam that he believes in, not only in the aspect of worship we must adhere to Islamic teachings, but in all aspects of life including aspects of education. The curriculum in the Islamic view must be based on the Islamic Aqidah. (Lukman, 2002) In this way all teaching materials and teaching methods are aligned with the 'Aqidah of Islam. Determination of the Islamic Aqidah as the principle of education does not mean that all knowledge must be sourced from the Islamic Aqidah. (Yusanto, 2002) Islamic Aqidah is used as a rule or benchmark for thoughts and actions.

The curriculum is formed to realize educational goals, without a good curriculum, educational goals will not be achieved. The curriculum structure in Islamic education is formed to realize the goals of Islamic education. Main principles in the educational curriculum Islam (Al-Syaibany, 1979) is: First, oriented towards Islam, including its teachings and values. Second, the overall principle (syumuliyah) both in purpose and content. Third, the principle of balance (tawazun) between objectives and curriculum content. Fourth, the principle of interaction (ittisāliyyah) between the needs of students and the needs of society. Fifth, the principle of maintenance (wiqayah) between individual differences. Sixth, the principle of development (tanmiyyah) and change (taghayyur) is in line with existing demands without ignoring the absolute values of ilāhiyyah. Seventh, the principle of integrity (muwaḥadah) between subjects, experiences, and curriculum activities with the needs of students, society, and the demands of the times, as well as where the students are.

The Islamic education curriculum in schools and campuses is described in three main components, (Yusanto, 2014) namely: (1) Development of Syakhṣiyyah Islamiyyah (Islamic Personality), (2) Islamic Saqafah and (3) Life Sciences (science and technology and expertise). The Islamic Saqafah in question is knowledge that places Islamic Aqidah as the subject of discussion, both for knowledge containing Islamic Aqidah, such as the science of monotheism, as well as knowledge that is built on the foundation of Islamic Aqidah, such as the science of Fiqh, Tafsir and Hadith, or the knowledge needed to understand what emanates from the Islamic Aqidah, which is in the form of laws. (Yasin, 2012) For example, the knowledge that must be possessed to do ijtihād, such as Arabic language knowledge, Mustalah Hadīṣ, and Uṣul science. Everything is the Saqafah of Islam, because it is the Aqidah that is the subject of discussion.

Among the factors that influence the formation of a child's personality from an intellectual, spiritual and physical perspective is establishing cooperation between the home, mosque and school. (Ulwan, 1994) This means that the child has a perfect personality, formed spiritually, physically, mentally and spiritually. In fact, he became a functional member in the advancement of his people and the honor of his religion. However, this cooperation cannot be carried out perfectly, unless it fulfills the following two conditions: First, there should be no contradiction between home directives and school directives. Second, the cooperation should aim at achieving perfection and balance in building Islamic personality.

From the description above, it can be understood that to achieve educational goals requires a good educational curriculum, the curriculum in question is the Islamic education curriculum which makes Islamic Aqidah the curriculum principle. To realize the Islamic education curriculum, it is necessary to have cooperation between the implementing components of education, starting from the family environment, schools and campuses, society and the State.

E. Islamic Education Materials

Educational material in an Islamic perspective is very important, and it is stated in His words QS. Al-Baqarah: 31 which tells how the Prophet Adam 'Alaihi As-Salam received

material names from Allah SWT: "And He taught Adam the names (objects) of all of them, then He showed them to the Angels, saying, "Name to Me the names of all these (objects), if you are right!"

The function of the affirmation of the sentence is all to state that Allah taught Adam all the names, and nothing escapes that. (Asy-Syaukani, 2008 He, namely Allah, taught Adam all the names of objects, that is, gave him the potential for knowledge about the names or words used to designate objects, or taught him to recognize the functions of objects. (Shihab, Q. 2017)

There are four main things that become the core material in Islam as explained in the Koran. Namely faith material, knowledge material, moral material and pious charity material. (Purwanto, 2015) This Islamic education material is provided at all levels of education proportionally. The material provided is Aqidah Islamiyyah, Arabic, Morals, Sirah Nabawiyyah, Ulumul Koran, Tahfiz Koran, Fiqh Fardiyah, Islamic Thought, Uşul Fiqh, Fiqh Muā'malah, Da'wah Islāmiyyah, Ulumul and Tahfiz Hadith and others. (Yusanto, 2014)

From the description above, it can be understood that Islamic education material must relate to four main things, namely faith material (Islamic saqafah), science and technology, morals and good deeds. The material is given at all levels of education proportionally.

F. Methods of Islamic Education

Educational methods in Islam are very different from western educational methods. The Islamic educational method has its own characteristics, both in terms of tools and in terms of its objectives, with a form that is real and attracts attention, and arouses interest in researching the source of its unique ideology in the course of history. (Quthb, 1988) What is meant by educational methods here are all the methods used in an effort to educate. (Ahmad Tafsir, 2014) The word "method" here is interpreted broadly. Because teaching is a form of educational effort, the method referred to here is the teaching method.

Islamic education methods are the methods used in developing the potential of students to achieve the goals of Islamic education. (Umar, 2010) The method is defined as the actions of educators within the scope of educational events to influence students toward achieving maximum learning outcomes as summarized in educational goals. Syahidin, 2009) The importance of the method in relation to the process of Islamic education, there is a rule that "All tools used to achieve something that is obligatory, the law is also obligatory". (Arifin, 2012) This rule comes from Uşul Fiqh. When viewed from the implementation of the Islamic education process that must be carried out by every Muslim and Muslimah, then the use of an appropriate method is also obligatory.

There are several methods that have characteristics in Islamic Education, to instill a sense of faith, including the hiwar method, the method of Quranic and Nabawi stories, the Quranic and Nabawi Proverbs (parables) method, the exemplary method, the habituation method, the Ibrah and Mau'izah method and the method Targhib and Tarhib. (Ahmad Tafsir, 2014)

From the description above, it can be understood that Islamic educational methods are all typical ways in Islam that are used in educating to achieve the goals of Islamic education. Islamic education methods are very different from western educational methods. To realize the goals of education by using Islamic education methods, the government has such a big role in engineering an ideal environment, namely the conditions of Islamic life (an atmosphere of faith) starting from the family, school and community life which will influence the process of developing the character and personality of students.

G. Educational Media

The position of teaching media as a teaching aid is in the methodology component, as one of the learning environments that is regulated by the teacher. Therefore, the main function of teaching media is as a teaching aid, namely to support use teaching method used by the teacher. Several types of media commonly used in educational and teaching activities can be classified into graphic media, photographic media, three-dimensional media, projection media, audio media and the environment as teaching media. (Sudjana, 2015)

Educational media is a component of education that is no less important for every educational institution to pay attention to. Media that is very complete will affect the teaching and learning process. For example, if in the past we knew there was a blackboard, chalk, eraser, then in the current context these media have developed into infocus. The teaching media used will certainly experience development, this is where the role of the teacher must be present to optimize the use of media because it is supported by advances in science and technology, so it is hoped that the teaching and learning process will be more effective and efficient. In the Islamic view, whatever exists in the universe is a medium education, so that whatever is about life, humans and the universe is an educational medium.

H. Facilities and Infrastructure

Infrastructure is one of the educational resources that needs to be managed properly and is an inseparable part of education management. Infrastructure facilities are also very important in supporting the deep learning process help students understand the material presented, so that learning can be more effective and efficient, with complete infrastructure, learning activities are expected to be more meaningful, fun and of high quality. (Laksana, 2011) At least Islamic educational institutions must have several infrastructure facilities to support the teaching and learning process, including: mosques, teacher's houses, madrasas, classes, bathrooms, halls, libraries, fields, sports facilities, laboratories, health facilities, economic facilities, arts facilities, cleaning facilities, logistics facilities and others.

I. Evaluation of Islamic Education as a Benchmark for the Success of Islamic Education

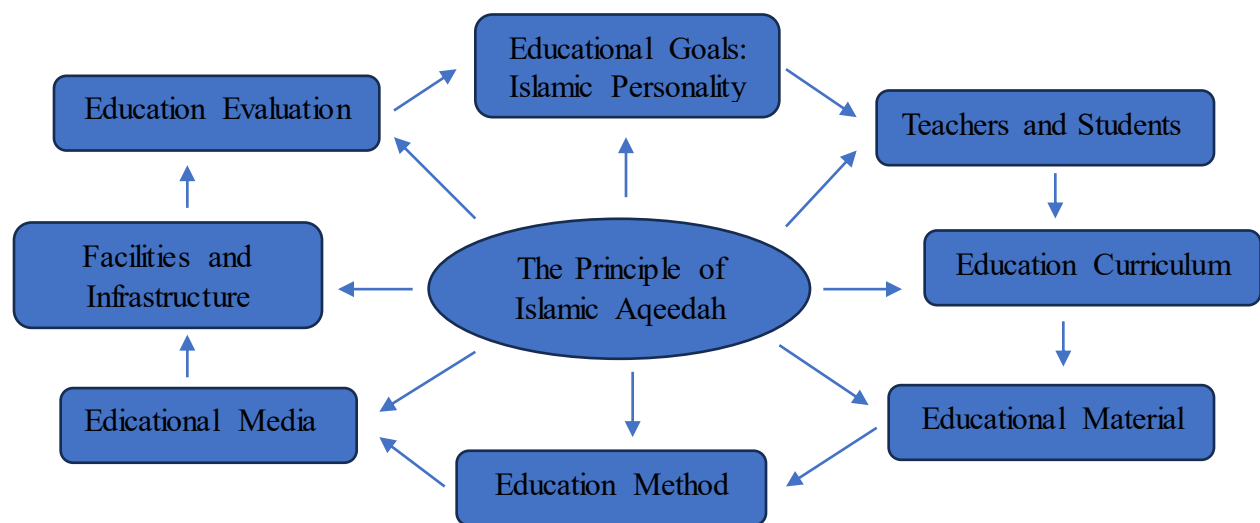
In general, there are four evaluation functions in Islamic Education. First, from the perspective of educators, evaluation functions to help an educator find out how far the results have been achieved in carrying out their duties. Second, in terms of students, evaluation functions to help students to be able to change or develop their behavior consciously in a better direction. Third, from the point of view of Islamic education thinkers, evaluation functions to help Islamic education thinkers find out the weaknesses of Islamic education theories and assist them in reformulating Islamic education theories that are relevant to the dynamics of the ever-changing times. Fourth, from a political point of view, Islamic education policy makers (government), evaluation functions to assist them in improving the supervisory system and considering policies to be implemented in the national (Islamic) education system.

However, what needs to be noted, in evaluating education in an Islamic perspective, everything does not have to be seen from a quantitative perspective influenced by positivistic philosophy, in which everything must have facts, be measured and be sensed by the senses. But in Islamic education there is a side of faith which is the core teachings of Islam, all of which cannot be measured from a quantitative point of view, so that success in Islamic education is not seen from the results alone, but seen from the learning process, whether he is becoming more pious by practicing Islamic teachings. or expensive otherwise. The point is that faith, piety and

noble character cannot be seen through evaluation of knowledge alone which can be measured through assessment, but there is an educational process that can be seen in its development in practicing Islamic teachings in everyday life.

From the description above, it can be understood that evaluation is a way or technique of measuring and evaluating student behavior based on comprehensive evaluation standards. The evaluation function in Islam consists of four, namely, in terms of educators, students, Islamic education thinkers and political policy makers.

Chart 1
Education in Islamic Prespektive



J. Definition of Personality

Personality in an Islamic perspective is better known as *syakhṣiyyah*. (Yusuf, 2011) *Syakhṣiyyah* comes from the word *syakhṣun* which means personal. *Syakhṣiyyah* in Arabic comes from the word *syakhsun* and the English word *personality*, which means personal. Therefore, *syakhṣiyyah* is translated into Indonesian as *personality*. (Yusanto, 2002) In modern Islamic literature, the term *syakhṣiyyah* has been widely used to describe and assess individual personality. The term *Syakhṣiyah Al-Muslim* means the personality of a Muslim. (Purwanto, 2011) From the description above, it can be understood that *Syakhṣiyyah Islamiyyah* is a general agreement as an Islamic personality term.

Personality in Islam is the integration of the systems of the heart, mind and human passions that cause behavior. (Mujib, 2002) The substance of the human soul has three powers, namely (1) the heart as a supra-awareness aspect of human beings that has emotional power (sense), (2) reason as aspects of human consciousness that have cognitive power (creativity) and (3) lust as pre- or subconscious aspects of human consciousness that have conation power (intention). These three *nafsani* components integrate to create a behavior.

K. Characteristics of Islamic Personality

The true personality of a Muslim is a person who has all the *muwāṣāfat* that have been formulated by Shaykh Hasan Al-Banna. (Isa, 2017) That is the personality that every Muslim must have. All of these *muwāṣāfat* are 10 Muslim personality characteristics, including:

First, *Salīmūl 'Aqīdah*, is anything that is used by someone to gain heart stability and guidance for himself, so it is called belief. So the meaning of *aqidah* is steadiness, firmness, and solidity towards the pillars of Islam that are built on it.

Second, *Ṣaḥīḥul Ibadah*, namely perfect and flawless worship. Worship is considered valid if it meets the conditions and pillars. Therefore, in order for the worship to be carried out correctly and perfectly, a Muslim must understand the ins and outs of a worship, both the terms and pillars, so that the worship is performed only to Allah through the example of His Majesty Rasulullah Ṣaw.

Third, *Matīnūl Khuluq*, linguistically, *matīn* means tough and strong in every way. As for *khuluq* means character. That way, the meaning of the word *matīnūl khuluq* is the good nature and temperament of a human being who is tough and strong who will not be shaken by any incident.

Fourth, *Qawīyyul Jismi*, the physical strength that is meant is not only body and muscle strength, but a Muslim must train himself to reveal all the hidden potential within himself as a mandate from Allah the Creator, to carry out obediences that are pleasing to Allah, and most importantly The main thing is jihad, and carrying out all obedience in the way of Allah.

Fifth, *Muṣaqqafūl Fikri*, *saqafa* in Arabic means *al-ḥaḍqu*, namely skills in all jobs, where a person is said to be intelligent if he has achieved these skills. *Rajulun saqfun* or *siqfun* means someone who is intelligent in his understanding, and someone is said to have an intelligent understanding if he is careful about what is understood and also implements it. Intelligence is the speed of learning, and a smart child is a child who really understands his needs.

Sixth, *Qadīrun Alal Kasbi*, the nature of *qadīrun alal kasbi* has the meaning of independence in work which is obtained through practice and training in various businesses, jobs and professions. This trait requires a person to know various information and knowledge that he must learn, where the desire to learn comes from an inner urge.

Seventh, *Munazzamun Fī Syu'ūnih*, the meaning is to have order in all of his affairs, namely how he can prioritize in sorting out affairs.

Eighth, *Harīṣun Ala Waqtihī*, *al-ḥirṣu* is a strong will and greed for what is sought. As for *al-waqtu* is the measure of the era. The plural form is *awqatun*. If it is said that *waqtun mawāqutun* means the time that has been scheduled for something, and *at-tawqit* means setting aside a special time for something. So it can be understood the meaning of *harīṣun ala waqtihī* is smart in keeping time.

Ninth, *Nāfi'un Li Ghairihī*, people who are useful mean people who benefit a lot. That is, it is beneficial to others and does no harm. *an-nafi* itself is one of the names of Allah which means the One who gives benefits to the servants He wants. Thus, a person who is *nāfi'un li ghairi* is as if characterized by the nature of divinity, in which Allah delivers benefits to His servants through an intermediary from Him. So it can be understood that the meaning of *nāfi'un li ghairi* is to benefit others.

Tenth, the meaning of *Mujāhidun Linafsihī* is to strictly control the soul's desires, until the soul surrenders control to itself. We have to lower our eyes, regulate our emotions and fight our inner desires. So that lust always leads to what is lawful and *ṭayyibah*, and we are able to block lust from unlawful things in every condition.

L. Efforts to Build Personality in Islamic Education

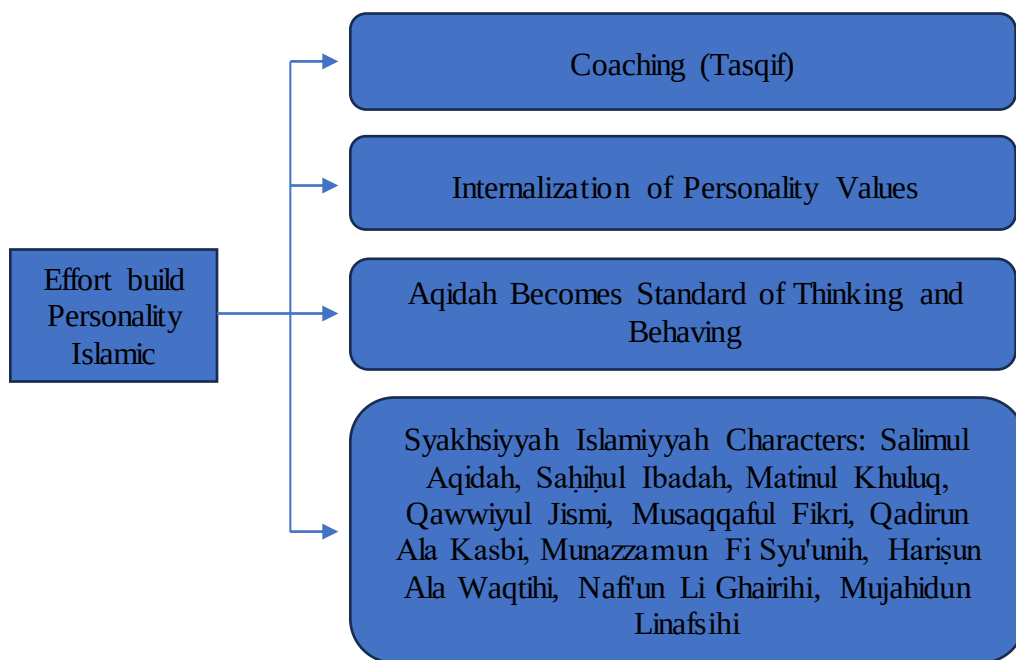
A distinctive and noble Islamic personality is internalized in human beings who believe in the 'Aqidah of Islam, namely comprehensive thoughts about the universe, humans and life, and about before the universe, humans and life before and after. (Purwanto, 2011) Aqidah is the basic standard of thinking of qaidah fikriyah which forms the basis of a Muslim's thinking. He binds reality with previous information and judges reality with the standards of this information, namely the Islamic law: fardu, mandub, mubah, makruh and haram. This Aqeedah became the basis of his tendency. Then he binds the understandings resulting from the Aqidah with the encouragement of fulfillment resulting from the potential of life which is reflected in his instincts and physical needs. That way, Islamic personality is a distinctive personality, its mindset and attitude patterns consist of one type, both of which rely on one standard, namely the Islamic Aqidah.

Islamic personality can be seen from the morals of al-karimah to strong beliefs as the morals of the Prophet Muhammad. (Syamsuddin, 2009) That belief stabs, is firmly rooted and at the same time brings out the fruit of glory in the form of temperament or morals. Moral values have given very high attention in Islam by being used as the basis for building a Muslim personality, and the best example of morality is the Prophet Muhammad. (Sa'aduddin, 2006)

One of the personality development activities is training to find the meaning of life which can be modified to design a training program towards Muslim personality. (Bastaman, 2011) This training in finding the meaning of life is based on the five conscious principles, namely: First, be aware of the desired self-image. Second, be aware of your own strengths and weaknesses. Third, be aware of the elements that support and hinder the surrounding environment. Fourth, be aware of personal development approaches and methods. Fifth, be aware of ideal figures and role models as role models.

Based on the description above, it can be understood that in efforts to foster Islamic personality, there is a need for coaching (tasqif) for students in order to internalize personality values based on Islamic Aqidah, namely overall thinking about the universe, people, life, and about before the universe, people and life with before and after. So, Aqidah as a basis will become a standard of thought (qaidah fikriyah) which forms the basis of a Muslim's thinking, and a standard of behavior in determining charitable activities according to sharia law. That way, Islamic personality is a distinctive personality, its mindset and attitude patterns consist of one type, both of which rely on one standard, namely the Islamic Aqidah.

Chart 2
Efforts to Build Islamic Personality



CLOSING

The term education in an Islamic perspective has not found an agreed term, while the author is more inclined to ta'dib for the use of the term education in Islam. Because, the term ta'dib in its conceptual structure includes elements of science (ilm), teaching (ta'lim) and good parenting (tarbiyah). The aim of Islamic education is to develop the potential possessed by humans so that they become noble human beings, have Islamic personality traits that can be seen from Islamic mindsets and attitudes, master Islamic Saqofah, science and technology along with adequate expertise in order to carry out their duties as servants, caliph and heir of the prophet.

The teacher is an intermediary and the reason for the arrival of knowledge to students. Therefore, Islam positions teachers as highly honored people. Pupils in an Islamic perspective mean seriousness in learning, blessing and glorifying knowledge and teachers. To achieve educational goals, it requires a good educational curriculum, the curriculum in question is an Islamic education curriculum that makes Islamic Aqidah the curriculum principle. To realize the Islamic education curriculum, it is necessary to have cooperation between the implementing components of education, starting from the family environment, school or campus, society and the State.

Islamic education materials must concern four main matters, namely material of faith (Islamic saqofah), science and technology, morals and good deeds. Islamic educational methods are all typical ways in Islam that are used in educating to achieve the goals of Islamic education. To realize the goals of education by using Islamic education methods, the government has such a big role in engineering an ideal environment, namely the conditions of Islamic life (an atmosphere of faith) starting from the family, school and community life which will influence the process of developing the character and personality of students.

Whatever there is about life, humans and the universe is an educational medium. To support the teaching and learning process, at least Islamic educational institutions must have several infrastructure facilities to support the teaching and learning process, including mosques, teacher's houses, madrasas, classes, bathrooms, halls, libraries, fields, sports facilities, laboratories, health facilities, economy, art facilities, cleaning facilities, logistics facilities and others. To measure success during the implementation of the educational process, it is necessary to hold an evaluation. Evaluation is a method or technique of measuring and evaluating student behavior based on comprehensive evaluation standards. The evaluation function in Islam consists of four, namely, in terms of educators, students, Islamic education thinkers and political policy makers.

BIBLIOGRAPHY

- Abdussalam, A. (2011). The Tauhid Paradigm: Study of Alternative Paradigms in the Development of Science and Learning. *Journal of Islamic Religious Education-Ta'lim*, 9(2).
- Ahmad Tafsir. (2014). *Education Science in Islamic Perspective*. Bandung: Rosdakarya Youth
- Al-Mas'udi, H. H. (2013). *Knowledge of Musthalla Hadith*. Surabaya: Pearls of Knowledge
- Al-Syaibany, O. M. A.-T. (1979). *Philosophy of Islamic Education*. Jakarta: Star Moon
- Arifin, Z. (2012). *Curriculum Development Concepts and Models*. Bandung: Rosdakarya Youth
- Asy-Syaukani. (2008). *Interpretation of Fathul Qadir*. Jakarta: Azzam Library
- Az-Zarnuji. (2012). *Translation of Ta'lim Muta'allim*. Surabaya: Pearls of Knowledge
- Baradja, U. bin A. (1992). *Moral Guidance for Your Children*. Surabaya: Islamic College Foundation
- Bastaman, H. D. (2011). *Psychology Integration With Islam: Towards Islamic Psychology*. Yogyakarta: Insan Kamil Foundation
- Damopolii, M. (2011). *Modern Islamic Boarding School IMMIM Modern Muslim Printing*. Jakarta: Raja Grafindo Persada.
- Engku, I., & Zubaidah, S. (2014). *History of Islamic Education*. Bandung: Rosdakarya Youth
- Fahrudin. (2011). The Role of Religious Education in the Family on the Formation of Children's Personality. *Journal of Islamic Religious Education-Ta'lim*, 9(1).
- Ghoni, A. (2017). Educational Thoughts of Naquib al-Attas in Contemporary Islamic Education. *Lantern Journal: Religious, Scientific and Technological Studies*, 3(1).
- Hambali, B., & Anees, A. (2009). *Koran-Based Character Education*. Bandung: Symbiotic Rekatama Media
- Isa & Manshur, M. H. (2017). *Syarah 10 Muwasafat; Full Explanation of 10 Tough Muslim Characters*. (Ghufron, Ed.). Laweyan: The Era of Adicitra Intermedia.
- Laksana, K. (2011). *Management of Educational Facilities and Infrastructure in Improving the Quality of Learning at Pelita Harapan Middle School (Thesis)*. Jakarta: State Islamic University (UIN) Syarif Hidayatullah.
- Lukman, F. (2002). Towards an Islamic Education System. *Ta'dib : Journal of Islamic Education*, 2(2).
- Mujib, A., & Mudzakir, Y. (2002). *Shades of Islamic Psychology*. Jakarta: Raja Grafindo
- Nasir, R. (2010). *Looking for a Typology of Ideal Islamic Boarding School Formats in the Middle of Change*. Yogyakarta: Student Libraries
- Purwanto, Y. (2011). *Personality Psychology Integration of Nafsiyah and 'Aqliyah Perspective of Islamic Psychology*. Bandung: Refika Aditama.
- Purwanto, Y. (2015). *Analysis of Educational Methods According to the Teachings of the Qur'an in Forming Character*. *Journal of Islamic Religious Education - Ta'lim*, 13(1).
- Quthb, M. (1988). *Islamic Education System*. Bandung: Al-Ma'arif.
- Rizal, A. S. (2014). *Philosophy of Islamic Education as a Foundation for Building an Islamic Education System*. *Journal of Islamic Religious Education - Ta'lim*, 12(1), 1–18.
- Rizal, A. S. (2016). *Knowledge as an Essential Substance in the Epistemology of Islamic Education*. *Journal of Islamic Religious Education - Ta'lim*, 14(1).

- Sa'aduddin, I. A. M. (2006). *Imitating the Prophet's Morals Builds a Muslim Personality*. Bandung: Rosdakarya Youth.
- Shihab, Q. (2007). *Interpretation of Al-Mishbah*. Tangerang: Lantern of the Heart.
- Sudjana, N., & Rivai, A. (2015). *Teaching Media*. Bandung: Algensindo's New Light.
- Syahidin. (2009). *Tracing Educational Methods in the Koran*. Bandung: Alfabet.
- Sukardi, (2013) *Competency Education Research Methodology and Practice*. Jakarta: PT Bumi Aksara.
- Syamsuddin, A. (2009). *Carving Muslim Personality Traits*. Yogyakarta: Science Graha.
- Ulwan, A. N. (1994). *Children's Education in Islam*. Jakarta: Amani Library.
- Umar, B. (2010). *Islamic Education*. Jakarta: Amzah.
- Wiratna Sujarweni, (2014) *Research Methodology*. Yogyakarta : New Press Library.
- Yasin, A. (2012). *Khilafah State Education Strategy*. Bogor: Tariqul Izzah Library.
- Yusanto et al, M.I. (2014). *Initiating Islamic Education: Complemented by Practical Implementation of Integrated Islamic Education in Kindergarten, Elementary School and High School*. Bogor: Al-Azhar Press.
- Yusanto & Sigit Purnawan Jati, M. I. (2002). *Building an Islamic Personality*. Jakarta: Khairul Bayan The Source of Islamic Thought.
- Yusuf, S., & Nurihsan, J. (2011). *Personality Theory*. Bandung: Rosdakarya Youth.
- Zuhairini. (2004). *Philosophy of Islamic Education*. Jakarta: Earth Script.
- Zuhri, S. (1974). *My teacher is the Islamic Boarding School*. Bandung: Al-Ma'arif.