

## The Exploratory Analysis of Urgence of Islamic Education to Develop The Personality of School-Age Children

Received: 18-11-2022

Revised: 19-12-2022

Accepted: 11-01-2023

Sarwo Edy<sup>1</sup>, Jaedi<sup>2</sup>

<sup>1</sup> Universitas Pelita Bangsa Jakarta, Indonesia: [sarwoedy@pelitabangsa.ac.id](mailto:sarwoedy@pelitabangsa.ac.id)

<sup>2</sup> Universitas Wiralodra Indramayu, Indonesia: [zaidim620@gmail.com](mailto:zaidim620@gmail.com)

**Keywords:** Islamic Education, Guidance, Personality, Islam Teaching

### Abstract

This study investigates the importance of implementing Islamic education to develop the personality of school-age children. Every human being has a personality that is different from one others. The existence of this difference makes humans belong to unique creatures. This research was a qualitative approach with a type of library research. This study will analyze the importance of Islamic education for children in various pieces of literature. The results showed that the factors that affect the child's age come from the innate (inside), the environment (outside), and the maturation of his soul. Islam views every person has mental and physical potential that can elevate his dignity as caliph on this earth. Humans have soul potential which includes heart, lust, reason, and spirit. To cultivate the potential to become a good personality, the role and duties of parents have a great responsibility to foster children's mentality to be directed to the mental development of Muslim personalities.

**Kata kunci:** Pendidikan Islam, Pembinaan, Kepribadian, dan Pengajaran Islam

### Abstrak

Penelitian ini bertujuan untuk menginvestigasi pentingnya implementasi pendidikan Islam untuk mengembangkan kepribadian anak usia sekolah. Setiap manusia memiliki kepribadian yang berbeda satu sama lain. Adanya perbedaan tersebut menjadikan manusia termasuk makhluk yang unik. Penelitian ini merupakan penelitian kualitatif dengan jenis penelitian kepustakaan. Kajian ini akan menganalisis pentingnya pendidikan Islam bagi anak dalam berbagai literatur. Hasil penelitian menunjukkan bahwa faktor yang mempengaruhi umur anak berasal dari bawaan (dalam), lingkungan (luar) dan pematangan jiwanya. Islam memandang bahwa setiap orang memiliki potensi mental dan fisik yang dapat mengangkat martabatnya sebagai khalifah di muka bumi ini. Manusia memiliki potensi jiwa yang meliputi hati, nafsu, akal dan ruh. Untuk menumbuhkembangkan potensi menjadi pribadi yang baik, maka peran dan tugas orang tua memiliki tanggung jawab yang besar untuk membina mental anak agar diarahkan pada pembinaan jiwa kepribadian muslim.

Corresponding Author: Sarwo Edy

Universitas Pelita Bangsa Jakarta, Indonesia: [sarwoedy@pelitabangsa.ac.id](mailto:sarwoedy@pelitabangsa.ac.id)

## INTRODUCTION

Children at school age are also individuals who can develop according to their age range. Children in primary school usually have a period of initiative, obligation, and identity.<sup>1</sup> Children of this age can generally be considered as beings who are experiencing the first speculative actions outside of the usual period of authority in kindergarten. Therefore, the fundamental aspect to direct the development of school-age children's behaviour is introducing religious education by paying attention to and developing religious experiences that have been felt personally. Given education to school-aged children, they will be able to realize the shape of their personalities. According to Sir Bersey Nan who concluded that in the process of realizing personality can be achieved and realized through education that goes according to the laws of nature (natural).<sup>2</sup>

Islamic education, as part of the educational problem, is the answer to solving the problem of the child's personality in its educational goals, namely: the personality realization.<sup>3</sup> With Islamic education, school-age children can be directed to attitudes and behaviour that lead to the formation of personality, especially their religious attitudes.<sup>4</sup> If Islamic education is not given at an early age or school age, it will have negative consequences for the child when he is an adult it will be difficult for him to accept religious teachings and can easily do everything according to the impulses of his soul without religion and pay attention to norms and laws which exists.<sup>5</sup>

If in personality there are values and elements of religion, then all desires and needs can be fulfilled reasonably and do not violate religious laws. Based on our country's first precept, namely Belief in One Almighty God, the personality of all citizens must contain faith, trust, and piety to God. This belief that becomes a personality is of course not only spoken orally but must be realized with knowledge of religious education because of belief in the teachings, laws, and regulations determined by God. Thus, the formation of a personality that will regulate attitudes, behaviour, and ways of dealing with this life.

The significant aspect of religion in the development of children, Islamic Education through religious teachers can shape the personality and morals of children, so developing this attitude in adolescence will be easy because children already have a handle on dealing with various developments and shocks that occur in adolescence.<sup>6</sup> Based on the previous research conducted by Mashudi highlighted if school-age

---

<sup>1</sup> Kholid Harras and Henry Guntur Tarigan, "Sastra Dan Perkembangan Insani Anak-Anak," *Sebuah Bunga Rampai. Bandung: Mimbar Pendidikan Bahasa Dan Seni IKIP Bandung*, 1993.

<sup>2</sup> Adurrahman An-Nawawi, "Prinsip-Prinsip Dan Metode Pendidikan Islam: Dalam Keluarga, Di Sekolah Dan Di Masyarakat," *Bandung: CV. Dipenogoro*, 1989.

<sup>3</sup> Ali Miftakhu Rosyad, "Urgensi Inovasi Pembelajaran Islam Dalam PAI," *Al-Afkar, Journal for Islamic Studies* 2, no. 1 (2019): 64–86, <https://doi.org/10.5281/zenodo.3553865>.

<sup>4</sup> Dianto Dianto, "Character Building In New Normal Islamic Education," in *Proceeding International Seminar Of Islamic Studies*, vol. 2, 2021, 264–69.

<sup>5</sup> Nova Asvio, "The Influence of Learning Motivation and Learning Environment on Undergraduate Students' Learning Achievement of Management of Islamic Education, Study Program of IAIN Batusangkar In 2016," 2022.

<sup>6</sup> Efrizal Nasution, "Problematika Pendidikan Di Indonesia," *Edu-Bio*, 2013.

children do not receive Islamic religious education, then children will experience a period of turbulence in their teens with unrest and non-positive traits, then they will experience various sufferings, which again, as with adolescents, juvenile delinquency cannot be resolved in adulthood<sup>7</sup>. Juvenile delinquency has reached its peak by abusing it even to the level of addiction to narcotics, illegal drugs, drinking, gambling, engaging in free sex, and even committing other criminal acts that can damage and endanger their lives. This is of course the impact of the lack of guidance given to them before entering their teenage years.<sup>8</sup>

In similarity, according to by Al-Gazali in his book *Ihya' Ulumuddin* highlighted that training young people was a very important and very necessary thing.<sup>9</sup> Other research argued that at the age of children, the main thrust for physical and mental development lies with the parents because, at the age of a child, his heart is still pure, if compared to the age of a child, it is like a very expensive jewel. Previous research conducted by Amirudin et al stated that the habit is educating to behave well from the age of childhood, then when they grow up, they will have good qualities and will be happy in their life both in this world and in the hereafter.<sup>10</sup> But on the other hand, if children are educated and accustomed to bad habits, and no one cares about their physical and mental development, then they are just like animals, and they will perish.<sup>11</sup>

In reality, personality guidance for children is very significant, and it is not only the task of Islamic education but also other education besides parents.<sup>12</sup> After reviewing some previous research could be argued that there is still little previous research that discusses the significant role of Islamic education in shaping the character of students at school. Other research only stated aspects of the curriculum and content of Islamic education materials to instil good character values. This research will investigate the importance of Islamic education in providing commendable character-building to good children through example, habituation, school curriculum, and the importance of school culture in providing good character development to students. However, the role of Islamic religious education is very decisive, Islamic religious education taught in schools can straighten and continue what children get in the family environment and before school.

Based on several problems, this research will focus on discussing: the Islamic Conception of Personality, The Influencing Factors of Personality, Mental Building to

---

<sup>7</sup> Mashudi, "Pembelajaran Modern : Membekali Peserta Didik Keterampilan Abad Ke-21," *Jurnal Ilmiah Pendidikan Islam* 4, no. 1 (2021): 93-114.

<sup>8</sup> Daradjat Zakiah, "Ilmu Jiwa Agama," *Jakarta: Bulan Bintang*, 1996.

<sup>9</sup> Imam Al-Ghazali, *Ihya' Ulumuddin* (Bandung : Penerbit Marja, 2014).

<sup>10</sup> Asvio, "The Influence of Learning Motivation and Learning Environment on Undergraduate Students' Learning Achievement of Management of Islamic Education, Study Program of IAIN Batusangkar In 2016."

<sup>11</sup> Muhammad Nasruddin et al., "Pengaruh Pendidikan Agama Islam Di Sekolah Terhadap Perilaku Anak Di Rumah: Studi Kasus TK Aisyiyah 5 Kota Magelang," *As-Sibyan: Jurnal Pendidikan Anak Usia Dini* 6, no. 1 (2021): 77-88.

<sup>12</sup> Dini Palupi Putri, "Pendidikan Karakter Pada Anak Sekolah Dasar Di Era Digital," *AR-RIAYAH : Jurnal Pendidikan Dasar*, 2018, <https://doi.org/10.29240/jpd.v2i1.439>.

Shape Muslim Personalities, Family Education as a Foundation for the Formation of a Child's Religious Mental and Personality, and The Urgency of Islamic Education in Personality Development for School-Age Children.

## **METHOD**

This research was a qualitative approach in the form of library research. It seeks to examine the problems that arise and answer them by using and analyzing existing and scattered literacy books. The discussion method that will be used in this research is the descriptive analysis method, reasoning method, and comparative method. It means trying to analyze, and emerge. By collecting data, as well as interpreting the collected<sup>13</sup>. The descriptive method of analysis is the result of data that is processed for analysis by describing the data that has been collected as it is to be generally accepted. The analytical descriptive method is used to collect data, compile, analyze and interpret the data that has been collected into a critical analysis. The reasoning method consists of several aspects such as the induction method, deduction method, and comparative method for analyzing data in this research.

## **RESULTS AND DISCUSSIONS**

### **Islamic Conception of Personality**

Islamic research and studies on humans have been conducted by many researchers from different points of view. However, these studies still leave a distinctive feature for researchers, regarding their commonality in raising this human theme, most of them agree to give high respect for human dignity.<sup>14</sup> This is of course based on the title of honour bestowed on humans as the caliph of Allah on earth.

In the Islamic view, every human action is influenced by several aspects of the soul such as Lust, Heart, mind, and spirit. Heart and lust are classified as the core of the soul and reason as the skin of the soul<sup>15</sup>. In the following, the author presents some of the author's analysis of several aspects of the soul

### **Desire (*nafsu*)**

In the Al-Qur'an many verses provide an understanding that lust can be driven to events and goodness. Because of that humans have various forms of personality, all of which are caused by the influence of good and bad traits that exist in humans<sup>16</sup>. These good and bad qualities are the result of the passions that exist in humans. Lust can be classified into good and bad lust.

---

<sup>13</sup> Sutrisno Hadi, "Research Methodology Volume I and II," Yogyakarta: Andi Offset, 2000.

<sup>14</sup> Kasinyo Harto and Tastin, "Pengembangan Pembelajaran PAI Berwawasan Islam Wasatiyah: Upaya Membangun Sikap Moderasi Beragama Peserta Didik," *At-Ta'lim: Media Informasi Pendidikan Islam* 18, no. 1 (2019): 89–110, <https://doi.org/10.29300/attalim.v18i1.1280>.

<sup>15</sup> Muhammad Roy Purwanto, *Theory of Islamic Law and Multiculturalism* (Tebuireng Library, 2016).

<sup>16</sup> Nurzannah, Nurman Ginting, and Hasrian Rudi Setiawan, "Implementation Of Integrated Quality Management In The Islamic Education System," in *Proceeding International Seminar Of Islamic Studies*, vol. 1, 2020, 1–9.

### Qolbu

Qolbu in the metaphysical sense is a subtle gift (*latifah*) that is divine (*rabbaniah*) and spiritual (*ruhaniah*). This subtle qolbu is held by human nature. It is in him that everything about his personality is known. He feels, knows, and knows, it is also in himself who is addressed in the conversation (*mukhathab*), who is tortured, insulted, and searched for. And it is closely related to the bodily heart.<sup>17</sup>

In the matter of the relationship between the heart and the body, it is necessary to be careful and wise because it is related to the nature of what is characterized. For that, in this connection, the author will not discuss more fully.<sup>18</sup> If the heart is well developed (aimed at *Rabbaniah* and spiritual), then the light emitted by the Spirit on the qolbu will increase. So that the five senses can function at a higher level than usual, where the ear is not only used to hear what sounds but can also be used to hear subtle things. They are also not only used to see what is written but can see what is implied. The ability of the heart that has been cultivated and cultivated will certainly provide added value for humans to achieve a better level (human being). Qolbu besides being interpreted by the name *Lathifah* (which is smooth), actually also has other names<sup>19</sup>. The Qur'an gives names to Qolbu (heart) with various kinds according to the weight and power of its emission, including *Al-Shadar* (the heart that becomes a vessel for the emergence of inspiration or God's guidance), *Al-Qolbu* (a heart that contains various forms of hearts such as disease, antidote, can understand something, can save feelings of peace, arrogance, and stupidity), *Al-Lub* (a heart that contains *himah*/wisdom), *Al-Fuad* (a heart that can catch subtle vibrations and can penetrate the *hijab*), *Al-Syaghaf* (a heart that holds love or romance), *Al-Sirr* (a heart that penetrates something secret), and many others.

### Reason (*akal*)

The reason is the skin of the soul which always orbits around the core of the soul. Because of that reason can be interpreted in the same way as lust, heart, and spirit. Reason in a sense according to Al-Ghazali metaphysically can be said that reason is an intangible characteristic that he is the first creature<sup>20</sup>. Al-Ghazali defined the definition of reason into four types, including; (i) Reason is a trait that distinguishes humans from other animals. (The nature here is that which is used by humans to receive contemplative sciences and regulate hidden creations), (ii) Reason is the sciences that come out into form, in the substance of children who are already intelligent, with authority over arbitrary matters and the impossibility of things. (iii) The knowledge that benefits from experience with the occurrence of conditions. because people who are bound by experience and cleared by opinions, then he is said

---

<sup>17</sup> Imam Al-Ghazali, *Ihya 'Ulumuddin* (Bandung: Marja Publisher, 2014).

<sup>18</sup> James Piscatori and L. Carl Brown, "Religion and State: The Muslim Approach to Politics," *Foreign Affairs* 79, no. 5 (2000): 149, <https://doi.org/10.2307/20049943>.

<sup>19</sup> TH Thalhas and Hasan Basri, *Spektrum Saintifika Al-Quran* (Jakarta: Bale Kerja Tafsir Al-Qur'an, 2001).

<sup>20</sup> Misbah Zainul Mustofa, Imam Al-Ghazali: *Ihya 'Ulumuddin Towards Philosophy of Knowledge and Purity of the Heart in the Field of Ihsan People* (Semarang: Bintang Pelajar, 1989).

to be intelligent, while people who do not have this quality are said to be stupid, stupid.<sup>21</sup>

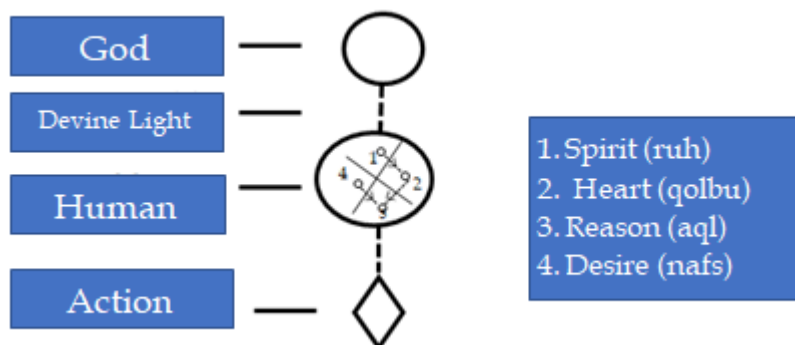
### Spirit (*ruh*)

The definition of Spirit contains two meanings, namely: First, it is defined as the source of life or soul<sup>22</sup>. The source is the hollow heart of the body which then spreads through the elongated veins to all the other bodies. The spirit is like a lantern in the house<sup>23</sup>. Where the soul (spirit) circulates, and the mind moves like a lantern that illuminates the corners of the house.

Spirit in the second sense, namely: a subtle sense of human beings who know and (al-lathifah-al-'alimah-al nudrikah minal Insan)<sup>24</sup>. The work system applies absolutely and consistently, the Spirit works without knowing compromise. In addition to a firm work system, the spirit functions to oversee all the movements of the heart by channelling a beam of light called Nur Divine to the heart. The emergence of feelings of guilt is a punishment given by the Spirit to Qolbu for all the negligence that Qolbu has made.

Thus it can be said that the Spirit is something very noble, also that fortifies and strengthens the defence of the heart if at one time it cannot withstand the attacks of lust<sup>25</sup>. Whereas the Divine Light captured by the changing spirit is called sound vibrations, because of the inner voice or conscience.<sup>26</sup>

**Figure 1.** Schematic of Personality Structure in Islamic Conception (<sup>27</sup>)



<sup>21</sup> Al-Ghazali, *Ihya 'Ulumuddin*.

<sup>22</sup> Rusli Halil Nasution, "Adil Menurut Quraish Shihab Dalam Al-Qur'an Terhadap Praktek Poligami Oleh," *Fh Unpab* 6, no. 6 (2018): 21-31.

<sup>23</sup> Immun El Blitary, *Secrets of the Magic of the Heart: View of Al Ghazali* (Surabaya: Al-Ikhlash, 1991).

<sup>24</sup> Mohammad Ismail, "Konsep Berpikir Dalam Al-Qur'an Dan Implikasinya Terhadap Pendidikan Akhlak," *Ta'dib* 19, no. 02 (2014): 291-312.

<sup>25</sup> Muhammad Anas Ma'arif, "Dzikir Dan Fikir Sebagai Konsep Pendidikan Karakter: Telaah Pemikiran KH. Munawwar Kholil Al-Jawi," *Tadrib* V, no. 1 (2019): 1-20.

<sup>26</sup> Mudlor Achmad, *Ethics in Islam* (Surabaya: Al Ikhlas, 1985).

<sup>27</sup> Saproni, "Metode Pengajaran Nabi Saw, Dan Contoh Aplikasinya Dalam Pengajaran Kelas Mata Kuliah Al Islam Di Universitas Islam Riau," *Al Munawwarah* 01, no. 01 (2015): 1-15.

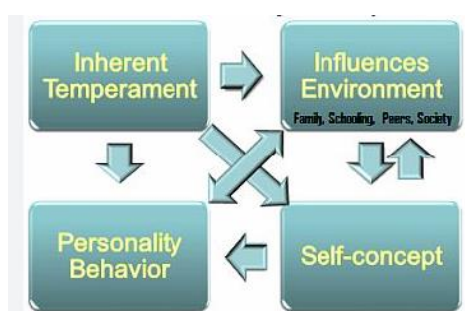
## The Influencing Factors of Personality

Humans are creatures that have many advantages compared to other creatures. The advantages possessed by humans result in the emergence of conducive interactions between them.<sup>28</sup> With the interactions they do, humans have different characters and personalities.

Based on the research of experts, there are several different opinions. These differences are generally influenced by three streams such as (i) the flow of Nativism, this school argues that the development of a child's personality is influenced from birth<sup>29</sup>, and the innate factor is natural. According to this flow, factors originating from outside do not have an effect because of this nativism flow, some also call it a biological flow.<sup>30</sup> (ii) Empiricism, is a school that states that only external factors influence child development. This theory states that human personality development is obtained from the experiences of individuals who are around their environment. (iii). Convergence School, this school believes that two factors influence the development of a child's personality, namely the empiricism factor and the nativism factor. According to Willian Stern, nativism and empiricism influence and complement each other.<sup>31</sup>

The characteristics of maturity include (i) Being able to put forward concepts that are adequate for the benefit of themselves and their society. (ii) Being able to develop funds using the capabilities that exist in him. (iii) Facing reality without causing pressure beyond the limits of one's abilities. (iv) Concern for others. and (v) Participate creatively<sup>32</sup>. With these maturity traits, the child's personality can be well-formed, and in the end, it can be directed at the maturity level.<sup>33</sup>

**Figure 2.** Influencing factors for personality<sup>34</sup>



<sup>28</sup> Baqiyatus Sholehah and Chusnul Muali, "Pendidikan Akhlak Perspektif Al-Ghazali," *At-Tajdid: Jurnal Ilmu Tarbiyah* 7, no. 2 (2018): 190-205.

<sup>29</sup> Adnan Achiruddin Saleh, "Introduction to Psychology" (Eastern Script Publisher, 2018).

<sup>30</sup> Muhammad Nasruddin et al., "The Influence of Islamic Religious Education in Schools on Children's Behavior at Home: A Case Study of Aisyiyah Kindergarten 5, Magelang City," *As-Sibyan: Journal of Early Childhood Education* 6, no. 1 (2021): 77-88.

<sup>31</sup> Agus Sujanto, "Lubis, Halem, and Hadi, Taufik. 2014," *Psychology of Personality*, nd

<sup>32</sup> Rahmat Suyud, "Principles of Developmental Spiritual Science" (Yogyakarta: Tarbiyah Faculty of IAIN Sunan Kalijaga Yogyakarta, 1983).

<sup>33</sup> Nur Ainiah, "Pembentukan Karakter Melalui Pendidikan Agama Islam," *Al-Ulum* 13, no. 1 (2013): 25-38.

<sup>34</sup> Ali Miftakhu Rosyad, "Implementasi Pendidikan Karakter Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah Muhammadiyah Se-Kabupaten Indramayu. *Al-Afkar*," *Journal for Islamic Studies* 4 (n.d.).

Simplistically, in the factors that affect personality above, it has been stated that, in personality, there are factors that influence the development of an individual's personality through his birth (hereditary) and the environment, besides the maturity factor, all three have a very big role in shaping the individual's personality.

### **Mental Building to Shape Muslim Personalities Religious Growth in Children**

The growth and development of the sense of religion in children can be grouped as follows: (i) in children there is a nature (religious potential) that needs to be fostered and developed in children. The coaching begins when children are aged 0-2 years when religious feelings in children have not yet grown. In this 0-2 year period, children are accustomed to the conditions around them, which are in the form of role models and examples from parents/environment for religious actions. With this example, it is hoped that children will imitate and develop in knowing God/Religion<sup>35</sup>. (ii) Children aged 3 and over have developed and increased their religious feelings, which began with their fantasies, whether the depiction of God is equated with the exaltation of his father or other things that encourage children to always ask people around them about the existence of God, these fantasies will increasingly be eroded/disappeared according to the progress level of the child's thinking<sup>36</sup>, namely (a) The concrete level, which needs real feelings. (b) A schematic level that requires a drawing scene. And (c) The abstract level which no longer requires Adelson and Pogga demonstrations is at the next level<sup>37</sup>. (iii) In addition, during this growth period, the child has a period of doubt about the existence of God<sup>38</sup>. This is because the child has not yet had a lot of experience in matters related to divinity. However, from this doubt, the child gradually accepts God. Because parents are very influential, they can therefore be very influential in instilling children's belief in God with religious teachings that children can make as a new form of experience. (iv) In the middle period between the ages of 7 to Adelson (13-21) children begin to move from individualist understanding based on their dynamics and move to social/environmental influences. At this time the environment is very influential in shaping the mindset of children to understand and find God. Where his mind can accept environmental conditions. (v) During the Adelson period, self-understanding is based on personal dynamics, however, it is more objective, and at this level, the child will gradually return to being critical in increasing to perfection.

---

<sup>35</sup> Muchlas Samani and Hariyanto, *Pendidikan Karakter; Konsep Dan Model*, 2016.

<sup>36</sup> Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018): 335.

<sup>37</sup> Eny Fatimatuszuhro Pahlawati, "The Role of Parents in Children's Morals in an Islamic Educational Perspective," *Sumbula: Journal of Religious, Social and Cultural Studies* 5, no. 1 (2020): 151-74.

<sup>38</sup> Qurroti A'yun et al., "Effectiveness of Using the Quizzz Application in Islamic Religious Education," *International Journal of Science Education and Cultural Studies* 1, no. 1 (2022): 16-31.



### Religious Mental Development in Children to Shape Muslim Personalities

Religious ideas, religious consciousness, and the foundations of belief are received by a person in his childhood, as discussed in the previous sub-topic. Religious ideas will be able to develop and increase if the child has a religious mentality. Talking about religious mental development in children, of course, it is also necessary to know and understand issues related to mentality.

According to Zakiah Darajat, mental were all the elements of the soul including thoughts, emotions, attitudes, and feelings which in their entirety and roundness will determine the style of behaviour, how to deal with something that suppresses feelings, disappoints or exhilarates, pleases and so on.<sup>39</sup> If the elements of the soul were fulfilled or healthy, humans will find soul satisfaction, which is a feeling of pleasure, satisfaction, and security. Thus he will feel confident, and optimistic and likes to be confident and likes to try. But on the contrary for those who cannot meet their mental needs (unhealthy), it can result in death for them. This influence can occur in his behaviour and body.

The influence that occurs on feelings will cause anxiety (anxiety). The feeling of anxiety begins with the appearance of symptoms in the form of; feeling of uncertainty, panic, and fear that is not known how to get rid of it. In addition to anxiety haunting the feelings of individuals who are not mentally healthy, it will also cause other feelings, such as jealousy, which is caused because they are unhappy, feelings of sadness for no reason, and feelings of inferiority which cause people to be easily offended and feel angry.<sup>40</sup> The influence that occurs on the mind is marked by the appearance of visible symptoms, including; often forgetting, can not concentrate, and decreased ability to think.

These symptoms are caused because in the individual no peace of mind begins with events that occur in the family such as parents who are divorced/disputed, there is harsh treatment, and there is a distinction between parents and siblings. This condition then makes the individual feel depressed.<sup>41</sup>

The influence that occurs on behaviour appears in individuals who have harmful aggressive traits such as disturbing the peace and others, stealing, hurting others, and slandering. These attitudes appear to be caused because he is dissatisfied with himself. Usually, the dissatisfaction is caused because he is not satisfied with himself. Usually, this dissatisfaction is caused because he is not satisfied because of the bitter experiences he has experienced.

Influences caused by an unhealthy mentality, as discussed above, if not anticipated and looked for a way out, will result in the child not having a balanced mind. And in

---

<sup>39</sup> Dzakiah Darajat, *Spiritual Science of Religion* (Jakarta: Bulan Bintang, 1991).

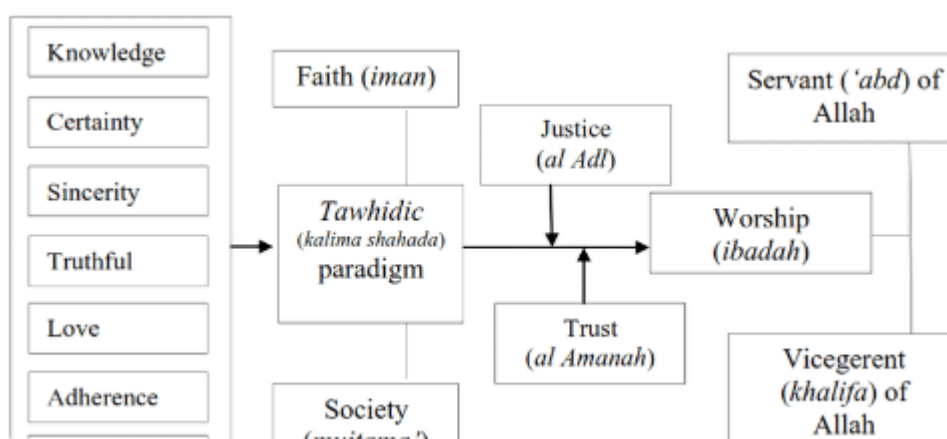
<sup>40</sup> Abdul Hamid Arribathi et al., "An Analysis of Student Learning Anxiety during the COVID-19 Pandemic: A Study In Higher Education," *The Journal of Continuing Higher Education* 69, no. 3 (2021): 192-205.

<sup>41</sup> Krisdayanti and KM Yusfar, "Pola Asuh Otoriter Terhadap Tingkat Kedisiplinan Belajar Pada Anak Usia Sekolah Dasar," *HEALTHY JOURNAL | Jurnal Ilmiah Ilmu Kesehatan* 8, no. 2 (2020): 11-20.

the end, it will hurt itself.<sup>42</sup> Therefore, the cultivation of a religious soul/mind in children needs to be given to children through the age of development and growth.

The development/mental development of religion in children needs to be directed at the formation of a Muslim personality who has a good soul and mentality in his religion and teachings.<sup>43</sup> The personality of a Muslim is a personality that is faithful and pious, active and fond of worship, has a noble character, is active in seeking knowledge, and aspires to the world and the hereafter.<sup>44</sup> In the end, parents and other adults are expected to be able to look after and nurture children as God's mandate for religious values.

**Figure 3.** building personality in Islam<sup>45</sup>



## Family Education as a Foundation for the Formation of a Child's Religious Mental and Personality

### Children As God's Trust

Family education is the foundation for personality formation by making children a mandate from God. which was entrusted to his parents. Of course, this trust is not trivial and light, but a deposit/trust which has consequences to be cared for and cared for following the provisions and rules of Allah SWT.<sup>46</sup>

So children are not antiques to be proud of, exhibited, and used as material for arrogance. However, children are in trials where if they neglect to care for them and guide them in a good direction according to God's rules, their parents will receive the

<sup>42</sup> Amin Ridwan, "Peran Guru Agama Dalam Bimbingan Konseling Siswa Sekolah Dasar," *Risâlah, Jurnal Pendidikan Dan Studi Islam* 4, no. 1 (2017): 1-13.

<sup>43</sup> Miiftahul Fikri, "Pola Wahyu Memandu Ilmu dalam Penanaman Akidah Akhlak Generasi Milenial," *Risâlah, Jurnal Pendidikan Dan Studi Islam* 5, no. 2, Sept (2019): 76-91.

<sup>44</sup> Abu Tauhid, *Several Aspects of Islamic Education* (Yogyakarta: IAIN Sunan Kalijaga Yogyakarta, 1990).

<sup>45</sup> Muhammad Khoiruddin, "Pendidikan Sosial Berbasis Tauhid Dalam Perspektif Al-Qur'an," *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama* 18, no. 1 (2018): 51-61.

<sup>46</sup> Wedra Aprison, "Mendamaikan Sains Dan Agama: Mempertimbangkan Teori Harun Nasution," *Jurnal Pendidikan Islam* 4, no. 2 (2015): 241, <https://doi.org/10.14421/jpi.2015.42.241-259>.

consequences. Even though Allah has advised every parent to protect and keep children/families from the torments of hellfire.<sup>47</sup>

Modernization is unavoidable but needs to be remembered by parents considering the responsibility to maintain and foster the nature that exists in children and direct it to a religious life education system.<sup>48</sup> So it's okay for a child with an advanced American brain to have a heart, soul, and personality like those in Mecca who are always solemn and well-behaved in the presence of Allah. Therefore, the main and first task of children's education is given and is the responsibility of parents.

### **Parents' Obligations to Children**

Some of the obligations of parents towards children are very numerous, as mentioned by Tohari Musnawar, in his article entitled *The Islamic Concept of instilling religious behaviour in children in the family* which were conveyed in a one-day seminar on instilling a religious spirit in children, which was organized by Bina Insani in 1989 at IAIN Sunan Kalijaga<sup>49</sup>. Which among others include; (i) Giving good and proper for their children. (ii) Fulfilling primary needs: Clothing, Food, and shelter. (iii) Instilling faith and devotion to Allah SWT. (iv) Instilling positive values and norms. (v) Instill a sense of love for the Prophet Muhammad SAW., love for family, and love to read the Qur'an. (vi) Practicing the implementation of the pillars of Islam. (vii) Practicing the implementation of other worship behaviours. (viii) Fostering noble character. (ix) Practicing Islamic etiquette customs.<sup>50</sup>

But the point is how parents provide views that lead to the conception of Islamic education from the family environment so that the household atmosphere provides an Islamic breath for children which ultimately brings children closer to the formation of their personality.

---

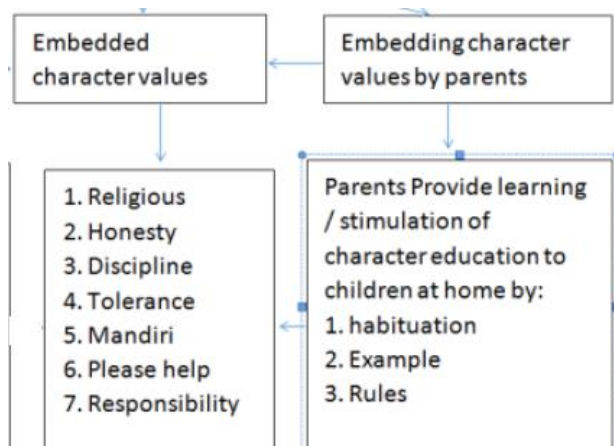
<sup>47</sup> Andika Dirsa et al., "Teacher Role as Professional Educator in School Environment," *International Journal of Science Education and Cultural Studies* 1, no. 1 (2022): 32–41.

<sup>48</sup> Ismail, "Konsep Berpikir Dalam Al-Qur'an Dan Implikasinya Terhadap Pendidikan Akhlak."

<sup>49</sup> H Husni, "The Effectiveness of the Social Responsibility Program for Islamic Religious Education through the Participatory Action Research Method," *The Social Studies: An International Journal* 6, no. 1 (2020): 103–16.

<sup>50</sup> Abdurrahman An-Nahlawi, "Principles and Methods of Islamic Education," Bandung: Diponegoro, 1989.

Figure 4. Family as a foundation to inculcate religious character<sup>51</sup>



### The Urgency of Islamic Education in Personality Development for School-Age Children

The purpose of education is to shape personality and realize it in daily life. In this regard, Sir Bersey Nar stated that the realization of personality is the ultimate goal that education seeks to achieve. No good can be obtained in this world, except by providing absolute activity for every individual, both male and female. And that education which makes the principle of the realization of personality its goal is the only education that is following the laws of nature and is recognized by nature which originates in biology.<sup>52</sup>

Islamic Religious Education as part of education also has a very urgent position in shaping individual personality. The guidelines that apply to individual freedom in realizing their personality are the teachings and conceptions of Islam. While the highest goal is servitude to Allah as a consequence of humans as caliphs<sup>53</sup>.

Humans have a nature to be good and a moral potential that can determine their self to live a calm and happy life. Islamic Religious Education does not release the formation of personality freely but is directed toward the highest goal, namely getting closer to Allah.

Islamic education experts, such as Abdurrahman an-Nahlawi, Sayid Sabiq, M. Athiyah al-Abrasyi, Al-Ghazali, Zakiah Darajat, and many others, agreed that the role of Islamic education was not to fill children's brains with various kinds of knowledge, but has the role of educating their morals and souls, instilling a sense of Cadillac (virtue), accustoming children to the noble character and preparing them for a holy life characterized by sincerity and honesty<sup>54</sup>. For this reason, Islamic religious education, as

<sup>51</sup> Erniati, "Pembelajaran Neurosains Dalam Pembentukan Karakter Peserta Didik Pada Pondok Pesantren," *Hunafa :Jurnal Studia Islamika* 12 (2015): 43-69.

<sup>52</sup> An-Nahlawi, Abdurrahman, and Herry Noer Ali, *Prinsip-Prinsip Dan Metode Pendidikan Islam : Dalam Keluarga, Di Sekolah Dan Di Masyarakat, Bandung : Diponegoro* (Bandung: Bandung: Diponegoro, 1989).

<sup>53</sup> Harto and Tastin, "Pengembangan Pembelajaran PAI Berwawasan Islam Wasatiyah: Upaya Membangun Sikap Moderasi Beragama Peserta Didik."

<sup>54</sup> An-Nahlawi, "Prinsip Dan Metode Pendidikan Islam."

the author has discussed in terms of the meaning and purpose of Islamic religious education, the main goal is to educate good and noble personalities and direct them to the obedience of worshipping Allah. Another reason that places the role of Islamic religious education very urgent in fostering the personality of children is that they cannot be separated from the western education system that they get at school. Where it is known that the western education system only focuses on achieving material needs and fails to save children and mankind from tyranny and moral destruction. This kind of situation causes Islamic Religious Education to be in a dichotomous principle between religious education and general education.

The position of Islamic education is higher than other general education, although in principle Islamic religious education has relevance to general education. However, morally Islamic religious education is higher because it can place a higher degree and human existence.

At this time, it is known that the development of science and technology is at its peak, which indirectly greatly influences the way people think and behave. However, on the other hand, this progress has indirectly impacted students, namely the fading of the nature that exists in them is replaced by a materialistic pattern, in which moral and religious elements begin to be abandoned.<sup>55</sup>

The education system in Indonesia, if studied more deeply, is a legacy of Dutch imperialism. This is marked by the polarization between science and technology education and religious education. This gap continues to roll up to the present. The education system as mentioned above ultimately creates dualism within the educational framework in our country, and in turn, makes the education system in Indonesia unstable. On the one hand, general education focuses on the development of rationalization, while religious education prioritizes moral, ethical, and spiritual development. And this creates gaps in the social life of society.

## CONCLUSIONS

Based on the result and discussion we can conclude that Islam points out that Islamic education contains the combination between science and revelation (*wahyu*), intellectual and spiritual, world need, and hereafter need. every person has mental and physical potential that can elevate his dignity as a human being to place humans as caliphs on this earth. In an educational context, modelling becomes the best method to inculcate good or noble character especially to build children's character.

In real situations, the wrong process for modelling children will impact bad personalities. In the daily life of family, parents have a significant aspect in teaching and guiding children until they can grow To become good personalities, the role and duties of parents in the household have a great responsibility for fostering children's mentality to be directed to the mental development of Muslim personalities. This coaching needs to be done by parents from childhood until he is a teenager and then an adult. Islamic religious education with all its existence has a major role in fostering the

---

<sup>55</sup> S Nasution, *Teknologi Pendidikan* (Bumi Aksara, 1994).

personality of children at school age. Islamic religious education is an alternative in anticipating the influx of negative impacts on school-age children.

This study has several limitations. This research is limited to a review of literature related to the importance of the role of Islamic education in school-age children. There are still very few field data and research samples related to implementing Islamic education. In addition, this research has not yet integrated the implementation of Islamic education for school-age children and the Independent Curriculum. It is hoped that future researchers will be able to discuss the importance of character education for children in the context of independent learning.

## REFERENCES

- A'yun, Qurroti, Diana Eka Wati, Dwi Ratna Sari, Hanif Ma'rufa, and Faizah Nur Khafidhloh. "Effectiveness of Using the Quizzz Application in Islamic Religious Education." *International Journal of Science Education and Cultural Studies* 1, no. 1 (2022): 16-31.
- Achmad, Mudlor. *Etika Dalam Islam*. Surabaya: Al Ikhlas, 1985.
- Ainiah, Nur. "Pembentukan Karakter Melalui Pendidikan Agama Islam." *Al-Ulum* 13, no. 1 (2013): 25-38.
- Al-Ghazali, Imam. *Ihya' Ulumuddin*. Bandung: Penerbit Marja, 2014.
- An-Nahlawi, Abdurrahman. "Prinsip Dan Metode Pendidikan Islam." *Bandung: Diponegoro*, 1989.
- An-Nahlawi, Abdurrahman, and Herry Noer Ali. *Prinsip-Prinsip Dan Metode Pendidikan Islam: Dalam Keluarga, Di Sekolah Dan Di Masyarakat*. Bandung: Diponegoro. Bandung: Bandung: Diponegoro, 1989.
- An-Nawawi, Adurrahman. "Prinsip-Prinsip Dan Metode Pendidikan Islam: Dalam Keluarga, Di Sekolah Dan Di Masyarakat." *Bandung: CV. Dipenogoro*, 1989.
- Aprison, Wedra. "Mendamaikan Sains Dan Agama: Mempertimbangkan Teori Harun Nasution." *Jurnal Pendidikan Islam* 4, no. 2 (2015): 241. <https://doi.org/10.14421/jpi.2015.42.241-259>.
- Arribathi, Abdul Hamid, Suwanto, Ali Miftakhu Rosyad, Mukti Budiarto, Dedeh Supriyanti, and Mulyati. "An Analysis of Student Learning Anxiety during the COVID-19 Pandemic: A Study In Higher Education." *The Journal of Continuing Higher Education* 69, no. 3 (2021): 192-205.
- Asvio, Nova. "The Influence of Learning Motivation and Learning Environment on Undergraduate Students' Learning Achievement of Management of Islamic Education, Study Program of IAIN Batusangkar In 2016," 2022.
- Darajat, Dzakiah. *Ilmu Jiwa Agama*. Jakarta: Bulan Bintang, 1991.
- Dianto, Dianto. "Character Building In New Normal Islamic Education." In *Proceeding International Seminar Of Islamic Studies*, 2:264-69, 2021.
- Dirsa, Andika, Silvia Anggreni BP, Chanti Diananseri, and Ilham Setiawan. "Teacher Role as Professional Educator in School Environment." *International Journal of Science Education and Cultural Studies* 1, no. 1 (2022): 32-41.

- Erniati. "Pembelajaran Neurosains Dalam Pembentukan Karakter Peserta Didik Pada Pondok Pesantren." *Hunafa :Jurnal Studia Islamika* 12 (2015): 43–69.
- Fikri, Miftahul. "Pola Wahyu Memandu Ilmu dalam Penanaman Akidah Akhlak Generasi Milenial." *Risâlah, Jurnal Pendidikan Dan Studi Islam* 5, no. 2, Sept (2019): 76–91.
- Hadi, Sutrisno. "Metodologi Research Jilid I Dan II." *Yogyakarta: Andi Offset*, 2000.
- Harras, Kholid, and Henry Guntur Tarigan. "Sastra Dan Perkembangan Insani Anak-Anak." *Sebuah Bunga Rampai. Bandung: Mimbar Pendidikan Bahasa Dan Seni IKIP Bandung*, 1993.
- Harto, Kasinyo, and Tastin. "Pengembangan Pembelajaran PAI Berwawasan Islam Wasatiyah: Upaya Membangun Sikap Moderasi Beragama Peserta Didik." *At-Ta'lim: Media Informasi Pendidikan Islam* 18, no. 1 (2019): 89–110. <https://doi.org/10.29300/attalim.v18i1.1280>.
- Husni, H. "The Effectiveness of the Social Responsibility Program for Islamic Religious Education through the Participatory Action Research Method." *The Social Studies: An International Journal* 6, no. 1 (2020): 103–16.
- Immun El Blitary. *Rahasia Keajaiban Hati : Pandangan Al Ghazali*. Surabaya : Al-Ikhlâs, 1991.
- Ismail, Mohammad. "Konsep Berpikir Dalam Al-Qur'an Dan Implikasinya Terhadap Pendidikan Akhlak." *Ta'dib* 19, no. 02 (2014): 291–312.
- Khoiruddin, Muhammad. "Pendidikan Sosial Berbasis Tauhid Dalam Perspektif Al-Qur'an." *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama* 18, no. 1 (2018): 51–61.
- Krisdayanti, and KM Yusfar. "Pola Asuh Otoriter Terhadap Tingkat Kedisiplinan Belajar Pada Anak Usia Sekolah Dasar." *HEALTHY JOURNAL | Jurnal Ilmiah Ilmu Kesehatan* 8, no. 2 (2020): 11–20.
- Ma`arif, Muhammad Anas. "Dzikir Dan Fikir Sebagai Konsep Pendidikan Karakter: Telaah Pemikiran KH. Munawwar Kholil Al-Jawi." *Tadrib* V, no. 1 (2019): 1–20.
- Mashudi. "Pembelajaran Modern : Membekali Peserta Didik Keterampilan Abad Ke-21." *Jurnal Ilmiah Pendidikan Islam* 4, no. 1 (2021): 93–114.
- Mustofa, Misbah Zainul. *Imam Al-Ghazali: Ihya 'Ulumuddin Menuju Filsafat Ilmu Dan Kesucian Hati Dibidang Insan Ihsan*. Semarang: Bintang Pelajar, 1989.
- Nasruddin, Muhammad, Endang Sriwinarsih, Yayah Rukhiyah, Supriyanti Supriyanti, and Nginayatul Khasanah. "Pengaruh Pendidikan Agama Islam Di Sekolah Terhadap Perilaku Anak Di Rumah: Studi Kasus TK Aisyiyah 5 Kota Magelang." *As-Sibyan: Jurnal Pendidikan Anak Usia Dini* 6, no. 1 (2021): 77–88.
- Nasution, Efrizal. "Problematika Pendidikan Di Indonesia." *Edu-Bio*, 2013.
- Nasution, S. *Teknologi Pendidikan*. Bumi Aksara, 1994.
- Nurzannah, Nurzannah, Nurman Ginting, and Hasrian Rudi Setiawan. "Implementation Of Integrated Quality Management In The Islamic Education System." In *Proceeding International Seminar Of Islamic Studies*, 1:1–9, 2020.
- Pahlawati, Eny Fatimatuszuhro. "Peranan Orang Tua Terhadap Akhlak Anak Dalam Perspektif Pendidikan Islam." *Sumbula: Jurnal Studi Keagamaan, Sosial Dan Budaya*

- 5, no. 1 (2020): 151-74.
- Piscatori, James, and L. Carl Brown. "Religion and State: The Muslim Approach to Politics." *Foreign Affairs* 79, no. 5 (2000): 149. <https://doi.org/10.2307/20049943>.
- Putri, Dini Palupi. "Pendidikan Karakter Pada Anak Sekolah Dasar Di Era Digital." *AR-RIAYAH: Jurnal Pendidikan Dasar*, 2018. <https://doi.org/10.29240/jpd.v2i1.439>.
- Ridwan, Amin. "Peran Guru Agama Dalam Bimbingan Konseling Siswa Sekolah Dasar." *Risâlah, Jurnal Pendidikan Dan Studi Islam* 4, no. 1 (2017): 1-13.
- Rosyad, Ali Miftakhu. "Implementasi Pendidikan Karakter Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah Muhammadiyah Se-Kabupaten Indramayu. Al-Afkar." *Journal for Islamic Studies* 4 (n.d.).
- — —. "Urgensi Inovasi Pembelajaran Islam Dalam PAI." *Al-Afkar, Journal for Islamic Studies* 2, no. 1 (2019): 64-86. <https://doi.org/10.5281/zenodo.3553865>.
- Roy Purwanto, Muhammad. *Teori Hukum Islam Dan Multikulturisme*. Pustaka Tebuireng, 2016.
- Rusli Halil Nasution. "Adil Menurut Quraish Shihab Dalam Al-Qur'an Terhadap Praktek Poligami Oleh." *Fh Unpab* 6, no. 6 (2018): 21-31.
- Sahin, Abdullah. "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education." *Religions* 9, no. 11 (2018): 335.
- Saleh, Adnan Achiruddin. "Pengantar Psikologi." Penerbit Aksara Timur, 2018.
- Samani, Muchlas, and Hariyanto. *Pendidikan Karakter; Konsep Dan Model*, 2016.
- Saproni. "Metode Pengajaran Nabi Saw, Dan Contoh Aplikasinya Dalam Pengajaran Kelas Mata Kuliah Al Islam Di Universitas Islam Riau." *Al Munawwarah* 01, no. 01 (2015): 1-15.
- Sholehah, Baqiyatus, and Chusnul Muali. "Pendidikan Akhlak Perspektif Al-Ghazali." *At-Tajdid: Jurnal Ilmu Tarbiyah* 7, no. 2 (2018): 190-205.
- Sujanto, Agus. "Lubis, Halem, Dan Hadi, Taufik. 2014." *Psikologi Kepribadian*, n.d.
- Suyud, Rahmat. "Pokok-Pokok Ilmu Jiwa Perkembangan." Yogyakarta: Fakultas Tarbiyah IAIN Sunan Kalijaga Yogyakarta, 1983.
- Tauhid, Abu. *Beberapa Aspek Pendidikan Islam*. Yogyakarta: IAIN Sunan Kalijaga Yogyakarta, 1990.
- Thalhas, TH, and Hasan Basri. *Spektrum Saintifica Al-Quran*. Jakarta: Bale Kerja Tafsir Al-Qur'an, 2001.
- Zakiah, Daradjat. "Ilmu Jiwa Agama." Jakarta: Bulan Bintang, 1996.