

Islamic Education in Public Higher Education and The Islamic Educational Institution in The Spotlight on The Midst Global Challenges

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ABSTRACT

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This study discusses the strategy of Islamic religious education teachers in the teaching of Islamic Education as efforts to establish the Islamic personality of the students. This type of research is qualitative research. Interdisciplinary research approach used, among other things: management approach, pedagogical, sociological, and psychological. Sources of primary data from this study were teachers of Islamic education. Secondary data sources in this study a school profile data, theories on the concept of the learning strategies, Islamic religious of education theory, and the theory of the formation of Muslim personality. Data collection techniques using observation, interviews, and documentation. Data were analyzed using the stages of data reduction, data presentation, and conclusion. The research found that the learning strategies of Islamic education in shaping Muslim personality of students use two strategies of learning, ie learning direct and indirect learning.

1. Introduction

Islamic religious education as a process of ikhtiyariyah contains special characteristics and character, namely the process of instilling, developing and strengthening the values of faith which are the spiritual mental foundations of humans where their attitudes and behavior are manifested according to the rules of their religion. A person's faith values are the whole person who expresses themselves in the form of physical and spiritual behavior, and they are the fundamental driving/enforcing force for a person's behavior.

Islamic education also trains students' sensitivity in such a way that their attitudes and behavior are dominated by a deep feeling of Islamic ethical and spiritual values. They are trained, so that they seek knowledge not only to satisfy intellectual curiosity or only for the benefit of the material world, but also to develop themselves as rational and pious beings who will one day provide physical, moral and spiritual prosperity for the family, society and humanity. This view comes from deep faith in Allah SWT. Based on the National Education System Law Number 20 of 2003, it is explained that: National education aims to develop the potential of students to become complete Indonesian humans, namely humans who believe and are devoted to God Almighty, have knowledge and skills, have noble character, are healthy physically and spiritually, have a steady personality, intelligent, creative, independent and have a sense of responsibility.

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In an effort to instill religious behavior in students, it is highly hoped that every educational institution will have an influence on the formation of a religious spirit in children. However, the size of the influence in question really depends on various factors that can motivate children to understand religious values. Because religious education is essentially value education. Therefore, religious education is more focused on how to form habits that are in line with religious guidance.

In using learning strategies, teachers should adapt to the conditions and atmosphere of the class and of course teachers are required to play more of a role in using varied learning strategies. Each learning strategy has advantages and disadvantages. To avoid boring learning activities for students, a teacher needs to create good learning strategies that are in line with the students' needs.

2. Literature Review

2.1 Concept of Learning Strategy

The term strategy was originally used in the military world to mean a way of using all military power to win a war. A person who plays a role in setting strategy, to win a war before taking action, will consider the strength of the troops he has both in terms of quantity and quality; for example, the ability of each individual, the number and strength of weapons, the motivation of the troops and so on.

According to J.R. David in the world of strategy education is defined as "a plan, method, or series of activities designed to achieve a particular educational goal". Kemp explained that a learning strategy is a learning activity that educators and students must carry out so that learning objectives can be achieved effectively and efficiently. In line with the opinion above, Dick and Carey also stated that a learning strategy is a set of learning materials and procedures that are used together to produce learning outcomes for students. So, learning strategy can be interpreted as plan that contains a series of activities designed to achieve certain educational goals. Based on several definitions of learning, it can be understood that learning is a deliberate process designed to create learning activities within individuals. In other words, learning is something that is external and deliberately designed to support the internal learning process within the individual.

2.2 Considerations for Selecting Learning Strategies

Learning is basically the process of adding new information and abilities. When we think about what information and abilities students should have, then at that moment we should also think about what strategies should be implemented so that all of this can be achieved effectively and efficiently. This is very important to understand, because what must be achieved in determining learning strategies is that teachers always use more than one learning strategy. The use of one strategy is used to achieve one goal, while the use of another strategy is also used to achieve another goal.

2.3 Principles of Using Learning Strategies

What is meant by principles in using learning strategies is that not all learning strategies are suitable for achieving all goals and all situations. Each strategy has its own characteristics. This is as stated by Killen: "No teaching strategy is better than others in all circumstances, so you have to be able to use a variety of teaching strategies; and make rational decisions about when each of the teaching strategies is likely to be most effective".

2.4 Islamic Religious Education

According to the Big Indonesian Dictionary, the word "education" comes from the basic word didik and the prefix men, becoming educate, which is a verb which means to maintain and provide training (teaching). Education as a noun means the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training. While the definition of education is based on the meaning and aspects and space of the environment, it can be seen from what was stated by Ahmad D. Marimba, that education is conscious guidance or leadership by educators towards the physical and spiritual development of the educated person towards the formation of a main personality.

Terminologically, education experts define the word education from various reviews. Hasan Langroll sees the meaning of education in terms of the function of education, namely: first, from the perspective of society, where education is an effort to pass on culture carried out by the older generation to the younger generation so that society's life remains sustainable. Second, from the perspective of individual interests, education is defined as an effort to develop the hidden potentials possessed by humans.

From several expert opinions, it can be seen that education is a deliberate and purposeful activity in which various factors are involved which are interrelated with each other, thus forming a system which influences each other. So Islamic religious education is a conscious effort made by teachers in order to prepare students to believe, understand and practice Islamic teachings through predetermined guidance, teaching or training activities to achieve the set goals.

2.5 Islamic Muslim personality

2.5.1. Understanding the Islamic Personality of a Muslim

Etymologically, personality comes from the word "person" which means human as an individual, the totality of traits which constitute human character, the condition of humans as individuals. Then the word gets the prefix "ke" and the suffix "an" which means the essential characteristics reflected in a person's attitude that distinguishes himself from other people. This word in English is "Personality" which comes from the word *Persona* (Latin) which means guise or mask. It is a face covering that is often worn by stage performers. The intention is to describe someone's behavior and character or personality. In terminology, personality is a characteristic or characteristic or style or characteristic of a person that originates from formations received from the environment, for example, childhood family, and also what a person is born with. Personality is a psychological study that was born based on the thoughts, studies or findings (results of case handling practices) of experts. The object of personality study is "human behavior", human behavior whose discussion is related to the what, why and how of this behavior. Personality is a dynamic individual arrangement of physical and psychological systems that determines his character and is in harmony with his environment. Sigmund Freud stated that personality is the integration of the base, ego and superego. Foundation as a psychological component of personality, ego as a psychological component, and super ego as a sociological component of personality. Schultz revealed that the initial concept of personality is the behavior that one wants to show to the social environment and the impression about oneself that one wants to be captured by others.

J. F. Dasbid calls personality the conscience of all a person's behavior. Furthermore, William Stern, a psychologist, stated that personality is a picture of the totality of meaning in a person who is directed towards a certain goal independently. According to Phares, personality is a distinctive pattern of thoughts, feelings and behavior that differentiates one person from another and does not change across time and situations. Meanwhile, G. W. All Port, believes that personality is a dynamic organization of psychophysical systems within an individual that determines unique adjustments to the characteristics of his behavior and thinking. Personality can be seen from four aspects of content. First, the personal aspect, namely personality seen from a person's inner and outer behavior patterns. Second, the aspect of individuality, namely the characteristics or distinctive traits that an individual has that is different from other individuals. Third, the mental aspect, as a difference related to the way of thinking. Fourth, the identity aspect, namely a person's tendency to defend his or her attitude from external influences. Identity is a person's characteristics. Then the word "personality" was added to "Muslim", so it became a Muslim personality. Muslim personality itself means a personality that shows the outward behavior, mental activities, philosophy of life and beliefs of a Muslim. In other words, Muslim personality is the behavior of a Muslim that is possessed by a person and is a characteristic of personality that differentiates that person from other people, because his attitude and behavior shows devotion to God, surrender to Him. The Muslim personality is "the fullest experience of the teachings of Allah and His Messenger."

Muslim personality is an identity that a person has as a characteristic of his overall physical and internal behavior. The ideal human personality according to Islam is exemplified in the figure of the Prophet Muhammad SAW. It is in him that there really is a balance between body and soul, thus creating an essential and perfect personality. The Muslim personality is a personality whose all aspects realize or reflect Islamic teachings. The Muslim personality can also be interpreted as a personality whose all aspects, including external behavior, mental activities, philosophy of life and beliefs, show devotion to God and surrender to Him. According to Muhammad Zein, the Muslim personality cannot be separated from three aspects, namely: Faith, Islam and Ihsan. Meanwhile, the moral education factor is carried out by influencing using efforts to create conditions that reflect a pattern of life that is in line with Islamic norms, role models and a harmonious environment. Based on the opinions of experts regarding Muslim personality, it can be seen that Muslim personality is a characteristic of a person that differentiates him from others from his overall physical and internal behavior which can be formed through internal (innate) and external (environmental) factors.

2.5.2. *Islamic Personality Structure of Muslims*

Personality structure is the aspects or elements found in humans due to which personality is formed. Basically, personality aspects can be divided into three, namely:

- a. **Physicality**, includes external behavior that is easily visible and externally persistent, for example: the way one acts, the way one speaks, and so on.
- b. **Mentality**, includes aspects that cannot be immediately seen and known from the outside, for example: ways of thinking, traits and interests.
- c. **Sublime spirituality** includes the psychological aspects of the system of values that have penetrated the personality which directs and gives the pattern to the individual's entire life. For religious people, these aspects determine where happiness leads, not only in this world but also in the afterlife. It is these aspects that give his overall personality quality.

3. Methodology

This type of research is qualitative. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. The qualitative research in this study aims to find the perceptions of religious education teachers in shaping the personality of Muslim students. The data collection technique used by researchers is observation or observing methods of systematically analyzing and recording behavior by looking at or observing individuals or groups directly. To carry out qualitative data analysis, several stages and steps need to be emphasized, namely word reduction and data presentation and verification.

4. Results and Discussion

Islamic Religious Education Teacher Strategies in Learning Islamic Religious Education in Forming Students' Muslim Personalities. A teacher must know his duties and responsibilities as an educator. Apart from having the task of teaching, teachers are also responsible for the learning achievements of their students.

Learning achievement must fulfill three aspects, namely cognitive, psychomotor and affective. For a successful learning strategy, it is necessary to choose the right learning method. This greatly influences students' absorption of teaching material and it is hoped that Islamic knowledge can become a shield for students against deviant behavior that denies them Muslim personality traits. So that the material is not just known to be tested or just to carry out the demands of the curriculum and assignments. There are several things that can be used in learning Islamic Religious Education, namely:

4.1 *Persuasive Method*

An approach to students starting from knowledge of conditions, motivation, level of intelligence to student background is very necessary in learning. This is what the teacher will use as a basis for determining the direction of further learning.

4.2 *A Story Containing Targīb and Tarhīd*

The story that is meant is not in the narrow sense, what is told to students does not have to be from the stories of the Prophet's friends or Islamic figures. This is one of the reasons why teachers must be broad-minded, especially they must have insight into the material being taught because facts that are relevant to the importance of discipline, responsibility and mutual respect can become teaching material which is then packaged in the form of stories.

According to Andi Ismail Saleh, based on his experience using the story method in collaboration with Targhib and Tarhid in Islamic Religious Education lessons, apart from telling relevant facts, he sometimes tells stories. Where in this fairy tale there are lessons that can be learned regarding the importance of religious attitudes, discipline and mutual respect, so that a Muslim personality can be formed in students.

4.3 *Lesson Learning Methods and Warnings (Advice)*

In the method of taking lessons and warnings related to the formation of students' Muslim personalities, teachers inspire students' hearts through taking lessons and warnings in the form of advice so that the Islamic Religious Education material that has been taught can be implemented by students seriously in their daily lives.

Indirect learning (indirect instruction) is a learning strategy that shows the highest form of student involvement because the teacher's function here is only as a facilitator, students learn more through observation, investigation, drawing data inferences, forming hypotheses and conclusions.

In this learning strategy, students are required to be able to solve problems in their lives, study actual cases and the appropriate response to these cases. So that indirect learning (indirect instruction) in forming students' Muslim personalities can encourage students to think about their behavior.

Based on the presentation of the interview results, it can be understood that the impact of Islamic Religious Education learning cannot be seen immediately after the learning is carried out. Because learning Islamic Religious Education does not only transfer material to students, but requires appreciation of the material so that it causes changes in students' attitudes after receiving the material. So, learning Islamic Religious Education must include cognitive, affective and psychomotor aspects.

From the results of observations and interviews at school, it can be seen that habits implemented through the habit of shaking hands when meeting, smiling and saying hello when meeting teachers, for example, make people more familiar with teachers, thus influencing their appreciation for teachers. Then the moral development of students is carried out with advice, religious activities and so on. These efforts have a big influence on changes in students' attitudes.

5. Conclusion

Based on the research results described in the previous discussion, the author draws the following conclusions:

In an effort to shape the Muslim personality of students, Islamic Religious Education teachers use two learning strategies, namely direct learning (direct instruction) and indirect learning (indirect instruction). The supporting factors for the Islamic Religious Education teacher's strategy in learning Islamic Religious Education in forming the Muslim personality of students are: 1) School policy, 2) Collaboration between educators, 3) Family and community environment.

The inhibiting factors are: 1) Lack of awareness among students regarding behavior that shows a Muslim personality, 2) Family and community environment. So that the results of implementing the Islamic Religious Education Teacher Strategy in Islamic Religious Education Learning in the formation of students' Muslim personalities have a good impact on religious behavior, discipline and respect for others, but improvements and special attention still need to be made in terms of forming disciplinary behavior.

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