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THE ROLE OF AQIDAH AKHLAK (MORAL VALUE IN ACCORDANCE WITH ISLAM) TEACHER IN STUDENTS' PERSONALITY BUILDING AT ISLAMIC SENIOR HIGH SCHOOL OF LIMAPULUH

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Abstract: The development of students' potential become human beings with good personalities cannot be separated from teacher's role in providing guidance and building students' Islamic personalities. The teacher acts as the role model for students in identifying norms and values which are in accordance with Islamic teachings. Type of this research is qualitative field research. The data collection process used interview, documentation, and observation. Data analysis used qualitative data analysis techniques consisting of data reduction, data display and verification. Findings of the research show that the role of Aqidah Akhlak teachers in students personality building at the Islamic Senior High School of Limapuluh was carried out in the following way: 1) The teachers grow Islamic values by conveying material about the basics of Islamic values, such as the pillars of faith and pillars of

Islam. Material submission is carried out through deepening and expanding material by linking behavior or events that occur in society and familiar to students. Students are directed to be aware of the faith consequences so they can implement it in everyday behavior. 2) The teachers guide students in carrying out religious orders, grow religious atmosphere in schools and work together with other teachers in providing guidance. Material submission in class is followed by other school programs, such as religious practices, purification, and other relevant school activities. 3) The teachers guide and remind students to always depend and surrender on God.

Keywords: Teachers, Aqidah Akhlak, Personality, Students

PREFACE

Teacher in the perspective of Islamic education is seen as the figure that is responsible in preparing students' intellectual and moral provisions, and also has the responsibility in building civilization. Educator (*Murabbi*) is someone who plays the role in educating students, or someone who does educational tasks (*Tarbiyah*) (Fridiyanto Firmansyah, 2021). Meanwhile, teacher is someone who do teaching tasks (*Ta`lim*) (Wijaya, Abdurrahman, Saputra, & Firmansyah, 2021). Thus, teacher's task is not only limited in presenting knowledge during the class, but also including the implementation of knowledge in society.

A teacher in Islamic education is also known as a Mu`allim. Mu'allim is someone who masters knowledge and able to develop it and also able to explain its function in life, explain its theoretical and practical dimensions, and at the same time do transferring, internalizing and implementing of the knowledge. (Muhammad Syahripin, Candra Wijaya, 2021).

The definition of teacher as the mentioned before shows that the teacher is a person who has the scientific competence needed for the transformation of knowledge, the ability to explain and practice, and also become a role model and mentor for his students. Academic relationship between teacher and student places the teacher as a guide and personality builder who determines the development of students to the next stage. Personality building of Muslim students through education includes: learning (*Ta'lim*),

knowledge transformation in the form of faith, worship, morals, early habituation, training to practice, struggling and having a strong will in their mind and actions (*Mujahadah*) to practice it (Siregar, 2020b).

Islamic education does not only emphasize teaching as orientation of intellectual development, but also has the role in students' personality building holistically (Kusnan, 2020). Personality is formed by education, because continuous and repetitive education will become habit and behavior. When it is made as the norm, the habit turns into customs, characters, traits, spiritual characters and outward nature that build personality (Siregar, 2020a). This is in accordance to the educational tasks, namely conscious, regular and systematic efforts carried out by people who are entrusted with the responsibility to influence students so that the students have personality and character in according to educational goals (Fachruddin Azmi, 2021). The teachers' role in fostering Islamic personality in students is more about providing direction, guidance, and become the role model for students, through words and behavior in everyday life (Nurasyiah, Candra Wijaya, 2021).

Teachers have responsibility to realize the concept of Islamic education through physical and spiritual guidance based on Islamic laws towards the main personality building as the Islamic standards (Fahmi & Firmansyah, 2021). Teachers' personality, attitude and ways of life are the elements of indirect education, which is automatically, will influence students' personality that is developing (Firmansyah Firmansyah, 2022). Students learn through imitating teachers' habits and behavior that are considered as the role models (Firmansyah Firmansyah, 2020). The tendency of students to learn through an educational environment makes the exemplary as a very important thing in students' personality building (Sudartik, Candra Wijaya, 2021).

Personality is a set of rules (*Nizham*) that complement each other and composed of various special elements, namely *Ruhiyah*, *Wujdaniyah* (feelings), *Aqliyah*, *Jismiyah*, and etc. The capacity of those aspects in a person is different from the others. It will certainly distinguish one human being from another in character and personality, integrity, firmness, and so on. (Dhikrul Hakim, 2019).

Lickona (2013) divides the personality aspect into 3 aspects, namely physical, mental, and spiritual aspects.

- (a) Physical Aspects. Physical is one of human being aspects that is in material form. Humans can sense their shape and existence, such as the body and its parts like hands, feet, eyes, ears and others. In other words, it consists of the structure of the physical organism.
- (b) Mental Aspects. Personality is not only related to physical aspects, but also includes psychological aspects. "Psychophysics shows that personality is not purely neural (physical), but also expresses a combination of work between psychological and physical aspects in the unity of personality." Psychological aspects are including aspects that cannot be seen and known directly from the surface of human appearance, for example ways of thinking, behaving (in the form of stance or views in dealing with someone or something) and interests.
- (c) Spiritual Aspects. The spiritual aspect has a high element which contains of human readiness to realize the noblest things and the most sacred qualities. "Spiritual (*Ruhaniah*) means human awareness of their relationship with God. If that awareness rises, then the quality of someone's behavior (*Suluk*) will increase".

The Islamic personality in students can be seen from their behavior in carrying out daily worship, because worship is one of the suitability behavior indicators to the Islamic values as the basic of Islamic personality building (Fausi, 2020). Five daily prayers and fasting in *Ramadhan* must be trained and accustomed to students, so that they have a sense of responsibility in carrying out their obligations as a Muslim (Khairani, 2019). As well as children's speech and behavior also must be accustomed to comply with Islamic values. Therefore, from the explanation above the researcher wanted to describe in more detail the role of *Aqidah Akhlak* teachers in students' personality building at the Islamic Senior High School of Limapuluh.

METHOD

This research is a qualitative field research. Qualitative research is research that carried out by the researcher to produce findings naturally in the research field (Lexy J. Moleong, 2019). The location of this research is in

Islamic Senior High School of subdistrict Limapuluh³, Batubara District, Province of North Sumatra, 21255. Object of the study is the role of the *Aqidah Akhlak* teacher in building students' Islamic personalities at the school.

Data sources in this study are divided into two types; they are primary sources and secondary sources. According to Sugiono (2016), the classification of data sources is useful as the reference to sort out the data based on the priority in the research.

(a) Primary Source. Primary sources are the sources that directly provide data to the data collectors. Primary data is the verbal data or spoken words, gestures or behavior that carried out by trusted subjects. The primary sources in this study were the *Aqidah Akhlak* teachers and students. From these primary sources the data was collected. The data is the role of the teacher of in building students' Islamic personalities.

(b) Secondary Source. Secondary sources are the sources that do not directly provide data to the data collectors, for example the data is provided through other people or through documents. In collecting data about the role of *Aqidah Akhlak* teachers in building Islamic personality of students' the researchers did not only rely on the primary sources, but also used secondary sources as the comparisons, such as the school principals, other teachers and also students. In addition to the secondary sources mentioned above, some books related to the teachers' role in building Islamic personality of students' are also used to obtain library data.

Data collection techniques are the most strategic steps in a research, because the main purpose of research is to collect data. Without knowing of the data collection techniques, researchers will not get data needed. The data collection techniques chosen by the research were depth interviews and observations (Sugiono, 2016).

(a) Interview. The interviews were conducted to the primary data sources, namely *Aqidah Akhlak* teachers and students at the Islamic Senior High School of Limapuluh. The expected data from the interviews were the data about the role of teachers in building Islamic personalities of students.

(b) Observation. The observation method used is a non-participant

observation, because in daily activities the researcher does not interact directly with the research subjects. The research object observed in qualitative research is called as the social situation which consists of three components, namely place, actor, and activities. Based on this theory, the things that will be observed using the non-participant observation method are as follows: (1) Place or location of the research subject is the Islamic Senior High School of Limapuluh; (2) Subject is the *Aqidah Akhlak* teacher and students at the Islamic Senior High School of Limapuluh; (3) Activity or behavior is the role of the *Aqidah Akhlak* teacher in building Islamic personalities of students at the Islamic Senior High School of Limapuluh.

- (c) Documentation. The documentation method is the techniques used by researchers to collect the data about school profiles, data of teachers and students, facilities and infrastructure of the school, as well as photos of Islamic personality activities at the Islamic Senior High School of Limapuluh.

The technique of data analysis used in this research is a qualitative technique. The data analysis was carried out interactively and continuously until the complete and got the saturated data. The activities in data analysis were data reduction, data display and conclusion/verification (Creswell, 2015).

RESULT AND DISCUSSION

The Role of *Aqidah Akhlak* Teacher in Students' Personality Building

The explanation of the role of the *Aqidah Akhlak* teacher in students' Islamic personality building at the Islamic Senior High School of Limapuluh is the result of research findings in the field obtained from interviews with various sources, namely *Aqidah Akhlak* teachers, students and vice principals of curriculum. The findings then described based on the main points of the interview guidelines as the data collection tools. To make it easier for researchers to describe the role of the *Aqidah Akhlak* teacher in students' Islamic personality building, the researcher explain the discussion based on the data collection tools. It can be seen as below:

1. Growing Islamic Values in Relations with Allah *Subhahanahu Wata*

Ala

Islamic personality reflects the outlook of life and the values of Islamic values which are embedded in Muslims' heart and encourage the building of behavior that is in accordance with Islamic values (Adkha Bukhori, 2021). Instilling Islamic values can encourage the development of an appreciation of the creed and the basics of a Muslim's relationship with Allah *Subhahanahu Wata Ala*, so that it encourages the building of Islamic personality. (Abidin & Murtadlo, 2020).

Regarding to the role of *Aqidah Akhlak* teacher in instilling Islamic values in relation to Allah *Subhana Wata Ala*, the researcher conducted interviews with the *Aqidah Akhlak* teacher of Islamic Senior High School of Limapuluh as follows: "There is a deepening of the pillars of faith and the pillars of Islam materials in the *Aqidah Akhlak* lessons. It is the enrichment and expansion of the material by associating behavior or events that occur in society with the material presented, because the material about faith has been studied by students at the previous level of education. The point of this activity is to make students more aware of the consequences of faith so that it will be practiced in their daily behavior. To broaden students' knowledge of religious values, discussions are held by linking events outside of school to the material being delivered. Students are more enthusiastic when the material presented is related to events that they hear or witness by themselves".

The *Aqidah Akhlak* teachers build students' Islamic personalities by presenting material related to the basics values of Islam such as the pillars of faith and the pillars of Islam. Deepening and expanding the material by linking behavior or events that occur in society, because material about faith has been studied by students at the previous level of education. Students are directed to be aware of the consequences of faith so that it can be practiced in their daily behavior.

Presenting values of faith in relation to Allah *Subhahanahu Wata Ala* is an important part of the Muslim personality's development, because the personality reflects of the inner attitude, view of life and spiritual relationship with Allah *Subhahanahu Wata Ala*. The quality of spiritual relationship describes a Muslim personality in life which can be seen from the behavior

and words. Someone can be said has Muslim personality when in perceiving, behaving and doing something always based on Islamic values and Muslims' views of life.

In terms of faith, a person with Islamic personality is a person who believes in Allah *Subhanahu Wata Ala*, believes in Allah's Apostles, and other pillars of faith in Islamic teachings. In this case Islamic educational institutions play an important role in transforming knowledge and understanding of faith as the basic for the building of Islamic personality. The ways to form Islamic personality through education include: learning (*Ta'lim*), transforming knowledge in the form of creed, worship and morals, early habituation, training to practice also struggling and having a strong willed in their mind and actions (*Mujahadah*) to practice it.

Islamic education internalizes Islamic teachings gradually into the human person according to their level of development. Students are gradually directed and guided to have Islamic personality by teaching the basic values of faith and worship which guide into Islamic behavior. Education matures human personality so the human behavior can be in accordance with the education received, both formal, informal and non-formal education. In this context, *Aqidah Akhlak* teachers as religious educators in schools are required to play an active role in fostering Islamic personality through academic activities at school.

Aqidah Akhlak teachers play an important role in fostering Islamic personality, because there is a link between the material taught in *Aqidah Akhlak* subjects with the basics of faith and also as the pillar of Islamic personality. Religion has a number of specific information that must be known by its adherents and become the guideline and outlook on life (Syamsul Bahri, 2019). This is related to Islamic personality building and development. Islamic personality is an identity that is owned by people as the characteristic of Muslim behavior, both displayed outwardly and inwardly (Muhammad Ilham & Mastikawati, 2021).

2. Guide Students to Do Religious Orders and Stay Away from Religious Prohibitions

The teachers of *Aqidah Akhlak* guide students to do religious orders and

collaborate with other teachers in providing guidance. In general, the presentation of Islamic material in class was not sufficient, so it is continued with other school programs, such as worship practices, purification, and religious extracurricular activities. Students are guided to have awareness and commitment to do their obligations as Muslims.

Obedience to do religious orders shows commitment to the religion. Obedience reflects the practice of religious teachings in relation to God directly and relation to human beings. This dimension is known as worship as referred to the pillars of Islam such as prayer, zakat and so on as well as other rituals. In students' personality building, teachers deal with materials and competences of good morals. Schools as educational institutions where the role is to transfer, build and internalize religious values, have a responsibility in fostering Islamic personality. Besides presenting material about the basics faith, *Aqidah Akhlak* teachers also act as the mentors and role models for their students. In daily behavior at school, the teachers can be a role model in familiarizing religious teachings, starting from small things such as greetings when meet with students, admonishing students' mistakes and praying for students' health when closing the lessons, and also worship activities such as being the prayer priest at school. Habituation of religious practices in schools will grow students' positive impressions toward religious teachings and the development of Islamic personalities of students.

Indirectly, students can assess the goodness of behavior practiced in schools as the situations that are appropriate to be implemented in the community. Doing religious order is a manifestation of obedience and commitment to the teachings of the religion. When do the religious activities, students are encouraged to experience spiritual closeness to their God. Someone who has Islamic personality was seen doing religious obligations. The obligation to worship was carried out sincerely, based on appreciation of Islamic teachings and as the impact of his faith. The implementation of worship contains religious experiences so that someone will feel comfortable, calm and happy because of the power of religion. Religious practices include acts of worship and devotion, namely actions to do religious commitments in the real way. This is related to religious rituals and behavior as the embodiment of personality. A continuous practice of worship forms the

activeness of the soul in contemplating, living and strengthening the view of life that is in accordance with Islamic values.

3. Guiding Students to Pray to Allah *Subhahanahu Wata Ala*

Prayer is a form of hope for the grace of Allah *Subhahanahu Wata Ala* and reflects the humility to the God (Firmansyah, 2017). Students need to get used to pray in order to train their awareness of spiritual relationship with Allah *Subhahanahu Wata Ala* and relying hope in Him as the manifestation of Muslim morality to His God. Prayer is a form of morality to Allah *Subhahanahu Wata Ala* which contains hope for requests fulfilled (Siregar, 2020b). Prayer also describes the weakness of humans who depends on Allah *Subhahanahu Wata Ala* for all their needs. Prayer is a form of a creature's request to his creator (Syamsul Bahri, 2019). By praying, people can acknowledge their limitations and weaknesses. And it also means the submission of creatures to their God and also means as the ritual of worship.

Prayer is an attitude or action that should be carried by Muslims as creatures to God as the creator. These attitudes or actions have the characteristics of moral actions (Fahmi, Limbong, Firmansyah, Mukhtar, & Fausi, 2021). Praying habits to Allah is part of morality towards Allah *Subhahanahu Wata Ala* which is based on the monotheistic awareness that "*Laa Ilaha Ilallah*" that there is no God but Allah. Allah is the God of purity and all imperfections. He is the most perfect. He is Allah *Subhahanahu Wata Ala*, the Creator and Sustainer of this world. (Fridiyanto Firmansyah, 2021).

Students should get used to praying to build spiritual relationships and raise awareness about human weaknesses before Allah *Subhahanahu Wata Ala* (Firmansyah Firmansyah, 2021). This awareness will build a personality that is obedient to Allah's commands and prayer is granted, because for prayers to be granted students must be serious in asking, and not violate Allah's commands. This will have an impact on his behavior in carrying out worship and doing good with others. Prayer is the realization of human attitudes that expecting the grace of Allah *Subhahanahu Wata Ala*, which is part of Muslim morals towards Allah *Subhahanahu Wata Ala*. Prayer contains *ar-raja'* (hope) and *ad-du'a* (request) (Muhammad Syahripin, Candra Wijaya, 2021). Humans must have hope (optimism) that God will give grace. With this attitude, humans will pray and hope for God's grace, and ask forgiveness

for all their mistakes (Khairani, 2019).

Habituating students to pray psychologically provides religious experience about the importance of spiritual interaction with God. Prayer also has the effect of calm and social order as an impact of individual piety to continue to have a relationship with God, so that students have moral control in their behavior.

CONCLUSION

The role of *Aqidah Akhlak* teachers in students' Islamic personality building at Islamic Senior High School of Limapuluh was carried out by instilling the Islamic values in relation to Allah *Subhahanahu Wata Ala*, guiding students to do religious orders and staying away from prohibitions, and also guiding students to be grateful and pray to Allah *Subhahanahu Wata Ala*. The *Aqidah Akhlak* teachers instilled Islamic values by presenting material of Islamic basic teachings, such as the pillars of faith and the pillars of Islam. *Aqidah Akhlak* teachers presented materials that related to behavior or events that occur in society and familiar to students. Students were directed to be aware of the consequences of faith so that it can be practiced in their everyday behavior. The teachers guided students to do religious orders, fostered a religious atmosphere in schools, and collaborated with other teachers in providing guidance. Submission of material in class was followed by other school programs, such as religious practices, purification, and other relevant school activities. The teachers guided and reminded students to always depend on God and surrender to Him.

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