Efforts of Islamic Religious Education Teachers in Shaping the Personality of Muslim Students at SDIT Insan Utama Kasihan

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Received: March 19, 2023 Revised: March 22, 2023 Accepted: March 25, 2023 Online: March 27, 2023

ABSTRACT
This study aims (1) to determine the personality condition of students at SDIT Insan Utama Kasihan, (2) to find out the efforts of Islamic religious education teachers in shaping the Muslim personality of students at SDIT Insan Utama Kasihan, (3) and to find out the inhibiting and supporting factors of Islamic religious education teachers in shaping the Muslim personality of students at SDIT Insan Utama Kasihan. This research uses a qualitative approach. His research method is a descriptive method. The data collection technique uses interview, documentation, and observation methods. The data analysis technique is the author using miles and huberman model analysis. The results of this study are (1) The personality of students at SDIT Insan Utama Kasihan is generally good, although there are still some children who behave poorly such as eating while standing, eating with their left hand, saying rude words, and littering. The personality of the students in this school, when viewed in terms of their creed, is very emphasized by their religion. When viewed in terms of worship, this school teaches its students to pray 5 times, dhuha prayers, tahajud prayers, and sunnah fasting. Furthermore, when viewed in terms of student morals, in this school, it is generally good. (2) The efforts of Islamic agam education teachers in shaping the Muslim personality of students at SDIT Insan Utama Kasihan, namely by fostering students' faith and piety to Allah SWT, directing students in the implementation of worship in schools, guiding students to have good morals, motivating students to actively study, and motivating students to aspire to the world and the Hereafter. (3) Factors inhibiting Islamic religious education teachers in shaping the Muslim personality of students are the different levels of understanding of children and the lack of continuity between programs in schools and parents at home. Supporting factors are the religious school environment, the cooperation between Islamic religious education teachers and other teachers, and the existence of school programs that support the formation of students' personalities.

Keywords: Islamic Religious Education Teacher, Muslim Personality

INTRODUCTION
Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals and skills needed by themselves, society, nation and country (Anderson & Byler, 2019; Jenkins, 2019).
Education is one of the ways to be able to develop the potential of students to become human beings who believe and fear God, have noble character, knowledge, ability, creativity and become citizens of a democratic and responsible country. Islamic education is in the form of guidance and instruction to students so that later after completing their education they can understand and practice Islamic teachings and make it a view of life (way of Life) (Ashraf, 2019; Thohir dkk., 2021). The first and foremost education for children is basically their parents. Parents have a big responsibility in educating their children, including developing their behavior and shaping their children’s personalities. In line with the development of human needs, parents in certain situations cannot fulfill all their children's educational needs. They delegate their children's education to others. The person who receives the mandate from parents to educate their children is a teacher. Teachers have an important role in educating and developing children's behavior.

Teachers are one of the elements that influence the process of developing students' morals. The position of teachers, especially Islamic teachers, has a very important role in preventing juvenile delinquency. Because basically the task of Islamic religious education teachers is to shape the morals of teenagers (students) who have Muslim personalities (Demirel Ucan & Wright, 2019; Miskiah dkk., 2019). Looking at the opinion above, it is clear that the role of a teacher is very influential on the process of developing students' morals. Especially Islamic religious education teachers who have the task of shaping the morals of their students so that they become people with Muslim personalities.

Personality in human life is very important, because personality itself is a reflection of a person. The good and bad of a person can be seen through his behavior or personality. The development of this behavior also depends on whether the educational process is good or not. This personality formation also cannot be done instantly but must be taught little by little and this must start from an early age, because by forming a personality from an early age it will be possible to protect the child from negative influences originating from outside the child's environment (Lafrarchi, 2021; Zonne-Gätjens, 2022). The task of a teacher, especially an Islamic religious education teacher, should be to be able to shape the morals of their students so that they become Muslim individuals, so that children always apply the values of Islamic teachings in their daily lives.

Looking at the phenomenon that is currently occurring, namely the moral decline that is occurring among teenagers. This is demonstrated by the rise in brawls between students, drug use, promiscuity between members of the opposite sex which is demonstrated by free sexual behavior, pregnancies out of wedlock, and abortion which is seen as a normal thing. Not only that, another problem that needs attention is that there are still many students who lack respect for their parents at home, teachers at school, and their elders. A culture like this is almost a culture that is very rare to find in today's youth environment (Groeninck, 2021; Llorent-Bedmar dkk., 2020). Lack of understanding and knowledge of religious values is one of the factors causing this action. Parents need to teach their children Islamic religious education from childhood or as early as possible, so that they have a strong basic understanding of Islam.
Researchers are interested in conducting research at SDIT Insan Utama Kasihan. Teaching and learning activities at this school basically combine the curriculum in the Ministry of National Education with the Integrated Islamic Education curriculum for Main Persons. The education at this school, under the intensive guidance of the teachers, is directed towards the formation of the main personality, namely a person who is superior, devout and independent (BinTaleb, 2021; Rissanen, 2020). namely in terms of: 1) Mastery of knowledge/lessons both religious and general; 2) Proficient in various skills; 3) Diligent worship with self-awareness; 4) Islamic morals/behavior; and 5) Independence does not always depend on other people in daily life.

Considering how important the task of Islamic religious education teachers is in forming morals and making students become Muslim individuals, this problem prompted researchers to conduct research entitled the efforts of Islamic religious education teachers in forming Muslim personalities of students at SDIT Insan Utama Kasihan.

**RESEARCH METHODOLOGY**

In connection with the title of this research is the efforts of Islamic religious education teachers in forming the personality of Muslim students at SDIT Pity Main Person, the type of research is field research (Field Research), researchers immediately looked for data in the field. This research uses a qualitative approach (Hidayah, 2021; Saada, 2020). Qualitative research is "research that produces descriptive data in the form of written or spoken words from people and observable behavior". The research method uses descriptive methods. The descriptive method is "a method of researching the status of a human group of an object, a set of conditions, a system of thought, or a class of events in the present".

This research was carried out at SDIT Insan Utama Kasihan.Insan Integrated Islamic Elementary School (SDIT). Utama Kasihan is managed by the Insan Foundation Main. The school is located in the Education Complex Insan Utama Integrated Islam, Gatak hamlet, RT 01/RW III, Tamantirto, Kasihan, Bantul. Research subjects are anyone who can help to obtain the desired data for research purposes. The subjects in this research were informants consisting of:

1. Principal of SDIT Insan Utama Kasihan. In order to obtain data about the personality conditions of students as well as a general description of the school at SDIT Insan Utama Kasihan.
2. SDIT Insan Utama Kasihan Islamic religious education teacher. In order to obtain data about the condition of students' personalities and what efforts are made by Islamic religious education teachers as well as the factors that are obstacles and drivers in forming students' Muslim personalities at SDIT Insan Utama Kasihan.
3. Elementary School Student Insan Utama Kasihan. In order to obtain data by looking at the personalities of students at SDIT Insan Utama Kasihan.

The data collection technique used in this research was interview, documentation and observation methods. The first data collection technique in this research was using the interview method (Gurlesin dkk., 2020; Jalloh dkk., 2019). An interview is a way of
collecting informational materials which is carried out by conducting verbal questions and answers unilaterally, face to face, and with a predetermined direction and purpose.

The type of interview used in this research is an unstructured interview. Unstructured interviews are free interviews where the researcher does not use an interview guide that has been arranged systematically and completely for data collection. The interview guide used is only an outline of the problems to be asked (Noboru dkk., 2021; Tambak & Sukenti, 2020). This method was used to obtain direct information about the efforts of Islamic religious education teachers in shaping the Muslim personalities of students at SDIT Insan Utama Kasihan. The next data collection technique is to use the documentation method. The documentation method is a way of collecting data through written remains, such as archives and including books about opinions, theories, postulates or laws, etc. related to research problems.

This method was used by researchers to obtain data regarding the general description of SDIT Insan Utama Kasihan (including: Geographical Location, History of Establishment, Vision & Mission, Rules, Organizational Structure, Data regarding Teachers, Students, Employees, Facilities and Infrastructure, and Extracurricular Activities). Then the final data collection technique is observation. Observation or observing is a technique or way of collecting data by making observations of ongoing activities. In terms of the data collection process, this research uses a non-participant observation model. Non-participant observation means that the researcher is not involved and is only an observer (Asadullah dkk., 2019; Hastasari dkk., 2022). Meanwhile, when viewed in terms of the instrumentation used, this research uses an unstructured observation model. An unstructured observation model is an observation that is not systematically prepared about what will be observed.

This method is used to obtain data in the field for the reason of knowing the situation/circumstances regarding something related to the efforts of Islamic religious education teachers in forming the Muslim personality of students at SDIT Insan Utama Kasihan. The sources observed were SDIT Insan Utama Kasihan students in order to see the personalities of the students at the school (Elbelazi & Alharbi, 2020; Mateo, 2019). The next source of observation was the Islamic religious education teacher, in order to obtain data regarding the efforts made by teachers in forming the Muslim personality of students at SDIT Insan Utama Kasihan as well as the factors that hinder and support it.

In order to check the validity of the data collected regarding the efforts of Islamic religious education teachers in shaping the Muslim personalities of students at SDIT Insan Utama, the technique used was data triangulation. Data triangulation is checking data from various sources in various ways, and at various times. Thus there is triangulation of sources, triangulation of data collection techniques, and time.12 As for this research, to test the validity of the data, the data was checked again to test the researcher's understanding and the informant's understanding of things that needed to be informed to the researcher (Mustafiyanti dkk., 2023; Sholikhah dkk., 2019). This is very necessary to do considering that the problems of understanding the meaning of something can be different from one person to another.
After all the data is collected, the next step is data analysis. Data analysis is the process of systematically searching and compiling data obtained from the results of interviews, field notes, and documentation, by organizing data into categories, describing it into units, synthesizing, arranging into patterns, choosing what is important and what will be studied, and making conclusions so that it is easily understood by yourself or others. Data analysis in this research uses the Miles and Huberman model (Auliani dkk., 2023; Wanti dkk., 2023). Activities in data analysis are carried out during data collection and after data collection is complete, including:

1. Data collection (Data collection) is the first step in data analysis is data collection. Data collection in this research was obtained using several methods, including interview, documentation and observation methods.

2. Data reduction (Data reduction) is the next step is to reduce the data. Reducing data means summarizing, selecting the main things, focusing on the important things, looking for themes and patterns and discarding what is not necessary. Data reduction is carried out by abstraction. Abstraction is an attempt to create a summary of the core, processes and statements that need to be maintained in this research. Data regarding the efforts of Islamic religious education teachers in forming students' Muslim personalities was obtained and has been collected either from the results of field research or literature and then summarized.

3. Data Presentation (Data display) is the next step is data presentation. The data that has been summarized is then selected, which data is needed for writing a research report. This data presentation is intended to select data that suits research needs, namely those related to the efforts of Islamic religious education teachers in forming the Muslim personality of students at SDIT Insan Utama Kasihan.

4. Drawing conclusions (Verification) is the process of drawing this conclusion is the process of taking the essence of research which is then presented in the form of statements or sentences. Researchers compare information obtained from several sources with existing theories so that valid data is obtained.

RESULT AND DISCUSSION

SDIT Insan Utama Kasihan was founded by the Insan Utama Foundation and is part of the Indonesian Integrated Islamic School Network (JSIT Indonesia). The school organizational structure at SDIT Insan Utama Kasihan includes several components including a Principal, Deputy Head of Curriculum, Deputy Head of Student Affairs, Deputy Head of Facilities and Infrastructure, and Administration. The Deputy Head of Student Affairs is in charge of the activities coordinator, while the Deputy Head of Facilities and Infrastructure is in charge of the Library coordinator, Lab coordinator, Science and ICT, UKS coordinator, and K7 coordinator. The other components are teachers, homeroom teachers and guidance and counseling teachers.

SDIT Insan Utama Kasihan has a total of 33 people. Both those with status as permanent foundation teachers and as honorary school teachers. There are 30 permanent foundation teachers, while there are 3 honorary school teachers. The types of educators
and educational staff at this school include 19 class teachers, 6 subject teachers, 2 school administration staff, 3 office boys, 2 security officers, and 1 gardener. Below is a graphic image to make analysis easier:

### A. Personality of students at SDIT Insan Utama Kasihan

The student's personality in terms of faith, worship and morals is good. As stated by Mr. Nasori as an Islamic religious education teacher:

*Alhamdulillah, after I observed the personality condition of the students at SDIT Insan Utama, after I observed it, it was indeed good compared to schools outside SDIT, meaning that at SDIT the students, both in the school environment and when they were at home, were still monitored by the school, meaning the children could still conditioned, such as praying five times a day.'*

During breaks, researchers observed students buying snacks and eating them while sitting and using their right hand, but there were still some students who ate while standing and using their left hand. There are also students who still speak harsh words. In this case the teacher always reprimands when violating:

*For example, when a student throws rubbish carelessly, the teacher immediately reprimands the student and tells him to throw it in the trash.'*

People with Muslim personalities must have the correct creed, because the correct creed is the basis that every Muslim must have as a form of devotion to God and submission to Him. All forms of behavior must also be in accordance with what is taught in Islam. Faith education at SDIT Insan Utama Kasihan strives for the attitude of monotheism and becoming a straight religious student. Mr. Nasori as a teacher of Islamic religious education explains:
"Alhamdulillah this school is an Islamic school, so the education that is emphasized to strengthen the religion is education about the Islamic faith that is in class 1 to class 6."

Mr Pranowo as Principal also stated:
"God willing, efforts will be made for students to have straight beliefs. Because we really have to eradicate shirk, including the influence of outside influences. So there are rules for people who enter here, namely they must dress Islamically, they cannot smoke, and this has an influence on student behavior. If the teacher does not commit shirk, God willing, the children will act righteously."

Meanwhile, if we look at it in terms of worship, this school teaches its students to pray 5 times a day, dhuha prayer, tahajud prayer, and sunnah fasting. Teachers always monitor students students, especially the 5 daily prayers. This school also requires its students to pray in congregation at the mosque for male students, and for female students to be punctual. Teachers always monitor their students, especially in carrying out the 5 daily prayers, both at school and at home. Monitoring student worship as stated by Mr. Nasori, an Islamic religious education teacher:

"Especially the 5 daily prayers for men are required to pray in congregation at the mosque women have to be punctual. From grade 1 to grade 3 there must be separate considerations, except from grade 4 to grade 6 it really has to be done at home, so not just at school. How do you monitor it? So every morning there is something called tawiyah, after which it corrects the students' prayer situation on the previous day. "So the implementation of the 5 daily prayers is continuously monitored."

During the second break (ISHOMA) the researcher carried out field observations. The students went out for lunch, after which they headed to the mosque to pray. Male students pray in the mosque, while female students pray in class. Then when the call to prayer sounded, the students immediately rushed to take ablution water. This school applies discipline in the worship section, or is often called a prayer discipline officer. As stated by Mr. Pranowo as the Principal:

"At our place there are prayer discipline officers, so the officers are no longer teachers but children. So there is a team called the prayer discipline team and this is done in turns. There is a guard at every midday and Asr prayers, there is a guard at the ablution area, so if there is a child whose ablution is not good, his friends will warn him. Then the sandal rack, if it's not neat, tidy it up. Then, after ablution or entering the mosque, they pray first, and when praying they are orderly, so no one runs around, everyone sits neatly because if they run around, their friends will definitely note it. Later after the prayer is called."

Regarding student worship, Mr. Nasori, as an Islamic religious education teacher, also conveyed that the existence of this prayer discipline program can foster a sense of mutual trust, mutual respect and appreciation between students.

"One of the programs is to discipline the 5 daily prayers without the teacher having to bother to organize them. So they are motivated first and then apply it every day. So there are children who are called supervisors to supervise their subordinates, from the brothers there are 10 children, there are 10 brothers. So they were divided into tasks, some were on
top of the mosque, the mosque door. Before they pray, they are told to pray for each child, and then those at the bottom of the mosque will be the ones who straighten out their sandals, meaning they will be in charge. Later, at the ablution place, there will also be someone to monitor their ablution, someone will monitor whether they pray or not after the ablution. If someone did their wudu or prayer incorrectly, they were asked to repeat it again. By disciplining like that, mutual trust, mutual respect and appreciation will grow. For supervisors, this is done alternately. This is done every 2 weeks. Later, after the prayer is finished, they give their notes to the ustadz who leads them. "Later, if there are children who were recorded, they will be called one by one."

Furthermore, in terms of students' morals, Mr. Ali, as an Islamic religious education teacher, said: "In terms of morals, the children here are generally good."

Efforts to form the Muslim personality of students at SDIT Insan Utama Kasihan are also supported by the existence of school regulations that support the formation of the Muslim personality of students. As stated in the school rules and regulations, students must uphold and practice Islamic moral values and students must be polite, honest, respect the elderly and love the younger ones, and so on. With the regulations set at SDIT Insan Utama Kasihan, it is hoped that the personality conditions of students at school can improve, which of course is in accordance with Islamic teachings.

B. Efforts of Islamic Religious Education Teachers in Shaping Students' Muslim Personalities

Muslim personalities include faith and piety to Allah SWT, active and fond of worship, noble morals (morality towards parents, teachers, fellow friends, and others), healthy physically, spiritually and mentally, active in seeking knowledge, and ambitious happiness in this world and hereafter.

1. Cultivate Faith and Piety. The teacher's efforts to grow students' faith and piety are to provide basic theories about faith, which are then put into practice as a form of actualizing faith in students. Mr. Ali as an Islamic religious education teacher stated: "Children must first learn about the concept of faith. After having knowledge to the level of understanding, after understanding, then to grow that faith, by practicing God's commandments, that faith will grow. Both obligatory commands and sunnah lead to increased faith." Mr. Nasori as an Islamic religious education teacher added an explanation: "We set an example for children in learning PAI to get to know the universe, sometimes when I grow their faith, I take it out, which means they take it to the real nature. So that they feel that Allah is Most Vast, Most High by looking at His creation."

2. Improvement of Worship. Students' habituation in worshiping in accordance with Islamic teachings is always exemplified by Islamic religious education teachers. This also includes giving advice on tips and methods ways and wisdom of congregational prayer. Mr. Nasori as an Islamic religious education teacher stated: "From this school, determining morals is seen from the point of worship. If the worship is strong then it tends to goodness. And we as religious teachers try to always give them an example, for example, to pray 5 times a day in congregation,
we show them how to be diligent, how to pray well. We set an example for them, meaning that they can turn into children who are useful to others. "So that when they graduate from here, they will have a personality that is highly recommended in Islam and there will be no deviation from religious teachings."

3. Moral Monitoring. One of the characteristics of a person who has a good and true Muslim personality is having good morals in accordance with Islamic teachings. Good morals towards parents, teachers, friends and other people. Mr. Ali as an Islamic religious education teacher explained: "We guide, we tell, and what's more, to enable children to have good morals, there is an example from the teacher. Teachers are not only PAI teachers, but all teachers and employees. So at school everyone sets an example." Meanwhile Mr. Nasori as an Islamic religious education teacher explained: "I give them the task every time I teach to respect their parents. I make it mandatory for them that every time they want to leave and go home, you have to say goodbye to your parents, if necessary, you kiss your parents and then say thank you. If morals are taught to a teacher, I teach them to children to say words that contain elements of mutual respect. For example, if you need something, ask for help first. "Then, to develop morals among my friends, I sometimes look for articles on the internet in the form of exemplary stories and then I tell them to the children, which means that the stories will really inspire or motivate them."

4. Motivate students about seeking knowledge. Seeking knowledge is an obligation for every Muslim, both male and female Muslims. One of the virtues of people who seek knowledge is that Allah SWT will make it easier for them to get to heaven. Therefore, studying is very important. Mr. Ali as an Islamic religious education teacher explained: "By motivating students about the importance of knowledge, especially religious knowledge because I am a PAI teacher. That can motivate children to continue learning."

5. Motivate students about happiness in this world and the hereafter. Using the story method about Islamic stories that have a lesson will be an encouragement so that children can be more motivated. Mr. Nasori as an Islamic religious education teacher stated: "I sometimes motivate students with Islamic stories, so they are finally enthusiastic about studying."

C. Inhibiting and Supporting Factors for Islamic Religious Education Teachers in Shaping Students' Muslim Personalities

The educational process does not always run well and positively. There are also obstacles that must be met passed by the teacher. These inhibiting factors include:

1. Different children's levels of understanding are different. As expressed by Mr. Ali as an Islamic religious education teacher: “Different children have different levels of understanding. Teachers need to adjust children's understanding. Therefore, explaining to students needs to be adjusted to the student's level of ability. Teachers must also understand the differences of each student.”
2. Lack of continuity between programs at school and parents at home. Mr. Nasori as a teacher of Islamic religious education said: "I have received communication from parents, sometimes children do not obey their parents, for example praying. Sometimes parents complain that their children do not pray at home, and leave it to the teacher to provide 'iqab' for their children. There should be continuity between programs at school and at home. Sometimes here we have taught good children that when they get home there is no implementation. And this is the opposite. Sometimes parents want their children to be good at praying diligently, but they don't set an example. Yes, but we're still trying here."

Apart from inhibiting factors, there are also supporting factors, including:

1. A religious school environment. As stated by Mr. Nasori as an Islamic religious education teacher: "Because with a religious environment, they are shaped by the personalities of their friends as well, meaning they are motivated by their friends who are here, including from his teachers. They also see it from their teachers, so they automatically adjust. This has a huge impact."

2. There is collaboration between Islamic religious education teachers and other teachers. As stated by Mr. Ali as an Islamic religious education teacher: "All teachers agree to set an example or role model for their students, this is not only imposed on PAI teachers but also on all teachers and employees."

3. There are school programs that support the formation of students' personalities. As explained by Mr. Ali as an Islamic religious education teacher: "Schools create habituation programs to support the formation of students' personalities, the program has habituation, children are accustomed to implementing the program from an early age. Such as the recommendations for sunnah fasting, night prayers, five daily prayers, and dhuha prayers."

Based on the results of the interviews and observations above, it can be concluded that the personality of the students at SDIT Insan Utama Kasihan is generally good, although there are still children who behave less well, such as eating while standing, eating with their left hand, speaking harshly, and throwing rubbish carelessly. When viewed from the perspective of the students' personalities at this school, their religion is very emphasized. In terms of worship, this school teaches students to pray 5 times a day, dhuha prayer, tahajud prayer, and sunnah fasting. Furthermore, if you look at the morals of the students, this school is generally good.

Apart from that, it can also be concluded that the efforts of Islamic religious education teachers in forming students' Muslim personalities include fostering students' faith and piety to Allah SWT, directing in worship, moral monitoring, motivating about seeking knowledge, as well as motivating about happiness in this world and the hereafter. Then the final part regarding the inhibiting factors in the efforts of Islamic religious education teachers to shape students' personalities is the existence of different levels of understanding in children and the lack of continuity between programs at school and parents at home.
The supporting factor is the religious school environment. There is collaboration between Islamic religious education teachers and other teachers. There are school programs that support the formation of students' personalities.

CONCLUSION
The conclusion is intended to help the reader understand why your research should matter to them after they have finished reading the paper. A conclusion is not merely a summary of the main topics covered or a re-statement of your research problem, but a synthesis of key points. It is important that the conclusion does not leave the questions unanswered.

ACKNOWLEDGEMENT
This is a short text to acknowledge the contributions of specific colleagues, institutions, or agencies that aided the efforts of the authors.

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