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The Role of Islamic Education Teachers in Developing Student Personalities

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Abstract: Since birth, humans have had basic desires, namely the desire to be one with the atmosphere of the surrounding environment. At one time, there will be social interaction which will then occur social activities because social interaction is the main requirement for social activities. Islam respects people who work as teachers. Teachers can read socio-religious conditions towards more advanced conditions. This is where the importance of religious teachers to carry out their roles. If someone uses his rights and obligations according to his position, then he takes on the role. If they can use their rights and obligations properly, it can be said otherwise if they have not been able to use their rights and obligations, which means that they have not been able to carry out their roles properly. Professional and skilled educators, dedication and expertise are needed and expected and carry out community development. Islamic religious teachers act and say according to religious norms and society. They are required to collaborate with the community in a compact manner for the success of achieving the desired conditions. The growth and development of the child's personality occur through life experiences both in the family, in school and in the community. The more religious valuesinternalized, attitudes, actions, behaviors, and ways of dealing with life will be in accordance with religious teachings, so that a complete and ideal personality pattern is formed based on religious values.

Keywords: *teacher's role, islamic education, student personality*

A. Introduction

We already know that when we are in a society, we will certainly have relationships with other people. Since birth humans have had a basic desire or desire, namely the desire to become one with the atmosphere of the surrounding environment. Then at one time, there will be social interaction which will subsequently occur social activities. Because social interaction is the main requirement for social activities

Among the many members of the community, there are those who have professions as teachers. Islam respects people who have professions as teachers. Moreover, Islamic education teachers are expected to be able to read socio-religious conditions towards more advanced conditions. This is where the importance of a religious teacher to carry out his role. If a person exercises his rights and obligations in accordance with his position, then he carries out a role. If they are able to exercise their rights and obligations properly, it can be said otherwise if they have not been able to exercise their rights and obligations, it

means that they have not been able to carry out their roles properly.

Therefore, professional and skilled educators, dedication and expertise are urgently needed and are expected to participate in handling and carrying out community development. Islamic religious teachers must act and say according to religious norms and community norms. They are also required to collaborate with the community in a compact manner to successfully achieve the desired conditions. Based on the phenomena found in the community, the authors are interested in revealing the role of Islamic religious education teachers in developing student personalities.

B. Islamic Education Teacher

1. Definition of Islamic Education Teachers

To more easily understand the meaning of Islamic Education Teachers, it is necessary to discuss the understanding of teachers in general. In the Large Dictionary of Indonesian Language, the teacher means people who work teaching (W.J.S Poerwadarminta, 1976). Teachers are people whose work educates, teaches, and nurtures (Ngalim Purwanto, 1992: 169).

اَلْمُعَلِّمُ دَلِيْلُ التِّلْمِيْذِ اِلَى مَايَكُوْنُ بِهِ كَمَالُهُ مِنَ الْمَعْلُوْمِ وَالْمَعَارِفِ فَيُشْتَرَطُ اَنْ يَكُوْنَ مِنْ ذَوِي اْلأَوْصَافِ الْمَحْمُوْدَةِ لاَ۪نَّ رُوْحَ التِّلْمِيْذِ ضَعِيْفَةٌ بِالنِّسْبَةِ إِلَّى رُوْحِهِ فَاِذَاالتَّصَفَ الْمُعَلِّمُ بِأُوْصَافِ الْكَمَلِ كَانَ التِّلْمِيْذُ الْمُوَفَّقُ كَذَلِكَ

"The teacher is a guide for students to achieve perfection by giving them knowledge, therefore it is required that the teacher must have commendable qualities because in fact the soul possessed by the student is weak compared to the soul of the teacher. So, if the teacher has perfect traits then students follow the same instructions. "(Hafidz Hasan al-Mas'udi, p. 6).

According to Zakiyah Daradjat the teacher is a professional educator because implicitly he has volunteered to accept and assume some of the responsibility borne on the shoulders of parents. When they parents' hand over their children to school, it means delegating responsibility for education to the teacher. This means that parents cannot give their children to any teacher or school because not just anyone can become a teacher (Zakiyah Daradjat, 1992: 39).

From the definition above it can be concluded that the Islamic Religious Education teacher is an educator who is entrusted with responsibility by parents who work on a science or intelligence and he is responsible for providing guidance or care for their students in order to understand, appreciate who can finally practice the teachings of Islam in everyday life. Teacher's creativity more dominant for operational explanation in learning process (Qomari, 2016, p. 104).

2. Requirements for Islamic Education Teachers

As an authority and responsible for being entrusted with responsibility, both by the government, and by the parents of students in school education, then being a good teacher according to M. Ngalim Purwanto as quoted by Yunus Namsa a teacher must fulfill certain conditions as follows

   a. Certified
   b. Physical and Rokhani health
   c. Taqwa to God Almighty and behave well
   d. To be responsible
   e. National soul (Yunus Namsa, 2002: 89)

While the teacher's requirements according to Soejono as quoted by Ahmad Tafsir (2004: 80-81) are as follows:

a. About age, you must have grown up
b. About health, must be healthy physically and rokhani
c. About teaching ability, he must be an expert
d. Must be sincere and highly dedicated

3. Duties and Responsibilities of Islamic Education Teachers

In social life, the teacher is always in the spotlight for the people around him, acts of his behavior, the manner in which he speaks is always considered and can be a guideline for someone around him because he is considered a person who has extensive knowledge and is clever in any case.

According to Zakiyah Daradjat (2001: 265-268) teacher assignments include: First, teaching assignments or teachers as teaching. Second, guidance and counseling assignments or teachers as mentors and counselors, and third, administrative tasks or teachers as leaders (class managers)

In the National Education System Law Number 20 of 2003 Chapter IX Article 39 concerning educators and education personnel:

a. Educational staff on duty but administration, management of development, supervision, and technical services to support the education process in the education unit
b. Educators are professionals who are tasked with planning and carrying out the learning process, assessing learning outcomes, conducting guidance and training, and conducting research and community service, especially for educators in universities (UU Sisdiknas, 2003: 21).

4. Nature and Attitudes of Islamic Education Teachers

Teachers according to Alvin W. Howard in his book Teaching in Miedle School, as quoted by Yunus Namsa, (2002: 90-91) must have the following characteristics and attitudes:

a. Self-respect
b. Enthusiastic about his vak, class, duties
c. Speak clearly, definitely and can connect himself with his students
d. Interested in students as individuals
e. Have sufficient knowledge and resources
f. Not acting sarcastic and rude
g. No favoritism in class
h. Must avoid laziness and inaccurate time to come to school

5. Teacher's Code of Ethics

As quoted by Hery Noer Aly (1999: 102-103) according to Bahrudin bin Jama'ah Al-Kanam that the teacher's code of ethics among his students, among others

a. The teacher should be with the intention of hoping for the pleasure of Allah, spreading knowledge, reviving Sharak, upholding the truth and eliminating falsehood and maintaining the good of the people.
b. The teacher should not refuse to teach students who do not have graduated grades in learning.
c. Teachers should motivate students to study as broadly as possible.
d. The teacher should love his students as he loves himself.
e. The teacher should convey the lesson in easy language and try

so that the students can understand the lesson.

f. The teacher should evaluate the teaching and learning activities carried out.

g. The teacher should be fair to all of his students.

h. Teachers should try to help meet the benefit of students, both with their position or property.

i. The teacher should continue to monitor the development of students, both intellectual and moral.

The code of ethics above is a mutually agreed work ethic formulation which will later become a reference or reference for realizing ethical behavior in carrying out work tasks. Therefore, to lift the dignity of the teacher must maintain the teacher's code of ethics and try to be able to carry out their duties with full responsibility.

C. Development of Student Personality

1. Definition of Personality Developmen

Development means to grow regularly to make things bigger, better and effective (Abdullah Idi and Toto Suharto, 2006: 163). Whereas the definition of development here is a gradual process of change towards a level that is better and deeper thoroughly can create a perfection or maturity.

According to Abdul Mujib personality or personality comes from the word "person" which in language means:

a. An individual human being (human figure as an individual)

b. A common individual (individual in general)

c. A living human body (people who live)

d. Self

e. Personal existence or identity (existence or personal identity)

f. Distinctive personal character (specificity of individual characters)

In this matter, G.W. Alport argues that personality is a dynamic organization within the individual of those psychophysical systems, that determines his unique adjustments to his environment. This means that the personality is a psycho-physical organization that is dynamic rather than someone that causes it to adjust to its environment

From these opinions can be concluded that: "personality" (personality) is a roundness, which is complex due to the many factors in and external factors that determine the personality. The blend between the two factors raises a unique picture, meaning that no two individuals are truly identical between one and the other

2. Aspects of personality

Psychologists emphasize that what is learned by psychology is not the soul, but human behavior, both behaviors that are visible (overt) and those that are not visible (covert).

Human behavior is analyzed in three aspects or functions, namely:

a. Cognitive aspects (recognition), namely thinking, memory, life, power, initiative, creativity, observation and sensing. The function of cognitive aspects is to show the way, direct and control behavior

b. Affective aspects, namely the psychological part that relates to the natural life of feelings or emotions, while the will of desire, will, desire, need, encouragement and other motivational elements are called conative or psychomotor aspects (tendencies or intentions of action) that cannot be separated from the

affective aspects. Both aspects are often called the finalist aspects which function as mental energy or energy that causes humans to behave

c. Motor aspects, namely functioning as executors of human behavior such as actions and other physical movements (Abu Ahmadi and Munawar Sholeh, 2005: 169)

3. Factors Affecting Personality

The factors that influence personality development can be divided as follows:

a. Biological factor

Biological factors, namely factors related to physical conditions, or often called physiological factors, we know that the physical state of each person from birth has shown that there are differences in these things we can see in each newborn, showing that physical traits there is one in each person that is obtained from the offspring and there is also one that is the carrying of the child or person, each with a different physical condition which causes different attitudes and characteristics. That the physical condition, both from the offspring as well as the one carried from birth, plays an important role in one's personality.

b. Social factors

What is meant here is society, that is, other human beings around the individual who influence the individual concerned, such as traditions, customs, rules and language and so forth that apply in that society, since birth the child has begun to associate with people. the surrounding people, first with the family and the influence of the family environment on children's development is very decisive for the next child.

c. Cultural factors

We know that culture grows and develops in the community the development and formation of personality in each child or person cannot be separated from the culture of the society in which the child is raised such as values, tools, traditions, language knowledge and skills etc. (Ngalim Purwanto, 2007: 160-163).

4. Personality Structure

Freud divides the structure of personality into three components, namely id, ego, super ego. A person's behavior is the result of interaction between the three components.

a. Id (Das, Es) the biological aspects of personality

Id is a component of primitive personality, instinctive (which strives to fulfill the satisfaction of the instinct) and the womb where the ego and super ego develop. ID is oriented to the principle of pleasure (pleasure principles) or the principle of tension reduction. Id is a source of psychic energy, meaning that the id is a source of life instincts or biological impulses such as eating, drinking, sleeping, intercourse and so on.

b. Ego (Das, Ich) psychological aspects of personality

Ego is the executive or manager of the personality who makes decisions about which instincts will be satisfied and how; or as a personality system that is organized, rational and oriented to the principle of reality. The main role of the ego is as a mediator (intermediary) or achieving satisfaction with the expected external or environmental conditions. Ego is guided by the principle of reality that aims to prevent the occurrence of stress until it is found an object that is suitable for

satisfying needs and encouragement Id.

c. Super Ego, Sociological Aspects of Personality

Super ego is a moral component of personality related to community standards or norms regarding good and bad, right and wrong. Through life experience, especially at the age of the child, individuals have received training or information about good and bad behavior. Individuals internalize these various social norms. In a sense, individuals accept certain social norms or moral principles, then demand the individual concerned to live according to the norm (Syamsu Yusuf and Juntika Nurihsan, 2007: 41-44).

D. Humans and Islamic Personality Conception

1. Islamic Personality Meanings

Islamic personality is a consequence of a Muslim's faith in his life. A person's Islamic personality will appear in his mindset (aqliyah), the pattern of attitudes and behavior (nafsiyah) which is standardized on Islamic aqeedah.

Personality in Islamic studies is better known as Syahshiyah. Syahshiyah comes from the word syahshun which means private. This word is then given ya-nisbat so that it becomes an artificial noun syahshiyat which means personality (Syamsu Yusuf and Juntika Nurihsan, 2007: 212).

Syahshiyah covers the totality of human personality, including structure, needs, uniqueness, character, character and so on (Abdul Mujib, 1999: 127)

2. Islamic Personality Structure

Humans in the conception of Islamic personality are noble beings who have a complex structure including physical fitrah, spiritual fitrah and nafsani fitrah. All three are a unified whole that cannot be separated between one and the other in this case the author will describe the three fitrah

a. Physical Fitrah

Physical fitrah is a biological aspect of the structure of the human personality, this aspect is created not prepared to form its own behavior but as a place or place so that physical fitrah tends to change its physical process.

b. Fitrah Ruhani

Spiritual fitrah is the psychological aspect of the structure of the human personality, this fitrah is everlasting of the physical nature, the psychological aspect of the spiritual nature is more sacred than the physical aspect.

c. Fitrah Nafsani

Fitrah nafsani is a psychopathic structure of human personality fitrah is a combination of physical nature and spiritual nature so called psychopathic structure. This human will be realized if there is active interaction between the physical and psychological aspects of nafsani fitrah (Abdul Mujib, 1999: 134-135).

From the description of the three personality structures above, it can be understood that the substance or content of man consists of three elements of physical, spiritual and nafsani, all of which are complete unity so that a noble human form is formed.

3. Type of Islamic Personality

In the Qur'an the type of human personality can be grouped into three types, namely believers (believers), infidels (rejecting the truth) and hypocrites (doubting in truth).

a. Type of believers, namely those who believe or believe in Allah, angels, Apostles, books, the end and qadar, and carry out the

pillars of Islam (prayer, zakat, fasting and pilgrimage for those who are able). This type is classified as the lucky type (muflih) because it has been guided.

b. The types of infidels (inkar), namely those who increase the things that must be believed or trusted as people who believe. This type is described as a heretical type, because it locks its heart, its hearing, its vision in the matter of truth. The painful torment of God is certainly a part of his afterlife.

c. Hypocritical type, namely those who believe in Allah SWT, and the last day, but their faith is only in the mouth of a beaka, while their hearts are high (Syamsu Yusuf and Juntika, 2007: 215-216).

4. Stages of Islamic Personality Development

In the stages of forming an Islamic personality can be carried out in three stages, namely:

a. Focusing all attention on beings which shows the existence (existence) of Allah and on His power.

b. Explain the relationship of human life in the world to its life in the hereafter.

c. Calling on Muslims to solve the problems they face by using Islamic principles. Therefore, they must understand the syara law before carrying out activities (Yadi Purwanto, 2007: 279-282).

5. Value of Religion and Personality of Children

a. Aspects of the Value of Religion and Personality

Islam is a divine truth which contains ideal life values as a guideline for human life. Islamic teachings are universal and cover all aspects of life. In it contains the values that govern the life of mankind, including the value of Islam, the value of ubudiyah and the value of muamalah. Ubudiah value is the implementation of imaniah values, and muamalah values are emanations from ubudiyah values which are displayed in human moral aspects as a whole personality (Ulfa Laely, 2006: 25). Personality is always dynamic and many factors influence it such as biological factors, social factors, cultural factors (values, customs, knowledge and skills, language and material property).

b. Planting Religious Values through Habit and Practice

In the personal development of children, it is necessary to habituate, habituate and exercises that are suitable and in accordance with the development of his soul. Zakiyah Daradjat said as follows:

"If the child is not accustomed to carrying out religious teachings, especially worship (in concrete terms such as prayer, fasting, reciting the Qur'an and praying) and not being trained or accustomed to carrying out things that are told by God in daily life, ... then when the adult will tend to be indifferent, anti-religious .... But on the contrary the child who gets a lot of training and habituation of religion, when the adult will increasingly feel the need for religion "(Zakiyah Daradjat, 1996: 64)

In other words, it can be stated that habituation is very important especially in the formation of personality, morals and religion in general. Habituation of religion (containing religious values) can include positive elements and

personal children who are growing and developing.

E. Conclusion

Based on the description above, it can be concluded that the growth and development of children's personality occurs through their life experiences both in family, school and in society. The more religious values are internalized, the attitudes, actions, behaviors and ways of dealing with life will be in accordance with religious teachings, so that a whole and ideal personality pattern is formed based on religious values. The definition of personality development is an effort or effort to develop and direct the potentials that are contained in human beings which includes physical and spiritual aspects in stages and thoroughly so that it can create a maturity or perfection.

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