



The Urgency of Islamic Religious Education in the Formation of Muslim Personality Concepts

Esi Hairani¹, Sifa Anissatuzzahro^{2*}

¹² (Pendidikan Agama Islam, IIQ Jakarta, Indonesia).

* Corresponding Author. E-mail: esi@iiq.ac.id

Received: 02/01/2025

Accepted: 10/02/2025

Published: 01/03/2025

Abstrak

Pendidikan agama Islam memegang peran sentral dalam membentuk konsep kepribadian Muslim yang kokoh dan terintegrasi. Jurnal ini mengeksplorasi urgensi pentingnya pendidikan agama Islam dalam proses pembentukan konsep kepribadian yang berakar pada nilai-nilai Islam. Melalui analisis literatur dan pendekatan kualitatif, kami menyelidiki bagaimana pendidikan agama Islam memberikan landasan yang kuat bagi pembentukan karakter, moralitas, etika, dan sikap yang sesuai dengan ajaran Islam. Kontribusi penting pendidikan agama Islam terhadap pengembangan kepribadian Muslim yang berintegritas tidak hanya berdampak pada level individu, tetapi juga pada tingkat sosial dan masyarakat Islam secara keseluruhan. Dengan memahami urgensi pendidikan agama Islam, kita dapat memperkuat komitmen terhadap pembentukan kepribadian Muslim yang berlandaskan nilai-nilai kebenaran, keadilan, kasih sayang, dan moralitas yang tinggi, sehingga mampu berkontribusi positif dalam membangun masyarakat yang harmonis dan beradab.

Kata Kunci: Pendidikan Agama Islam, Pembentukan Kepribadian, Konsep Kepribadian Muslim, Nilai-nilai Islam.

Abstract:

Islamic religious education plays a central role in shaping a strong and integrated concept of Muslim personality. This paper explores the urgent importance of Islamic religious education in the process of forming personality concepts rooted in Islamic values. Through literature analysis and qualitative approaches, we investigate how Islamic religious education provides a solid foundation for the development of character, morality, ethics, and attitudes in accordance with Islamic teachings. The significant contribution of Islamic religious education to the development of Muslim personalities with integrity impacts not only at the individual level but also at the social and community levels as a whole. This research also highlights the challenges and opportunities in implementing effective Islamic religious education in the contemporary era filled with global dynamics. By understanding the urgency of Islamic religious education, we can strengthen our commitment to shaping Muslim personalities grounded in the values of truth, justice, compassion, and high morality, thus enabling them to positively contribute to building a harmonious and civilized society.

Keywords: Islamic Religious Education, Personality Formation, Muslim Personality Concept, Islamic Values.

Introduction

Islamic religious education plays a central role in shaping the concept of Muslim personality. In a rapidly changing global context, the moral and spiritual challenges facing Muslims are increasingly complex. Islamic religious education is the main foundation in teaching moral values, ethics, and principles that shape the character of a Muslim (Romlah & Rusdi, 2023).

The importance of Islamic religious education in the formation of the concept of Muslim personality cannot be overstated. The concept of Muslim personality includes aspects such as faith, morals, ethics, social attitudes, and concern for others. Islamic religious education is not only about teaching religious rituals, but also strengthening the understanding of Islamic values that are directly related to daily life (Elihami & Syahid, 2018).

In this journal, we will explore the urgency of Islamic religious education in shaping the concept of Muslim personality holistically. Through literature review and in-depth analysis, we will identify the role of Islamic religious education in strengthening Muslim identity, strengthening morality, fostering tolerance, and shaping a character personality in the face of the dynamics of the times.

With this research, it is hoped that it can provide a deeper understanding of the importance of Islamic religious education as the main foundation in shaping a strong and quality Muslim personality, who is able to become a devout believer and an agent of positive change in today's multicultural and complex society.

Method

This research includes qualitative research. The approach used is pure library research. Data was obtained from reading materials obtained by researchers from books, articles contained in book prints. Data are collected and sorted to fill in the

answers to the formulated research questions. The analysis uses a content analysis approach that is adapted to Contextual Learning and Problem Based Learning.

This research is descriptive because this research focuses more on the description and in-depth understanding of the phenomenon of forming Muslim personality concepts through Islamic religious education. This study aims to describe the characteristics, structure, or process of forming the concept of Muslim personality without trying to determine the cause-and-effect relationship.

The independent variable in this study is the urgency of Islamic religious education, while the dependent variable is the concept of Muslim personality

This research uses instrument of document analysis, literature review, case studies, and content analysis.

Results and Discussion

Education as a noun means the process of changing the attitude and behavior of a person or group of people in an effort to mature human beings through teaching and training efforts. Islamic Religious Education is a learning process aimed at teaching the teachings and principles of Islam to individuals or groups (Usman DP, 2020). The main purpose of Islamic religious education is to form a true and deep understanding of the teachings of Islam, strengthen faith and piety in Allah, and develop noble morals in accordance with Islamic religious values (Imam Syafi'i, 2015). Islamic religious education covers various aspects of life, such as beliefs, worship, morals, Islamic laws, history, ethics, social, and morals (Nur Ainiyah, 2013)

Through Islamic religious education, individuals are expected to understand and practice the principles of Islam in their daily

lives. Islamic religious education can be provided in various forms, ranging from formal learning in religious schools, Islamic educational institutions, and in the general education curriculum in countries with a majority Muslim population. In addition, Islamic religious education can also be organized in the form of home teaching, religious study groups, or through media and information technology (Abd. Rouf, 2015).

In the context of Islamic religious education, it is important to pay attention to the values of justice, tolerance, peace, and respect for differences between individuals and groups. Good Islamic religious education also encourages the development of critical thinking, analysis of various contemporary issues, and integration between Islamic values and science and technology (Kemas Mas`ud Al, 2016).

Thus, Islamic religious education aims to form Muslim individuals who are religiously obedient, fear Allah, and are able to face the challenges of life with full faith, piety, and religious wisdom.

In its implementation, it has become the obligation of teachers, especially in Islamic religious education, to form and grow Muslim personalities in students. One way to grow it is to optimize PAI learning and get them used to doing activities that have religious values. All parties must cooperate and support each other in the process of forming this personality both from the family and the environment. In addition, building and shaping Muslim personalities must be done gradually, it cannot be done in a short period of time (Zalsabella P et al., 2023).

In the concept of Muslim personality, personality is the dynamics of human functional psychophysical organization that manifests in specific patterns of behavior in facing the terrain of life (Herlan Suherlan & Yono Buhiono, 2013). Meanwhile, Muslims are every individual who is Muslim. So, a Muslim personality is a personality whose views, attitudes, choices, decisions, and actions

are in accordance with Islamic values (Saifurrahman, 2016).

According to Islamic psychology, personality is the synergy of the structure of the human heart, intellect, and lust that leads to behavior (Susanto et al., 2023).

The aspect of human instinct has three powers, namely qalbu as a supra-conscious aspect of human beings that has the power of emotions, reason as a component of human consciousness that has cognitive power, lust as a component of human consciousness that has the power of conformation. (Vivik Shofiah, 2020)

To perform an action, these three components of nafsani must work together. From a level point of view, personality is a combination of elements of supra-consciousness (divine nature), consciousness (human nature), and pre or subconscious (animal nature). Whereas from the point of view of function, personality is the integration of these elements (Susanto et al., 2023).

Human personality can change, it means that human personality can be influenced by something and formed. In general, development in humans is always influenced by two factors, namely indogen factors (innate from birth) and exogenous factors (environment). The result of the combination of these two factors will affect a person. So, the internalization of Islamic values into a person's person can be done in two ways. First, it is carried out by itself (self-education). This rests on the natural process of human beings themselves, because humans have the natural capacity to learn on their own. Second, through education by another. This is a process through cooperation with others. In this process, stimulation from others is needed to encourage them to do learning activities (Saifurrahman, 2016).

Therefore, the concept in the formation of Muslim personality is Islamic Religious Education (*Tarbiyah Islamiyah*), which is a thought, opinion or design about the ideal way to interact with human nature

to process changes in itself towards better conditions (Saifurrahman, 2016). Operationally, this concept includes aspects of improvement, formation and care in involving oneself and others with indicators of intellect, physical and spiritual aspects described in QS. As-Sajdah: 9

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

“Then, He fashioned him in due proportion, and breathed into him the soul; and he gave you hearing, sight and the sense of deduction. Little is the thanks you give” (QS. As-Sajdah [32]:9)

From an Islamic perspective, education to form noble morals (Muslim persons) will be achieved if it is based on a strong faith accompanied by the proper implementation of Islamic law. This is based on the Word of Allah SWT in Q.S. Ibrahim/14: 24.

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ
أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

“Do you not see how Allah compares a good word to a good tree? Its root is firm and its branches reach the sky,”. (QS. Ibrāhīm [14]:24)

The words of Allah SWT in Q.S. Ibrahim verse 25.

تُوتِي أَكْلَهَا كُلَّ حِينٍ يُأْتِنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

“always” yielding its fruit in every season by the Will of its Lord. This is how Allah sets forth parables for the people, so perhaps they will be mindful” (QS. Ibrāhīm [14]:25)

In shaping Muslim personalities, Islamic Religious Education (Tarbiyah Islamiyah) has goals and objectives for the individual level of students which consists of ten points, namely: 1) It is mandatory to

have the straightness of the faith, which can only be obtained through an understanding of the Quran and As-Sunnah. 2) It is obligatory to worship in accordance with the instructions of the Prophet (peace and blessings of Allaah be upon him). 3) It is required to have moral toughness. 4) It is obligatory to control lust and orgasm. 5) It is required to be able to show their potential and creativity in the world of work. 6) Required to have a broad perspective. 7) It is required to have physical strength through the means prepared by Islam. 8) It is obligatory to fight its lust and always strengthen itself above the laws of Allah through worship and righteous deeds. 9) It is required to be able to manage all its affairs in accordance with the rules of Islam. 10) It is obligatory to be able to maintain his time so that he will avoid human negligence and deeds. Must make himself useful to others.

Thus, these points are used as a benchmark to see success in achieving the main goals of Islamic Religious Education (Saifurrahman, 2016).

Result

This research emphasizes the crucial role played by Islamic religious education in developing and shaping the personality of individual Muslims. Here are the main points: 1) Objectives of Islamic Religious Education: The purpose of Islamic Religious Education is to form a Muslim person who is a kaffah. 2) Islamic Religious Education Curriculum: The Islamic religious education curriculum shows that the content taught includes Islamic values that are important in the formation of Muslim personality, such as morals, honesty, and diligence. 3) Teaching Methods: In the Islamic teaching method, teachers emphasize an interactive and applicative approach that can strengthen students' understanding of Islamic teachings. 4) Social Support (environmental): Apart from oneself, social support and cooperation from family, society, and religious institutions play an important role in shaping a person's muslim personality.

Conclusion

Islamic Religious Education is a learning process aimed at teaching the teachings and principles of Islam to individuals or groups. The purpose of Islamic Religious Education is to form a Muslim person who is a kaffah. Meanwhile, Muslim Personality is a synergy between the mindsets, attitudes and behaviors of a Muslim based on the faith and values of Islam.

The formation of Muslim personality is always influenced by two factors, namely the indogen factor (innate from birth) and the exogenous factor (environment). The result of the combination of these two factors will affect a person. So, the internalization of Islamic values into a person's person can be done in two ways. First, it is carried out by itself (self-education). Second, through education by another. Therefore, Islamic Religious Education (Tarbiyah Islamiyah) plays a central role in shaping the concept of Muslim personality to process changes in students towards better conditions.

This concept is used as the main and first means of carrying out the change process, because operationally it includes aspects of maintenance, improvement, growth and coaching that involve yourself and others. Covering intellectual, physical and spiritual aspects. Where the target is individuals who have straightness of faith; worship in accordance with the instructions of the Prophet (peace and blessings of Allaah be upon him); have moral toughness; able to show their potential and creativity in the world of work; have a broad vision; have physical strength; combat his lust; able to manage all his affairs; can keeping the time; and make themselves useful to others.

Bibliography

Elihami, E., & Syahid, A. (2018).
PENERAPAN
PEMBELAJARAN
PENDIDIKAN AGAMA ISLAM
DALAM MEMBENTUK
KARAKTER PRIBADI YANG

ISLAMI. *Edumaspul - Jurnal Pendidikan*, 2(1).
<https://doi.org/10.33487/edumaspul.v2i1.17>

Romlah, S., & Rusdi, R. (2023).
PENDIDIKAN AGAMA ISLAM
SEBAGAI PILAR
PEMBENTUKAN MORAL
DAN ETIKA. *Al-Ibrah : Jurnal Pendidikan Dan Keilmuan Islam*, 8(1).

<https://doi.org/10.61815/alibrah.v8i1.249>

Saifurrahman, S. (2016).
PEMBENTUKAN
KEPRIBADIAN MUSLIM
DENGAN TARBIYAH
ISLAMİYAH. *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah*, 1(1).
<https://doi.org/10.48094/raudhah.v1i1.8>

Susanto, D., Safitri, B., & Masitoh, I. (2023). Pemahaman Mengenai Kepribadian dalam Perspektif Islam. *Al-Fiqh*, 1(2).
<https://doi.org/10.59996/al-fiqh.v1i2.200>

Vivik Shofiah, A. S. M. R. (2020).
QALBU DALAM KAJIAN
PSIKOLOGI ISLAM. *Al-Fikra : Jurnal Ilmiah Keislaman*, 18(1).
<https://doi.org/10.24014/af.v18i1.7154>

Zalsabella P, D., Ulfatul C, E., & Kamal, M. (2023). Pentingnya Pendidikan Agama Islam dalam Meningkatkan Nilai Karakter dan Moral Anak di Masa Pandemi. *Journal of Islamic Education*, 9(1).
<https://doi.org/10.18860/jie.v9i1.22808>

Author Profile

Dr Esi Hairani, MPd. Born in South Sumatra on 10 November 1978, she completed her bachelor's degree in Islamic Education at the

Institute of Qur'anic Sciences (IIQ) Jakarta, and continued her master's and doctoral studies in Education Management at the State University of Jakarta (UNJ).

Active as a lecturer at the Faculty of Tarbiyah, Islamic Education Study Programme at IIQ Jakarta. Kaprodi PAI (2014-2018), Dean of the Faculty of Tarbiyah (2018-2022), and Chair of the Quality Assurance Agency (2018-2019). She is also actively involved in various organisations and academic activities, such as being a member of the Research and Journal Working Group of Kopertais Region I DKI Jakarta and the board of Accreditation and Quality Assurance of PPAI Indonesia.

In the field of research, Dr Esi has contributed as editor in chief of the Ash Shobiy journal and journal reviewer at the Indonesian Lecturer Association (ADI). She is also known as a resource person in various seminars and trainings, including international activities at University Malaya.

Dr Esi can be contacted via email esi@iiq.ac.id or esihairani78@gmail.com. Her full profile is available on Google Scholar and Sinta with ID 6685530.

Sifa Anissatuzzahro, born in Magelang on 20 November 2003, is a 4th semester student of the Islamic Education Study Program at the Institute of Al-Quran Science (IIQ) Jakarta. Sifa is active in academic and campus activities, focusing on the development of Islamic education. She is currently completing 30 juz of tahfizh. Known as a diligent and passionate individual, she is committed to deepening her understanding of Quranic sciences and its contribution in education. With a desire to be an agent of positive change, Sifa is always open for discussion and collaboration in the field of religious education. Contact her at sifaanissa@gmail.com.