Systematic Literature Review: Shaping Muslim Personality Based on Islamic Educational Philosophy

Erni Suyani[1], Usiono[2], Nurcahayati Sinulingga[3]
Dharmawangsa University Medan[1], State Islamic University of North Sumatra[2],
University of Medan Area[3]
ernisuyani@dharmawangsa.ac.id, usiono@uinsu.ac.id, nurchayati@staff.uma.ac.id

Abstrak

Karakter seorang muslim dalam melakoni kehidupan sehari-hari sudah mempunyai rule model yang menjadi suri tauladan yaitu ada pada keperibadian Rasulullah SAW. Rule model inilah yang dikembangkan oleh pemikir-pemikir muslim hingga membentuk sebuah aliran keilmuan yang lazimnya dikenal dengan nama filsafat. Penelitian ini bertujuan untuk mengetahui bagaimana Filsafat yang pada objek dasarnya adalah hasil dari pegulatan alam pemikiran untuk mendapatkan jalan yang bijak guna menjalankan aktifitas bermasyarakat, mampu bersanding pada pembentukan kepribadian muslim dalam perspektif pendidikan Islam. Dengan pendekatan paradigma Sistematic Literatur Review (SRL) pada jurnal yang sudah dipubikasikan sejak tahun 2020 sampai tahun 2024 maka didapatkan hasil bahwa pembentukan Keperibadian Muslim. Berdasarkan Filsafat Pendidikan Islam adalah, Pertama, dari aspek epistemologi filsafat Pendidikan islam dalam membentuk keperibadian muslim bahwa bagaimana cara, atau langkah-langkah untuk mendapatkan pengetahuan pendidikan yang berdasarkan Alquran dan As-Sunah. Sistem pendidikan Islam harus menempatkan Alquran maupun As-Sunah sebagi pemberi petunjuk ke arah mana proses pendidikan digerakkan. Kedua aspek ontologi berangkat dari ajaran tentang hakikat atau nilai kebaikan yang hendak dituju dalam proses Pendidikan untuk perbaikan keperibadian muslim itu sendiri. Ketiga aksiologi Pendidikan berkaitan dengan tujuan atau manfaat Pendidikan dalam pembentukan keperibadian muslim, maka tujuan dari filsafat Pendidikan islam dapat membentuk karakter keperibadian muslim adalah bahwa pendidikan islam bermanfaat untuk pengembangan manusia secara menyeluruh, melibatkan akal, hati, jasmani, rohaniah, keterampilan, dan akhlak, sehingga filsafat Pendidikan islam sangat mempengaruhi karakter keperibadian muslim.

Kata kubnci*: Pembentukan Pribadi, Filsafat Pendidikan , Islam.*

Abstract

The character of a Muslim in carrying out daily life already has a rule model that is a role model, namely in the personality of the Prophet Muhammad SAW. This rule model was developed by Muslim thinkers to form a scientific stream commonly known as philosophy. This research aims to find out how philosophy, which in its basic object is the result of the struggle of the realm of thought to get a wise way to carry out social activities, is able to compete in the formation of a Muslim personality in the perspective of Islamic education. With the Systematic Literature Review (SRL) paradigm approach to journals that has been published from 2020 to 2024, the results show that the formation of the Muslim Personality is not only a form of education, but also a form of education. Based on the Philosophy of Islamic Education is, First, from the epistemological aspect of Islamic Education philosophy in shaping Muslim personality that how to, or steps to gain educational knowledge based on the Koran and As-Sunnah. The Islamic education system must place the Koran and As-Sunnah as a guide to the direction in which the educational process is driven. The second aspect of ontology departs from the teachings about the nature or value of goodness to be addressed in the education process for the improvement of the Muslim personality itself. Third, the axiology of education is related to the purpose or benefits of education

---

[1]Postgraduate Lecturer, State Islamic University of North Sumatra
[2]Postgraduate Lecturer, State Islamic University of North Sumatra

in the formation of Muslim personality, so the purpose of the philosophy of Islamic education can shape the character of Muslim personality is that Islamic education is useful for human development as a whole , involving the mind, heart, body, spirit, skills, and morals, so that the philosophy of Islamic education greatly influences the character of Muslim personality.

Keywords: *Personal Formation, Philosophy of Education, Islam.*

Introduction

Healthy education (al-Tarbiyah al-Salimah), according to Hasan bin Ali bin Hasan alHajjaji, is education that is able to fulfill the needs (ihtiyajat) of the three substances of the human self; spirit, mind and body. These three substances cannot be separated from each other (la yumkin fashl ba'dhuha'an ba'dh).

So that when the soul fulfills its needs for guidance (ri'ayah), education (tarbiyah) and counseling (taujih), at that time the needs of the mind are also fulfilled. This is of course by continuing to pay attention to the needs related to physical education because it is precisely this education that is the driving force (wi'a') for the activities of the soul and mind.(Staying As-Sunnah 2020)

The definition as mentioned above, of course cannot be separated from the views of Ibnu Qoyyim, a figure whose thoughts were the object of Hasan's research in his doctoral dissertation entitled al-Fikr al-Tarbawi 'inda Ibnu Qoyyim at al-Imam Muhammad bin Saud al-Islamiyah University, Riyadh.(Asril 2018)He said, al-ghayahal-tarbiyah (the aim of education) is to maintain (al-muhafadzah) human nature and prevent it from making mistakes (himayatuha minal inhiraf) while ensuring (tahqiq) that the worship activities carried out by humans are only for Allah SWT.(Mahmudi and Solehuddin, nd)

In another perspective, Al Rasyidin said that education is an instrument to introduce and reaffirm the shahada that humans have pledged to Allah when they are in the spiritual realm because after being born and in the world, humans encounter the temptations and attractions of the material realm which causes neglect, forgetting and betrayal of the primordial shahada.(Darmawan, n.d.)

This kind of education, which is proven in the educational practices of the Prophet, produces a generation of Muslims who have a strong personality (qaim bil qisth). Related to the generation with a strong personality, this paper is written to elaborate on its formation in the perspective of Islamic educational philosophy;[3]both explanations regarding the nature of Muslim personality; terms or meanings, as well as the elements that give birth to it, its characteristics and the implications of its formation for Islamic education.(Firmansyah 2022)

This is because the formation of Muslim personality is one of the axiological foundations of Islamic education so that it should be one of the starting points for the implementation and development of Islamic education itself.

The Nature of Muslim Personality; Terms and Meanings

The term personality is an object of study in psychology. Personality is often interpreted as personality - although there are several words that are synonymous or close to it in meaning such as character, disposition, temperament, traits, type attribute, habit, mentality, individuality or identity - namely the soul that builds human existence into one whole, not divided into functions.(Alhabsyi and Pd 2020)

Personality can also mean me, self, or understanding humans as a whole. In Islamic literature, personality is translated as syakhsiyah. However, the last word has only become popular in Islamic psychology, especially after the touch between contemporary psychology and the need to develop Islamic discourse.(Ishom Fuadi Fikri et al. 2023)

It does not mean that there is a lack of attention from Muslim scholars or scholars, but rather because the fundamental meaning of Islam regarding the value of personality also refers to the substance of humans that involves the spirit, not just the appearance of self (syakhs) which is empirical. While Muslims, simply put, are adherents of Islam, or Muslims.

Al-Mu'jam al-Wasith defines Muslim as a term for anyone who confirms (shadaqa) the messages of Muhammad SAW, which is shown in an attitude of submission (khudu') and

---

3

obedience (qobul) to the call of these messages. Al-Mu'jam al-Muhith translates it as an effort to save (inqadz) and a form of acceptance (tasallama).(Ismunadi and Khusni 2021a)

With the above meanings, the Muslim personality can be interpreted as a unity that exists in the human soul, which cannot be divided into certain functions. This unity is built within the framework of submission (khudu'), obedience (qobul), and acceptance (tasallama) of the messages of Muhammad SAW, as well as an effort and attempt to save (inqadz) oneself from things that damage it.

Rusdiana Navlia Khulaisie, a lecturer at IDIA Prenduan Sumenep Madura Indonesia, noted that the meaning as above also means stating that someone is carrying out the description of the Qur'an about the purpose of sending Muhammad SAW to mankind, namely to be a blessing for all nature.

A person who claims to be a Muslim should have a personality that can always give grace and happiness to anyone and in any environment. Obedient in carrying out religious teachings, humble, helpful, has a loving nature, does not like to cheat/take other people's rights, does not like to disturb and does not hurt others.

This understanding further develops when looking at the Muslim personality in the eyes of others. That the Muslim personality as above is only a form of explanation regarding the ideal individual form of a Muslim. While referring to the eyes of others, the Muslim personality is a form of personality that makes a person unique and different from one another.(Amiruddin, nd)

This is what then shows the weakness of the use of the word "personality" to indicate personality because, referring to the original language, namely persona (Latin), it means a mask used in playing certain roles. So persona in such a way also brings the understanding that each person's personality must also adjust - like playing certain roles - with the surrounding environments by displaying external aspects that are real and can be seen by others.(Nuriska, nd)

That masks, often, also deceive other people's views. So, it is interesting when referring to the firm message of Allah SWT. regarding "uniqueness" which is expressed in terms of the "glory" of a Muslim compared to humans as a whole "O humans, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the most noble person among you in the sight of Allah is the one who is most pious among you. Indeed, Allah is All-Knowing, All-Knowing."(Hamdie and Assyauqi, nd)

M. Quraish Shihab stated that the word akramakum (مُأَكرم) is taken from the word karuma (كرم) which basically means good and special according to its object. Referring to this meaning, it can be understood that the essence of a Muslim's personality is his piety.(Tansya, Salminawati, and Usiono 2023)

Elements of Muslim Personality Formation

St. Rahmatiah in the Concept of Human According to Islam states that discussing the elements of human personality formation cannot be separated from the discussion of the substance of humans themselves. Regarding substance, Syed Muhammad Naquib al-Attas stated that humans (man) have a dual nature (hasa dual nature); Humans are a composition of the body (body) and a collection of souls (soul); Humans are a physical appearance (physical being) and also non-physical (spirit).(Coal and Tajibu 2023)

Nor Wan Daud in Peranan University: explains that the dual nature explained by Syed Muhammad Naquib al-Attas is what ultimately gave birth to the idea called Insan Kulli or Insan Kamil which has a long history in the Islamic intellectual tradition such as Islamic Psychology ('ilm al-nafsi) then discusses the body and psychological being as jasad or jism. While the soul and spirit as ruh. Like the formation of a chemical compound that must consist of two elements of different types and properties, there must be a binder between the two in one area of the energy field. The binder of the two things above - jasad/jism and ruh - is nafs.

Thus, Kautsar Azhari Noer argues that in the Divine Government of the Human Kingdom, the soul occupies the highest position. The body occupies the lowest position. The nafs is between the two, which, if it has a physical, or material, tendency, it is attracted to worldly pleasures and benefits, and if it has a spiritual, or spiritual tendency, it is attracted to its origin, namely Allah SWT.(Khoiruddin, ., and Usiono 2023a)

The Koran explains the origins of the soul; So when I have completed the event, and I have

breathed My soul, then you will submit to it by prostrating yourself. Then He perfected it and breathed His spirit into it (body) and He made hearing, sight and heart for you, (but) you were very little grateful. M. Quraish Shihab said that the process of creating humans with a spirit is what leads humans to be more able to know Allah SWT, have faith, be virtuous and have soft feelings.

Because only the soul is not found in the devil or the jinn.38 As for the body, it is a biological aspect whose creation process has similarities with animals or plants, because, whether the human body, animals or plants, all of them are part of the fiscal realm. Every fiscal realm has the same elements, namely made of earth, fire, air and water.(Khoiruddin, ., and Usiono 2023a)

However, humans are created with elements whose composition is very proportional so that they are called creatures with the best creation. The meeting of the substance of the spirit, the element of God and the substance of the body, the element of the fiscal nature which have differences as mentioned above in the nafs which then gives rise to the next term in the process of forming human personality, namely Qalb - Ibn Manzur said that qalb is a change in something from its origin (tahwil alsyai' 'an wajhihi).

Majduddin al-Fairuz Abadi explained it by saying that qalb is the formation of the top to the bottom (a'lahu asfalahu), or the right to the left (yaminahu syamalahu), or the core to the surface (bathinuhu dzahirahu), due to the turbulence between the substance of God's breath (ruh).) and the bodies formed by the fiscal nature always attract, repel or alternate in dominating the nafs. Al-Ghazali, in his magnum opus entitled Ihya' Ulum al-Din stated, there are two meanings for qalb;

First, Qalb (Heart) is a flesh shaped like a shanaubar (a round elongated fruit) located on the left side of the human chest. Inside it are cavities that channel black blood and act as a source of life. This first definition of the heart is even found in animals and also in dead humans. This is not what is meant by qalb in the study of the formation of Muslim personality, although it has a close relationship in meaning.

Second, Qalb means something subtle (lathifah), divine (rabbaniyyah) and spiritual (ruhaniyah). The heart as intended is what describes the essence of the human self which functions to feel, recognize and know things or knowledge. So, Qalb in the second sense is the place where the purity of the substance of the spirit - good, and the substance of the body which is contaminated with evil - turns upside down or fluctuates.

In a general psychology study, Daniel Goleman, for example, an expert on the brain and behavior, especially regarding emotional intelligence, said, "a person's ability to regulate their mood is one of the factors that influences their emotional intelligence."

Because in reality, emotion, in Nyanyu Khadijah's research, is energy that can be positive such as love and affection, or negative such as hate and anger.45 So, although the heart referred to in their discussion is Al-Ghazali's first understanding of the heart, the work process and events they conclude are closely related to the type of heart in the second sense. In fact, its relevance is almost found to the words of the Prophet Muhammad SAW. which means, "that in fact in a human body there is a lump of flesh.

If it is good, then the whole body will be good, and if it is corrupted, then the whole body will be corrupted. Know that it is the heart." 46 It was as if the Messenger of Allah wanted to convey that in the heart - that lump of flesh, there is positive energy that makes the body positive and negative energy that makes the body negative.

In the Koran, positive and negative which attract, repel or alternate in dominating the nafs, are called taqwa and fujur: And the soul and its perfection (its creation), then Allah inspired to that soul (the path) its fujur and piety. Indeed, lucky is the person who purifies the soul. And woe to those who pollute it.

That which is gathered in the nafs is piety – originating from the breath of Allah and symbolizing purity, and fujur which is mixed into the body with all things related to it, in the medium that is in the nafs, namely the heart. Furthermore, in the struggle for dominance in the heart, as in the treatise of Ibn Taimiyah, a process called tazkiyah al-nafs (self-purification) was then known, namely the process of abandoning prohibitions (tarku al-muharramat) and carrying out calls (fi'lu al-ma'murat) because in truth, piety – including ma'murat which will bring peace of mind and openness of heart, while fujur will oppress the soul and dwarf it (yaqma' al-nafsi wa yusghiruha).(Ulum 2020)

So, the first instrument offered by Ibn Taimiyah in his search for Muhammad Salim al-Qahtani is the cultivation of faith and the elimination of disbelief, namely by truly knowing the worship of Allah without being mixed up with worshiping other than Him. That is why knowledge about this religion (Islam) is knowledge that is based on knowledge, first, before its statement (tashdiq) in aqidah, behavior, speech, love and practice.

It is as if Ibn Taimiyah said, knowledge is the first step in tazkiyah al-nafs. It was this issue of knowledge that gave rise to the term 'aql in Imam al-Ghazali's study, because 'aql is the source of knowledge (manba'), its basis (asas) and the origin (matla') of its dissemination. Ahmad Arisatul Cholik explained, in Imam al-Ghazali's view, the essence of human nafs is spirit, heart (qalb) and aql.(Dewi, nd)

Viewed from the etymological side, aql can mean knowledge (al-idrak) about the nature of something. It is the opposite of ignorance (didh al-humq). Or it can also be interpreted as a binder (rabth) or protector (habs) so that, even in the Qur'an, the verb (fi'l) aql is often a binding description of how the real state of people who think is, compared to those who do not think.

In fact, aql - together with the heart - is a human substance that is interconnected in the process of obtaining the essence of truth. The substances mentioned above will then form the Muslim personality, which in the study of Al Rasyidin, which is sourced from Al-Nabahani, can be seen from two elements (1) perception and understanding (mafhum) and (2) tendencies and partisanship (muyul). Mafhum is related to intellectual activity, while muyul is related to attitude.

Method

This research uses a Systematic Literature Review (SLR) approach with data sources originating from indexed journal literature that has an ISSN (International Standard Serial Number) electronically that has been published.
via the internet with the E-ISSN code. Data retrieval is done through surfing
internet from google scholars. The population of research data is journals with a focus on human resources in Islamic banking in Indonesia, there are 31 indexed journals.
from various publishers or journal publishers.
Systematic Literature Review (SLR) is defined as the process of identifying, appraising, and interpreting all available research evidence with the aim of providing answers to specific research questions (Kitchenham and Charters 2007). This literature review has been conducted as a systematic literature review based on the original guidelines proposed by Kitchenham and Charters (2007).

The explanation in this study will be discussed using the content analysis method, data analysis will be summarized in the documentation method as a collection of journals used for research references. Then at the end of writing this journal using analytical descriptive analysis which is an attempt to conclude a systematic, factual thought on an object that has a relationship with what is discussed in the journal.

This analysis requires data collection, data reduction, data display and data verification to produce conclusions that can cover all thoughts. Opinions are in accordance with the Huberman and Miles analysis model.

Results and Discussion

Epistemology of Islamic Education in the Formation of Muslim Personal Character.

The education system is a series of subsystems or elements of education that are interrelated in realizing its success. There are goals, curriculum, materials, methods, educators, students, facilities, tools, approaches, and so on. The existence of one element requires the existence of other elements, without the existence of one of these elements the education process is hampered, resulting in failure.(Yusri et al. 2023)

When one dominant element gets a certain influence, at the same time other elements become affected. Then we can imagine how easy it is for modern Western education to influence the Islamic education system by influencing the substance of the objectives of Islamic education first. Starting from the

development of this objective, it will be easier to influence other elements.

In humans there are good and bad potentials, divine traits and satanic traits, both of which are still in the form of raw materials that must be processed. If satanic traits are more dominant in developing, then a bad person will emerge, if divine traits are nurtured and developed then a good Muslim person will be born, in accordance with the demands of religion. This means that humans need education, habituation and formation to develop themselves and make them the most perfect human beings by having a true Muslim personality.(Rahmatullah and Kamal 2023)

In dealing with the problem of the declining quality of Islamic Education, this cannot be done piecemeal or partially, but must be done totally and integratively based on the instructions of revelation to ensure the right direction of solution. By changing the Islamic education system in accordance with the instructions of revelation, it is hoped that it will be able to overhaul the social and cultural orders that exist in Muslims so that they become energetic thinkers, productive producers, creative developers, or workers who have high spirits.

The Quran and Sunnah are two legacies of the Prophet that must always be referred to by every Muslim in all aspects of life. One of the most important aspects of life is the formation and development of the Muslim personality. The Muslim personality desired by the Quran and Sunnah is a pious person, a person whose attitudes, words and actions are colored by values that come from Allah SWT.

The public perception of the Muslim personality is indeed different, even many have a narrow understanding so that it seems as if the Muslim personality is reflected in people who only diligently practice Islam from the aspect of ubudiyah, whereas that is only one aspect that must be attached to the personality of a Muslim. Therefore, the standard of the Muslim personality based on the Qur'an and Sunnah is something that must be formulated, so that it becomes a reference for the formation of the Muslim personality.(Faizah, n.d.)

The formation of a Muslim personality is the formation of a personality that is directed at improving and developing basic factors (innate) and teaching factors (environment), guided by Islamic values. Basic factors for developing and improving their abilities through guidance and habituation to think, behave and act according to Islamic norms. While teaching factors are carried out by influencing individuals through the process and efforts to form conditions that reflect a pattern of life that is in line with Islamic norms such as role models, advice, recommendations, rewards, habits, punishments, and the formation of a harmonious environment.(Ahmad and Aljufri 2019)

In each of these conditions, faith, piety, and noble morals are layered. The development of an Islamic education system that is directed at the horizontal dialectic dimension and the vertical submission dimension in a balanced manner needs to be continuously realized in educational practices to prove consistency towards normative expectations and the ability to form patterns of educational systems that are proposed as alternatives in overcoming educational problems due to the implementation of the Islamic education system which has so far been influenced by the Western education system.

Therefore, it is necessary to study how the Prophet Muhammad SAW actually educated the early Muslim generation so that they have a strong and noble personality, namely a person who is willing, able and willing to uphold the truth. This needs to be studied more deeply about the Formation of Muslim Personality in the Perspective of Islamic Education Philosophy Studies.

Referring to the various opinions above, it can be drawn an outline of the epistemological terms of Islamic education which can influence the character of the Muslim personality, this is because it is a way of measuring whether or not a knowledge is correct or not related to the formation of personality, morals, developing nature and all human potential to the maximum in order to become a Muslim. who is good, has a logical-critical mindset, is devout, is useful for himself and his environment, and can achieve happiness in this world and in the afterlife, of course which is in line with Islamic teachings.

There are three models of epistemological thinking in Islamic education, namely: bayani, burhani and irfani models of thinking.(Harahap 2017)

First, the bayani thinking model is an approach using text analysis. So the source of bayani epistemology is text. Bayani epistemology is based on 2 things, namely, the

text of the text (the Qur'an and the Sunnah of the Prophet). This model of thinking has long been used by fuqohah, mutaalimin, and ushulliyin. This approach is used to understand and analyze texts to extract the apparent meaning from the apparent words and ibarah. Bayani epistemology is based on a foundation of thinking based on a sacred text that has full authority to determine the direction of the truth of a book and the function of reason is only as a guardian of the meaning contained therein.

Second, the burhani thinking model. Burhani thinking is a thinking model that utilizes the potential of the senses, experiments and the laws of logic. This means that to measure or the truth of something, it must rely on the natural abilities of humans in the form of experience and reason. The source of burhani reasoning knowledge is reality and empirical which is related to the real world, both natural and social, the type of model used is an inductive approach, namely analyzing from empirical research.

Third, the irfani thinking model. The Irfani approach is an approach used in Islamic thought to bring out the inner meaning of the inner lafad and ibarah and is also an istinbat of the ma'rifah qolbiyah and the Qur'an. The irfani approach is based on the instruments of inner experience, qolb, wijidan, basirah and intuition. The method used with the manhaj kasfi riyadoh, mujahadah and manhaj ikhtishafi (analog) namely the method to reveal and find the secret of knowledge through analogy. The irfani approach actually rejects mythology and actually cleanses it from the issue of superstition. The irfani approach even guides religious adherents to capture the haqiqoh behind the sharia.

Personality is very necessary to discuss in the study of Islamic educational philosophy. Because human personality in Islamic education becomes something very important. This Muslim personality is a characteristic of a Muslim person who is the result of the Islamic education process, so that he becomes a Muslim with a good personality.

To support the renovation of the Islamic education system, our education system must contain a mission to convey the vision of Islam. On the contrary, "We must reject an education system that is based on paternalism and that imposes perspectives that are foreign to our society."

It is important to realize that we cannot suddenly change the education system without changing the power structure in our society. As long as our society is still paternalistic, it is not easy to realize an education system that is truly capable of producing creativity.

In the history of the growth and development of Islamic education in Indonesia, we see that there are at least five types of Islamic boarding school typologies.(Ainiyah 2013)

First, Islamic boarding school educational institutions that are Salafi in nature, namely Islamic boarding school educational institutions that only teach religion by relying on classical books using the halaqah, sorogan and bandongan systems.

Second, Islamic boarding school educational institutions, apart from having the characteristics of Salafi Islamic boarding schools as mentioned above, have also adopted the madrasah system, even though the curriculum content is entirely religious.

Third, Islamic boarding school educational institutions, in addition to having a madrasah system, have also equipped it with a general school system that enables its students to continue to a higher level of education, either at a Religious College or at a General College.

Fourth, the pesantren education system that has equipped itself with excellence in mastering foreign languages and modern technology, so that its graduates can also be accepted in the modern workforce. Fifth, the pesantren education system whose students are directed to become professional workers needed by society. In this fifth model of pesantren, its graduates are directed to work independently in the informal sector.

The Essence of Islamic Education in Efforts to Form Muslim Personal Character

In Islam, the entire process of education is aimed at bringing out a personality that is colored by Islamic teachings. Education in Islam is not solely oriented towards fulfilling the needs of the mind, but is directed towards developing aspects of behavior that ultimately become a well-established personality that is in accordance with Islamic values. In the relationship between the goals of education and the formation of personality, Hasan Langgulung, states that the goals that

Thus there will be differences in personality between a Muslim and another Muslim. In nature, these differences are indeed recognized. Islam views every human being as having different potentials, so that everyone is required to fulfill their religious commands according to their level of ability.

As for the Muslim personality, as described by Fadhil Al Djamaly, it is described as a cultured Muslim, who lives with Allah in his behavior throughout his life. The Muslim personality has a close relationship in a circle of relationships that include Allah, the Universe, and Man. With the Muslim personality, humans develop themselves with the guidance of divine guidance, in order to carry out their duties as caliphs on earth, and always carry out their obligations as servants of Allah and do to Him.(Sholeh 2016)

Personality cannot be formed in just an instant, but requires a relatively long and gradual process. There are stages that must be passed by considering all aspects and energy of personality, so that the formation of personality can be successful and realized.

Thus there will be differences in personality between a Muslim and another Muslim. In nature, these differences are indeed recognized. Islam views every human being as having different potentials, so that each person is required to fulfill the commands of their religion according to their respective levels of ability.

According to Abdullah al-Darraz, moral education in the formation of Muslim personality functions as a filler of Islamic values. With the existence of a reflection of the values in question in a person's attitude and behavior, his personality as a Muslim appears.(Hidayat, n.d.)

Muhammad Darraz assessed that moral material is part of the values that must be learned and implemented, until a tendency of attitudes that characterize Muslim personality is formed. The efforts referred to according to AlDarraz can be done by providing moral education material in the form of: (a) Purification of the soul; (b) Honesty and truth; (c) Controlling lust; (d) Gentle and humble nature; (e) Being careful in making decisions; (f) Avoiding bad assumptions; (g) Steadfast and patient; (h) Being a good role model; (i) Doing good deeds and competing to do good; (j) Taking care of oneself (iffah); (k) Sincere; (l)

Living simply; and Smart. listening and then following it (what is good).(Husniyah 2019)

The formation of a Muslim personality is basically an effort to change attitudes towards tendencies towards Islamic values. Changes in attitudes, of course, do not occur spontaneously. All of this takes place in a long and continuous process.

Among these processes are described by the existence of a relationship with objects, insights, events or ideas (attitudes have referents), and changes in attitudes must be learned (attitudes are learned), according to Al-Ashqar. There is a reciprocal relationship between individuals and their environment.

In this case, Islam also teaches that genetic factors (heredity) play a role in the formation of Muslim personality. Therefore, Islamic educational philosophy provides guidelines in Prenatal education (before birth), Conception of husband or wife should pay attention to the background of each choice (appropriate place) because heredity will leave a mark (the father's morals will be passed down to the child).(Husniyah 2019)

Then in the next process, gradually in line with the stages of development of his age, guidelines regarding child education have also been outlined by the philosophy of Islamic education. The sentence of tauhid began to be heard as the call to prayer in the ears of newborn children. The reality shows from the results of psychological research that babies can already receive sound stimulation while still in the womb.

Based on that interest, then echoing the call to prayer in the ears of babies, in essence aims to hear the sentence of monotheism in the beginning of their lives in the world. At the next age, namely the age of seven years, children are accustomed to performing prayers, and the command begins to be intensified approaching the age of ten years.

Moral education in the formation of habits to good and commendable things begins early. Early childhood education will quickly be embedded in the child. The guidance that has been given based on Islamic values is intended to foster a personality that will become a Muslim.

With the training and habituation since infancy, it is expected that children can adjust their attitude to life with the conditions they will face later. The ability to adapt to the environment without having to sacrifice oneself

which has characteristics as a Muslim, at least is a difficult thing.

Thus, the formation of a Muslim personality is basically the formation of good habits and in harmony with the values of al-karimah morals. For that, every Muslim is encouraged to learn throughout life, from birth (raised well) until the end of life.

The formation of a Muslim personality as a whole is a formation that includes various aspects, namely:(Oral, nd)

1. The ideal (basic) aspect, from the basis of thought which originates from the teachings of revelation;
2. Material aspects (materials), in the form of guidelines and teaching materials summarized in the material for the formation of noble morals;
3. Social aspects, emphasize good relationships between fellow creatures, especially fellow humans;
4. Theological aspect, the formation of Muslim personality is aimed at the formation of monotheistic values as an effort to make oneself capable of being a loyal servant of Allah;
5. Theological aspect (goal), the formation of Muslim personality has a clear goal;
6. Duration aspect (time), the formation of Muslim personality is carried out from birth to death;
7. Dimensional aspect, the formation of Muslim personality based on respect for different innate factors (individual differences); and
8. The aspect of human nature, namely the formation of Muslim personality, includes guidance towards improving and developing physical, spiritual and spiritual abilities.

Characteristics of Muslim Personality

By looking at the explanation above, it can be understood that the characteristics of a Muslim personality are not only limited to empirical and tangible things, but also abstract and metaphysical ones. That personality (nafs) does not only consist of the body and visible organs, but also the spirit, heart, and mind which have more meaningful values and functions.

This is in stark contrast, for example, to the view of the psychoanalytic school formed by Sigmund Freud in psychology, where human behavior and personality are only based on biological-animal components (das id), psychological-rational components (das ego) and social-moral components (das superego). Or the behaviorism school - John Broadus Watson - which requires attention to something that can be studied only by setting aside everything that is available in the individual such as perception, thoughts, various images, and feelings. Also humanistic existentialism-phenomenological ability

Abraham Maslow and Carl Rogers who judged humans from the positive or negative side, healthy or sick only, happy or sad only, and so on. Even the cognitive school - Ulric Neisier - who tried to combine all forms of psychological approaches remained trapped in the construction of theories based on systematic empirical observation instruments of humans.(Goodness 2022)

Furthermore, in Al Rasyidin's notes, the personality consisting of the elements of jasadruh-qalb-aql can be actualized in the image of personality in the form of thought patterns (mafahim), feeling patterns (zauq), behavior patterns ('amal) and worship patterns. This image can then be characterized consistently to be carried out by someone.

This image also then, refers to the essence of the Muslim personality as explained previously, showing the specialness and uniqueness of a Muslim's personality compared to others.

Methods of Forming Muslim Personality

The formation of a Muslim personality must begin from childhood, which of course is the household environment with parents as the main and first actors, parents who initially provide growth and development of aspects of the Muslim personality with all their efforts so that all aspects of the child's personality can be formed well and perfectly. In this process, a method is needed that is considered effective and efficient as a way that must be taken in achieving the goal of forming a Muslim personality.**(Ifmawati 2020)**

That the problem: - What method should be used in the formation of Muslim personality. - What aspects should be considered in the formation of Muslim personality. The aspects that are necessary in the formation of Muslim personality are physical aspects, also noble spiritual aspects

with their main strength being good character.**(Parid and Rosadi 2020)**

Effective and efficient methods in the formation of Muslim personality are habituation methods, methods of developing understanding of interests and attitudes in addition to the need to provide good examples for children. Good examples for children so that with the purpose of this discussion: Method in the Indonesian Dictionary: A way that has been organized and thought well to achieve a purpose. (Harahap 2017)

The intended method is an effective and efficient way in forming a Muslim personality for children who are growing and developing. Muslim personality, in the psychological dictionary of personality is given the meaning: the nature and behavior of a person that distinguishes it from others, integration, characteristics of structures, behavioral patterns of interests, the establishment of abilities and potentials that a person has, everything about a person as known to others.

From the above understanding, it is an effective and efficient method that parents must do in forming a Muslim personality, both the habituation method, attention, interest and attitude, and the method of providing good examples to young children.

It is clear that the method is a science that can guide humans to use effective and efficient ways in achieving previously planned goals, namely the formation of a Muslim personality from a child. In using the method, it does not mean that humans are bound by only one form of method/way but can use various methods in achieving a goal.**(Ismunadi and Khusni 2021b)**

Likewise in using methods for the formation of Muslim personality. Methods are tools in the formation of Muslim personality, methods that are science that can determine the success or failure of parents in forming their child's personality.

Where the method is a tool in the teaching and learning process, Arifin said that in relation to the teaching process, it is a tool whose application is directed at achieving the goals that have been formulated in the teaching program.

Indeed, the method is a tool in achieving any goal that is to be achieved, so the method is the only tool that can help in determining the best way. In relation to the method as a tool in the formation of Muslim personality,

M. Ja'far said, because among the factors that help the formation of personality is using a good method that can provide life and ability for that personality is using a good method that can provide life and ability for that personality towards a positive direction.**(Almi Novita and Abdul Mukit 2023)**

Thus, what is a tool to help shape children's personalities must also be taken into account since the child is still small. The method must be adjusted to the child's ability level in receiving learning materials that can shape aspects of the child's personality.

Seeing the understanding of the Muslim personality, it can be seen that the Muslim personality is a personality that reflects all of a person's activities as a servant of Allah and as the caliph of Allah. The Muslim personality is seen from the way of thinking, the way of speaking, the way of acting always showing devotion to God Almighty.

The aspects that need attention are:

a. The physical aspect, which needs attention in the formation of a Muslim personality, this aspect will shape humans to be strong, healthy and able to carry out physical activities in every field of life.

According to Ahmad D. Marimbah, physical aspects include external behavior that is easily visible from the outside, for example: ways of acting, ways of speaking and so on. Therefore, the physical aspect of humans is related to potential that can be seen from the outside, so it is clearly very related to human external behavior.

Because it is related to human external behavior, it is about human organs/muscles as the driving force that must be formed in creating a strong personality force. In the formation of a Muslim personality related to the formation of the physical, it is expected to create a strong and healthy individual.

The formation of the physical aspect of Muslims in society is a productivity that must be able to live up to societal norms while maintaining the stable condition of society with strong and healthy individuals in this regard.

H. Efendi Sarkasi said that poverty, backwardness, division, exploitation, capitalism, colonialism and imperialism are not justified, therefore they must be eliminated together. To avoid such things, in forming a Muslim personality, physical aspects must be considered to prepare children who are able to build themselves and together build society so

that in society there is no poverty, misery and other hardships.**(Sirojudin, nd)**

b. Psychological aspects, the formation of this psychological aspect, children will later become humans who are able to carry out their status as Allah's caliphs on this earth.

Therefore, the formation of a Muslim personality cannot be separated from the formation of psychological aspects. In Islamic teachings, humans are the most noble creatures, the glory of humans is found in their flexible body structure and perfect soul structure. Mental aspect problems include aspects that cannot be immediately seen and known from the outside, for example ways of thinking, attitudes and interests.

Thus, the mental powers must be considered in the formation of Muslim personality. The division of the mental powers is as follows:**(Khoiruddin, ., and Usiono 2023b)**

1. The power of will is a power that is formed within a person by developing the aspects of strength that exist within a person, so that they are motivated to have an interest.
2. Feelings: one of the psychological aspects that should receive attention in the formation of a Muslim personality is the emotional aspect, the main one being feelings, so that in the future the child can differentiate between what is good and what is bad. Cipta:
3. creative power, which is one aspect of human beings, causes humans to create and new creations are able to solve problems faced in their lives. Thus, it can be said that creative power is formed through the child's mind, which of course starts from the five senses to the mind.

c. The Sublime Spiritual Aspect

The formation of physical aspects and the formation of spiritual aspects in humans is not a guarantee in forming a Muslim personality because according to the Islamic view, humans are not creatures who forget God who created them, and what needs to be considered is the noble spiritual aspect, namely an aspect within humans that has the power to connect humans with God who created them.

Because Islam considers humans to consist of three dimensions that must be balanced in their development, namely fingerprints, psyche and faith. In this case, Omar Muhammad al-Toumy**(Firosad, nd)**that Islam considers humans to have three equal dimensions, if one of them does not function then balance in the human being does not occur. The three aspects of the same length are the body, mind and spirit. 10 The development of noble spiritual aspects in humans means the formation of humans into servants of Allah who relevant to the purpose of human creation, namely to worship him. In QS. al-Dzariat/51:56.

Translation: I did not create the jinn and mankind except that they may worship Me.

Sublime spirituality is an aspect that is able to connect humans with supernatural things with the main energy being the mind. In this way, it is the spiritual power that has power in the formation of sublime spirituality, it is the mind that is able to connect humans with God.

It should be inspired by the values of Islamic teachings is to form a Muslim personality, have a strong personality and a healthy mental attitude of commendable morals. All of that can be attempted by parents and other treatments in the child's personality. That the main religious education really lies in both parents and adults. The method of religious education is used in the household and at school or known as the Tri Pusat Pendidikan term based on the Qur'an and hadith.**(Basri, n.d.)**

Habituation method

In forming a Muslim personality, an effective method is a habituation method that is carried out on children since childhood. Therefore, in looking at this method, then:**(Mughni and Bakar 2022)**

1. Habituation in forming physical aspects aims to form skills in children in using muscles so that they have the ability to face problems. According to Drs. Ahmad D. Marimba: forming physical aspects of personality or providing the ability to do and say something.
2. Habituation in forming psychological aspects, habituation as an effective method in developing aspects of a child's personality, also in forming psychological aspects in children. In this case, Umar Hasyim said: If we believe in a point of view, put that thought into an action, then you will get behavioral results, implant that behavior and then you will get a habit.

3. Thus, the habituation method can train the psychological aspects of the child so that it can function in forming the child's character which of course has the expected personality, namely a Muslim personality.

4. Habituation in the noble aspects of the soul The habituation method can create noble spiritual aspects in children by accustoming young children to implementing religious teachings, it will make it easier for them to master religious teachings so that religious teachings become part of their life, the child understands, appreciates and practices the religious teachings. : Hasbi Ash Shiddiqy said: From that, if we make virtue a habit and we teach him, he will be great in carrying out that virtue and he will be happy in this world and the hereafter.

How great is the influence of the habits that are carried out on children in forming their personality, both in forming physical and mental aspects and in saying: certain habits, which are desired to be carried out.**child, is truly instilled as if the child should not do it.**

Thus, the child will carry the family's influence wherever he goes, even if he starts to think further afield. The bigger the child gets, the wider the influence becomes until it finally covers his entire living environment.

In forming a Muslim personality for children, one of the most important methods is habituation, therefore, after the child is accustomed to doing it, the right method to continue is to provide an understanding to the child, arouse their interest and shape their attitude.**(Nabilah et al. 2024)**

By avoiding bad deeds and always doing good deeds is an attitude of Muslim personality. In doing so, TM Hasby Ash Shiddiqy: the material for forming understanding of interests

Conclusion

1. Philosophy is a science that studies everything, be it the problem of divinity, humans and their dynamics and nature. Philosophy is an effort to find knowledge about the nature of something as far as can be achieved by human reason and senses (Ratio and Empiric) and how humans behave after knowing and understanding this knowledge. Education is a human effort to mature students to become knowledgeable, moral, valuable, ethical,

and attitudes includes: a) Loving Allah; b) Loving and giving because of Allah; c) Loving the Messenger; d) Sincere and true; e) Repentance; f) Fearing Allah; g) Hope for Allah; h) Gratitude; i) Keeping promises; j) Patience; k) Being pleased with qada' l) Humility and shame; m) Avoiding revenge; n) Avoiding envy; o) Avoiding anger and liking to forgive and so on.

By giving examples, children can do through their practices what they are instilled by their parents, which will form their physical aspects to become accustomed to doing good. In this case, Sukanto Wuri said: getting children used to saying and doing good, and preventing them from inappropriate words and actions will be more successful if parents provide examples in carrying out good habits.("Journal 13 JPDSH," nd)

Therefore, the method of giving examples is very effective in forming the aspect of the child's will towards the formation of a Muslim personality. In relation to this, Agus Suyanto, how important the role of the family is as the foundation for the pattern of forming the child's personality according to the child's strength and creativity in their growth and development.

In this case, Zakiyah Deradjat said that: if the child has been accustomed to receiving fair treatment and is also allowed to act fairly, then the sense of justice is embedded in his soul and becomes one of the elements of his personality. Thus, the treatment instilled in children is important, especially in forming their personality, so that all their behavior and lifestyle are in accordance with Islamic teachings.

independent and responsible humans both for themselves and everything outside themselves. Islam is a belief whose entire teachings are sourced from the Qur'an and Al-Hadith. In it there is knowledge/science that regulates and guides human life in its relationship with Allah, fellow humans and with the universe. The Philosophy of Islamic Education is an activity or activity of thinking comprehensively and deeply in order to find knowledge, concepts, organize and/or overcome various problems of Islamic Education by studying

the content of meaning and values in the Qur'an and Al-Hadith.

2. Islamic education is an effort made by an educator towards his students with the aim of guiding them towards a more perfect direction, namely by using learning tools and taking place in certain places in accordance with Islamic teachings. The scope of Islamic education, namely: Educators, Students or students, Educational materials, Educational actions, Educational methods, Educational evaluation, Educational goals, Educational tools, Educational environment

REFERENCE LIST

Ahmad, Ahmad, and Sakinah Aljufri. 2019. "ISLAMIC EDUCATION FORMS STUDENTS' VALUES AND CHARACTERS." Guru Tua: Journal of Education and Learning 2 (1): 1–8. https://doi.org/10.31970/gurutua.v2i1.21.

Ainiyah, Nur. 2013. "CHARACTER FORMATION THROUGH ISLAMIC RELIGIOUS EDUCATION." . . Volume. 13.

Alhabsyi, Mashur, and S Pd. 2020. "CONVERGENCE THEORY IN THE PERSPECTIVE OF ISLAMIC EDUCATION STUDY OF PERSONALITY DEVELOPMENT IN THE FRAMEWORK OF DEVELOPING LAW ENFORCEMENT RESOURCES IN INDONESIA" 1 (2).

Almi Novita and Abdul Mukit. 2023. "THE PROBLEM OF THE RELATIONSHIP BETWEEN ISLAMIC AND GENERAL EDUCATION PHILOSOPHY." Al-Ibrah: Journal of Islamic Education and Science 8 (2): 112–25. https://doi.org/10.61815/alibrah.v8i2.284.

Amiruddin, Andi. nd "THE ROLE OF MORALS IN FORMING MUSLIM PERSONALITY."

Asril, Asril. 2018. "HUMAN NATURE AND ISLAMIC EDUCATION (Perspective of Islamic Education Philosophy)." At-Ta'lim: Islamic Education Information Media 16 (2): 215. https://doi.org/10.29300/attalim.v16i2.835.

Basri, Hasan. nd "URGENCY AND FUNCTION OF ISLAMIC PHILOSOPHY OF EDUCATION."

Batu Bara, Liza Handayani, and Kamaluddin Tajibu. 2023. "CHARACTER EDUCATION IN ISLAMIC PHILOSOPHY OF EDUCATION." ISTIQRA 11 (1): 1–18. https://doi.org/10.24239/ist.v11i1.1649.

Darmawan, Rivaldi. nd "The Essence of Character Education Philosophy in Forming Muslim Personality and Its Relevance to Contemporary Islamic Education."

Dewi, Fusvita. nd "The Formation of Muslim Personality from the Perspective of Islamic Education Philosophy."

Fadhillah, Dilla. 2022. "Humans and Education in the Perspective of Islamic Educational Philosophy: Literature Review." Rausyan Fikr: Journal of Thought and Enlightenment 18 (2). https://doi.org/10.31000/rf.v18i2.6822.

Faizah, Nadjematul. nd "The Importance of Islamic Education in the Formation of Student Character in Schools."

Firmansyah, Firmansyah. 2022. "PHILOSOPHICAL REVIEW OF THE GOALS OF ISLAMIC EDUCATION." TA'LIM: Journal of Islamic Education Studies 5 (1): 47–63. https://doi.org/10.52166/talim.v5i1.2857.

Firosad, Ahmad Masrur. nd "PHILOSOPHICAL ANALYSIS OF ISLAMIC EDUCATION."

Hamdie, Ilham Masykuri, and Moh Iqbal Assyauqi. nd "The Role of Educational Philosophy in the Formation of Holistic and Muslim Personality."

Harahap, Radinal Mukhtar. 2017. "The Formation of Muslim Personality in the Perspective of Islamic Education Philosophy." FIKROTUNA 6 (2). https://doi.org/10.32806/jf.v6i2.3102.

Hidayat, Rahmat. nd "Epistemology of Islamic Education: System, Curriculum, Reform and Efforts to Build Epistemology of Islamic Education."

Husniyah, Nur Iftitahul. 2019. "AXIOLOGY OF ISLAMIC EDUCATION: (ISLAMIC AND WESTERN PERSPECTIVES)." At-Tuhfah 8 (1): 12–25. https://doi.org/10.36840/jurnalstudikeislaman.v8i1.162.

Ifmawati, Ifmawati. 2020. "Philosophical values in Islamic religious education." Journal of Islamic Education and Innovation 1 (2): 9. https://doi.org/10.26555/jiei.v1i2.3384.

Iqbal, Muhammad, Miranda Syarianti Simamora, Nindy Rahma, Nurjannah Nurjannah, and Tuti Ameliah Rambe. 2024. "Implementation of the Principles of Islamic Educational Philosophy in the Guidance and Counseling Process." Indonesian Research Journal on Education 4 (2). https://doi.org/10.31004/irje.v4i2.570.

Ishom Fuadi Fikri, Syarof Nursyah Ismail, Husniyatus Salamah Zainiyati, and Nur Kholis. 2023. "HUMAN PERSONALITY STRUCTURE IN SIGMUND FREUD'S PSYCHOANALYSIS: THE PERSPECTIVE OF ISLAMIC EDUCATIONAL PHILOSOPHY." Edupedia: Journal of Islamic Education and Pedagogy Studies 8 (1):

71–88. https://doi.org/10.35316/edupedia.v8i1.2787.

Ismunadi, Ali, and Moh. Faishol Khusni. 2021a. "Reconstruction of Indonesian Multicultural Islamic Education from the Perspective of Islamic Education Philosophy." Tribakti: Journal of Islamic Thought 32 (2): 353–66. https://doi.org/10.33367/tribakti.v32i2.1742.

———. 2021b. "Reconstruction of Indonesian Multicultural Islamic Education from the Perspective of Islamic Education Philosophy." Tribakti: Journal of Islamic Thought 32 (2): 353–66. https://doi.org/10.33367/tribakti.v32i2.1742.

Khoiruddin, Khoiruddin, . Salminawati, and Usiono Usiono. 2023a. "The Personality of Muslim Educators in the Perspective of Islamic Educational Philosophy." Munaddhomah: Journal of Islamic Educational Management 4 (1): 71–80. https://doi.org/10.31538/munaddhomah.v4i1.333.

———. 2023b. "The Personality of Muslim Educators in the Perspective of Islamic Educational Philosophy." Munaddhomah: Journal of Islamic Educational Management 4 (1): 71–80. https://doi.org/10.31538/munaddhomah.v4i1.333.

Lisan, Moh Fasikhul. nd "AXIOLOGY OF ISLAMIC EDUCATION IN ISLAMIC AND WESTERN PERSPECTIVES."

Mahmudi, M Umar, and Moh Sugeng Solehuddin. nd "Religion and Education in the Perspective of Islamic Educational Philosophy."

Mughni, Muhammad Syafiq, and M Yunus Abu Bakar. 2022. "Study of Islamic Educational Philosophy Schools and Their Implications for the Development of Islamic Education," no. 1.

2024. "THE RELATIONSHIP BETWEEN PHILOSOPHY AND ISLAMIC EDUCATION AND CULTURE," no. 4.

Nuriska, Anggun. nd "THE ROLE OF ACTRESS AND MORALS TEACHERS IN FORMING THE PERSONALITY OF MUSLIM STUDENTS AT MI BAABUSSALAAM, WONOSARI VILLAGE, GADINGREJO DISTRICT, PRINGSEWU REGENCY."

Parid, Miptah, and Rosadi Rosadi. 2020. "Philosophical Schools in Islamic Education Reviewed from the Perspective of Muhammad Jawwad Ridla." Journal of Islamic Education Policy 4 (2). https://doi.org/10.30984/jiep.v4i2.1285.

Rahmatullah, Rahmatullah Rahmatullah, and Abdulloh Kamal Kamal. 2023. "THE ROLE OF ISLAMIC PHILOSOPHY IN DEVELOPING EDUCATION." Journal of Islamic Studies 4 (1): 15–31. https://doi.org/10.32478/jis.v5i1.1507.

Sholeh, Sholeh. 2016. "The Concept of Ideal Islamic Education: Efforts to Form a Muslim Personality." Al-Hikmah: Journal of Religion and Science 13 (1): 52–70. https://doi.org/10.25299/al-hikmah:jaip.2016.vol13(1).1511.

Sirojudin, Didin. nd "ISLAMIC EDUCATIONAL PHILOSOPHY FROM AL-GOZALI'S PERSPECTIVE."

Stai As-Sunnah, Bahrul Ulum. 2020. "ESSENCE OF EDUCATIONAL METHODS: PERSPECTIVE OF ISLAMIC EDUCATIONAL PHILOSOPHY." WARAQAT: Journal of Islamic Sciences 5 (2): 8. https://doi.org/10.51590/waraqat.v5i2.123.

Tansya, Fawziyah, Salminawati Salminawati, and Usiono Usiono. 2023. "Women's Education in the Perspective of Islamic Educational Philosophy." Munaddhomah: Journal of Islamic Educational Management 3 (4): 406–14. https://doi.org/10.31538/munaddhomah.v3i4.325.

Ulum, Miftahul. 2020. "ISLAMIC STUDIES METHODOLOGY" 4 (1).

Yusri, Nadia, Muhammad Afif Ananta, Widya Handayani, and Nurul Haura. 2023. "The Important Role of Islamic Religious Education in Forming Islamic Personal Character." Journal of Islamic Education 1 (2): 12. https://doi.org/10.47134/pjpi.v1i2.115.