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

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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: *Education Teacher, Islamic Religious, Muslim Personality*

INTRODUCTION

The development of the global world in the 4.0 era has resulted in all aspects of human life, without exception in all fields including the field of education. This happened because the development of the modern world was so rapid that serious challenges arose for all circles. Changes in sectors or fields in life that often occur are called the era of disruption.

In the era of globalization and free markets, human beings are not only judged in terms of quantity, but also in quality, both physical and non-physical, such as knowledge, abilities, emotional intelligence, and spirituality. 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 power, self-control, personality, intelligence, noble character and the necessary skills of themselves, society, nation and State. Education is one way to be able to develop the potential of students to become human beings who have faith and piety in God, have a noble character, are knowledgeable, capable, and creative, and become democratic and responsible citizens.

The recognition and recognition that is gradually instilled into man so that man is guided towards existence and spirituality is one of the meanings of education. Nevertheless, the essence of education is a process of humanizing or humanizing people. Education seeks to help the soul of the learner physically and mentally, from his nature to a better nature in the future.

Education is also an effort that can accelerate the development of human potential. Education can affect the physical, mental, emotional, moral development, as well as human faith and piety. There are several definitions of education, namely: (1) Education is preparing and growing a protégé or individual human being whose process lasts continuously from birth to death, (2) Reason, physical, and spiritual become priority aspects of education, (3) Man is directed to be a useful human being, succeeding for himself, the people, can obtain a perfect life. This future generations can be predicted to be educated and erudite.

Islamic education is in the form of guidance and direction to students so that later after completing their education they can understand and practice the teachings of Islam and make it *a way of life.* Islamic education, if understood as a process, requires the formulation of a good system and purpose. This is because education without a clear purpose will undoubtedly eliminate the essential value in education. The educational process must be in accordance with the objectives of national education. Purpose has the meaning of something to expect when a process of activity is completed.

Islamic education is an activity that proceeds through stages and levels, the purpose of Islamic education is not something that is fixed and static, but must develop and dynamic. The purpose of Islamic Education when viewed from a historical aspect, it will experience dynamics in harmony with the interests and developments in the community where education takes place. As the purpose of Islamic education at the time of the Prophet Muhammad SAW with its simple dynamics of society is far different from the

purpose of Islamic education in the IV century AD, especially in the modern century today.

The first and foremost education for children is basically parents. Parents have a great responsibility in educating their children, including in fostering behavior and shaping the child's personality. In parallel with the development of the demands of human needs, parents in certain situations cannot meet all the educational needs of their child. They delegate their children's education to others. The person who receives the mandate of parents to educate their children is the teacher. When viewed from the perspective of society, education is interpreted as the inheritor of culture from the older generation to the younger generation, so that people's lives can be sustainable. Then from an individual point of view can education be interpreted as the development of the deepest potentials.

Teachers have an important role in educating and fostering children's behavior. The term education is often interpreted simply and can cover a wide range of issues. Nevertheless, the meaning of education can actually be seen from the point of view of society and the point of view of the individual. [13] Teachers are educators who are in the school environment. [14] Another mention of a teacher is professional work that requires special abilities as a result of the educational process carried out by the teaching education institution. Meanwhile, the general definition of a teacher is someone who has a duty as a facilitator. Teacher professionalism is an element that cannot be separated from the virtues in schools.

A professional teacher, in fact, he is able to perform and assume his duties and responsibilities as a teacher to the maximum. The teacher is one of the elements that influence the process of moral development of students. 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 in shaping the morals of teenagers (students) who have a Muslim personality.

There are five competencies that must be mastered by a teacher in managing learning, including 1) the teacher must master the material; 2) teachers must master educational theory; 3) teachers must be able to design learning programs properly; 4) teachers must be able to manage creative and fun learning. 5) the teacher must be able to display a good attitude and personality in the learning process. Because the teacher becomes the person responsible for the development of learners in order to strive for the development of cognitive, affective, and psychomotor aspects. In addition to competence, a teacher or educator also needs to understand the understanding of the student's condition.

Other competencies that a teacher or educator is obliged to have are pedagogical, personal, professional, and social competencies. Among the competencies mentioned, professional teachers must also excel in social abilities. This is very supportive of teachers to be able to be role models for their students. The role of the teacher is entirely important for each student in order to achieve educational goals.

Including in the planning stage, a teacher must be able to master the teaching materials arranged in the student activity program. Good planning done by teachers is to

design annual, semester, and rpp programs. In this regard, it is not enough for teachers to have the ability to formulate teaching objectives, but must master the subject matter before teaching.

Looking at the opinions above, it is clear that the role of a teacher is very influential on the process of fostering student morale. Especially Islamic religious education teachers who have the task of shaping the morals of their students to become people who have a Muslim personality with a noble character.

Akhlak in Arabic is the plural of khuluqu, each rooted in the word khalaqa, linguistically meaning to conquer, create, character personality, ethics, kindness, and religion. Cultivating ethics can be started from good habits through the process of Islamic religious education in educational institutions. Because in reality, a person who gets good habits, it will be reflected in daily behavior. Islamic teachings state that morals are a number of traits of original character in humans and a number of traits that are sought to make it seem as if moral fitrah has two forms, bathiniyah and dzahiriyah which manifests in behavior.

The implementation of education to form the morals of students requires several methods, including habituation methods, exemplary methods, discipline methods, reward and punishment methods, and advice methods. The purpose of moral education is to create a young generation who has the character of karimah, so as to establish a harmonious relationship between themselves and God, oneself, fellow Muslims, fellow humans and nature. [28]

Efforts to shape the personality of students become a benchmark for teachers in quantity. The large number of teachers needs to be observed based on priority aspects, this is important to do because teachers are central in the continuity of education.

Personality in human life is very important, because personality itself is a reflection for a person. Personality is understood as the whole of real thoughts, feelings, and behaviors that are both conscious and unconscious. Factors that influence the formation of a person's personality are usually in two ways, namely environmental factors, with interaction, the personal will be formed, and individual factors in the form of self-reinforcement.

The behavioral learning theory of Skiner believes that the environment is the determinant of learning and behavior. A person's good or bad can be seen through his behavior or personality. The development of this behavior also depends on whether or not the educational process is good or not. This personality formation also can not be done instantly but must be taught little by little and it must start early, because with the formation of personality early it will be able to fortify the child from negative influences that come from outside the child's environment.

More emphatically that personality is not a static thing, because personality has dynamic traits called personality dynamics. Personality dynamics develop rapidly in childhood, because basically they have an immature personality, in other words still in the period of personality formation. The task of a teacher, especially a teacher of Islamic religious education, should be to be able to shape the morals of his students to become

Muslim individuals, so that children always apply the values of Islamic religious teachings in their daily lives.

Seeing the phenomenon that occurs at this time, namely the moral decline that occurs among adolescents. This is shown by the rampant brawls between students, drug use, promiscuity between the opposite sex shown by promiscuous sex behavior, getting pregnant outside of marriage, and abortion which is seen as normal. This kind of environmental influence has a high chance of affecting personality in adolescence which, if allowed to continue, will result in juvenile crime. Not only that, another problem to note is that there are still many students who lack respect both to parents at home, teachers at school, and to their elders.

One of the things that needs to be watched out for in adolescence is the feeling of ambivalence between free will from parental influence and the need for guidance and help from parents. This kind of pressure is not felt by every adolescent, but generally confronts it with emotional instability in adapting to new patterns of behavior and new social expectations.

This kind of culture has almost become a very rare culture found in today's juvenile environment. Lack of understanding and knowledge about religious values is one of the factors causing these actions. If a teenager is able to cope with various demands in an integrative manner, then he is able to find his identity which is then carried over into adulthood, but if he fails, he will be in a prolonged identity crisis. Parents need to teach their children Islamic religious education as early as possible or as early as possible, in order for them to have a solid foundation of Islam.

The solution to overcome educational problems, there are six things that need to be considered, namely: teachers, curriculum, methodology, facilities and infrastructure, books, and opportunities to obtain education. Given how important the task of Islamic religious education teachers is in shaping morals and in order to become a Muslim person in students, the problem prompted researchers to conduct a study entitled the efforts of Islamic religious education teachers in shaping the personality of Muslim students at SDIT Insan Utama Kasihan.

Researchers are interested in conducting research at SDIT Insan Utama Kasihan. Teaching and learning activities in this school basically combine the curriculum in the Ministry of National Education with the curriculum of Integrated Islamic Education Insan Utama. The education that exists in this school, the students in the intensive guidance of teachers are directed at the formation of the main person, namely a superior, taqwa, and independent person. namely in terms of: 1) Mastery of knowledge / lessons both religious and general; 2) Proficient in various skills; 3) Diligent worship with one's own consciousness; 4) Islamic morals/behavior; and 5) Independence does not always depend on others in their daily lives.

RESEARCH METHODOLOGY

In connection with the title of this research is the efforts of Islamic religious education teachers in shaping the Muslim personality of students at SDIT Insan Utama

Kasihan*,* the type of research is field research (*Field Research*), researchers directly look for data in the field. This research uses a qualitative approach. Qualitative research is "research that produces descriptive data in the form of written or spoken words of people and observable behaviors".

His research method uses a descriptive method. The descriptive method is "a method of examining the human group status of an object, a set of conditions, a system of thought, or a class of events in the present".

This research was conducted at SDIT Insan Utama Kasihan. The Integrated Islamic Elementary School (SDIT) of Insan Utama Kasihan is managed by the Insan Utama Foundation. The school is located in the Insan Utama Integrated Islamic Education Complex, Gatak hamlet, RT 01/RW III, Tamantirto, Kasihan, Bantul.

The subject of research is anyone who can help to obtain the desired data for the benefit of the research. The subjects in this study were informants consisting of:

a. Principal of SDIT Insan Utama Pity. In order to obtain data on the personality condition of students and an overview of schools at SDIT Insan Utama Kasihan.

b. Islamic religious education teacher of SDIT Insan Utama Pity. In order to obtain data on the condition of students' personalities and what are the efforts made by Islamic religious education teachers and the factors that hinder and encourage them in shaping the personality of Muslim students at SDIT Insan Utama Kasihan.

c. Students of SDIT Insan Utama Pity. In order to obtain data by looking at the personalities possessed by students at SDIT Insan Utama Kasihan.

The data collection technique used in this study was to use interview, documentation and observation methods.

The first data collection technique in this study was to use the interview method. Interviews are a way of collecting information materials that are carried out by conducting oral questions and answers unilaterally, face to face, and with predetermined directions and goals.

The type of interview used in this study was an unstructured interview. Unstructured interviews are free interviews where researchers do not use systematically and completely arranged interview guidelines for their data collection. The interview guidelines used are only in the form of outlines of the problem to be asked.

This method is used to obtain direct information about the efforts of Islamic religious education teachers in shaping the Muslim personality 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 relics, such as archives and includes books on opinions, theories, postulates or laws, and others related to research problems.

This method is used by researchers to obtain data on the overview of SDIT Insan Utama Kasihan (including: Geographical Location, History of Establishment, Vision &

Mission, Discipline, Organizational Structure, Data on Teachers, Students, Employees, Facilities and Infrastructure, and Extracurricular Activities).

Then the last data collection technique is observation. Observation or observation is a technique or way of collecting data by making observations of ongoing activities. In terms of the process of implementing data collection, this study used a non-participant observation model. Non-participant observations are that the researcher is not involved and only as an observer, meanwhile, when viewed in terms of the instrumentation used, this study 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 with the reason to find out the situation / situation regarding something related to the efforts of Islamic religious education teachers in shaping the personality of Muslim students at SDIT Insan Utama Kasihan.

The source observed was the students of SDIT Insan Utama Kasihan to see the personality of the students at the school. The next source observed is islamic religious education teachers, in order to obtain data on the efforts made by teachers in shaping the Muslim personality of students at SDIT Insan Utama Kasihan and 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 personality of students at SDIT Insan Utama, the technique used is data triangulation. Data triangulation is the checking of data from various sources in various ways, and various times. Thus there is source triangulation, data collection technique triangulation, and time. Meanwhile, in this study, to test the validity of the data, data checks were carried out again in testing the researcher's understanding and informant's understanding of things that need to be informed to the researcher. This really needs to be done considering that the problems of understanding the meaning of things can be different from one another.

After all the data is collected, then the next step is data analysis. Data analysis is the process of systematically finding and compiling data obtained from interviews, field notes, and documentation, by organizing data into categories, describing into units, synthesizing, compiling into patterns, choosing which ones are important and which ones to learn, and making conclusions so that they are easily understood by yourself and others.

1. Data collection (Data collection is the initial step in data analysis).This study's data was gathered through a variety of methods, including interviews, documentation, and observation.

2. Data reduction is the next step to reducing data. Reducing data means summarizing, choosing the main things, focusing on the important things, looking for themes and patterns, and removing unnecessary ones. Data reduction is done by way of abstraction. Abstraction is an attempt to make a summary of the core, processes, and statements that need to be maintained in this study. Data regarding the efforts of Islamic religious education teachers in shaping the Muslim

personality of students was obtained and collected either from the results of field research or literature, and then a summary was made.
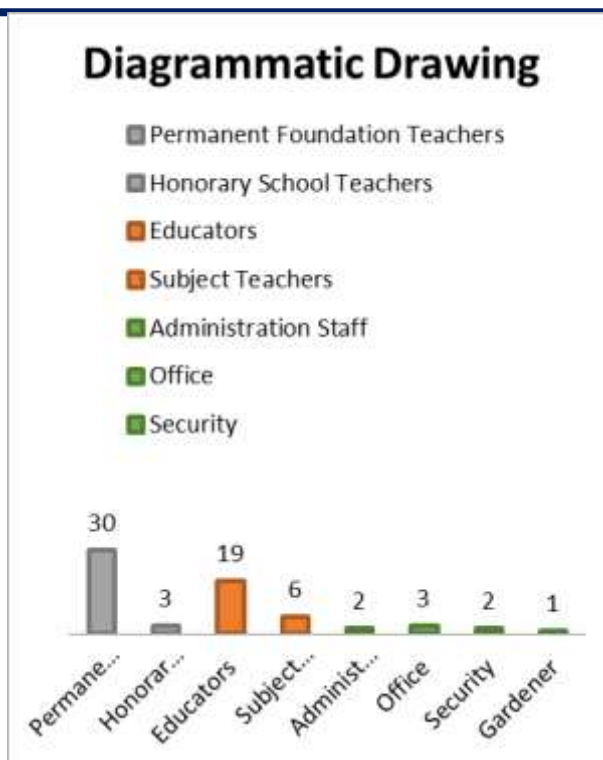
3. The next step in data presentation is data display.The data that has been summarized earlier is then selected as the data needed for writing a research report. This data presentation is intended to select data that is in accordance with research needs, namely those related to the efforts of Islamic religious education teachers in shaping the personalities of Muslim students at SDIT Insan Utama Kasihan.

Drawing conclusions (verification) is the process of drawing conclusions. This is the process of taking the essence of the research, which is then presented in the form of a statement or sentence. Researchers compare information obtained from various sources with existing theories in order to obtain valid data.

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's organizational structure at SDIT Insan Utama Kasihan includes several components, including the Head of School, the Deputy Head of Curriculum, the Deputy Head of Student Affairs, the Deputy Head of Facilities and Infrastructure, and Administration. The Deputy Head of Student Affairs is in charge of the activity coordinator, while the Deputy Head of Facilities and Infrastructure is in charge of the library coordinator and 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 whose status is as permanent foundation teachers and as honorary school teachers There are 30 permanent foundation teachers and three 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 and girls, 2 security officers, and 1 gardener. The following is a graphic image to facilitate analysis:

Diagrammatic Drawing

- Permanent Foundation Teachers
- Honorary School Teachers
- Educators
- Subject Teachers
- Administration Staff
- Office
- Security

Category	Value
Permane...	30
Honorar...	3
Educators	19
Subject...	6
Administ...	2
Office	3
Security	2
Gardener	1

A. Findings about the personalities of students at SDIT Insan Utama Kasihan

The personality of students in terms of faith, worship, and morals is good. As stated by Mr. Nasori as a teacher of Islamic religious education: "The personality condition of students at SDIT Insan Utama, thank God, after I observed it, was indeed good compared to schools outside SDIT. conditioned, such as praying five times a day." [48] During recess, the researcher 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, in their words, still speak harshly. When there is a violation, the teacher always reprimands:

"For example, when a student throws trash carelessly, the teacher immediately reprimands the student and orders him to throw it in the trash."

People with Muslim personalities must have the right creed, because the right creed is the foundation that every Muslim must have as a form of devotion to his Lord and submission to him. All forms of behavior must also be in accordance with what is taught in Islam.

Aqidah education at SDIT Insan Utama Kasihan strives for an attitude of monotheism and produces students who have a straight religion. Mr. Nasori's role as a teacher of Islamic religious education is explained as follows:

"Alhamdulillah, this school is an Islamic school, so the education that is emphasized to strengthen their religion is education about the Islamic faith in grades 1 through 6."

Mr. Pranowo, as the principal, also stated:

"God willing, the students will strive to have a straight faith." We really have to get rid of everything, including influences from outside. So there are rules for people who enter here, that is, they must dress in Islamic dress; they are not allowed to smoke; and this

has an effect on student behavior. "If the teacher does not commit shirk, God willing, the children will act righteously."

Meanwhile, when viewed from the aspect of worship, this school teaches its students to pray five times a day: duha prayer, midnight prayer, and sunnah fasting. The teacher always monitors his students, especially the five daily prayers. This school also requires male students to pray in congregation at the mosque and female students to be on time. The teacher always monitors his students, especially in carrying out the five daily prayers, both at school and at home. Monitoring student worship as expressed by Mr. Nasori, an Islamic religious education teacher:

"Especially for the five daily prayers, if men are required to pray in congregation at the mosque, women must be on time." From grade 1 to grade 3, there must be separate considerations, except for grades 4 to 6, where it really has to be carried out at home, so it's not just at school. How do I monitor it? So there is something called tausiyah every morning, after which the students correct the state of their prayers from the previous day."So the implementation of the five daily prayers is continuously monitored."

During the second break (ISHOMA), the researcher made field observations. The students went out for lunch, after which they headed to the mosque to pray. The male students pray in the mosque, while the female students pray in class. When the call to prayer was heard, the students rushed to get ablution water.

Repeated habit formation is the most appropriate method of character formation. Discipline in worship can also be seen. Orderly worship can be carried out optimally when habituation is applied to students. This school implements discipline in the worship section, often called the prayer discipline officer. As stated by Mr. Pranowo as the principal of the school:

"Where we are, there are prayer discipline officers, so the officers are no longer the teachers but the children. So there is a team called the prayer discipline team, and this is done alternately. Every dhuhur and asr prayer there is someone to watch over; at the ablution place there is someone to watch, so if there is a child whose ablution is not good, his friend will warn him. then the sandal rack, if not neatly tidied up. Then, after ablution or entering the mosque, they pray first, and when they pray, they are orderly, so no one runs around and everyone sits neatly because if they run, their friends must have noted it. Later, after the prayer is called.

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

"One of the programs is to discipline the five daily prayers without the teacher bothering to manage them." so they are motivated first, and after that, it is applied every day. From the brothers' ten children, there are children whose names are supervisors to supervise their subordinates. So they are divided into tasks; some are above the mosque, at the door of the mosque. Before the prayer, they are told to pray for each child; later, those under the mosque are those who tidy up their sandals, which means they are in charge. Later, at the Wudhu location, there will be someone to keep an eye on them, whether they

pray or not. if there is someone whose ablution or prayer is not correct, they are told to repeat it again. By disciplining like that, mutual trust and respect will grow. For supervisors, it is done alternately. It is done on alternate weeks every two weeks. later, after the prayer is over, they give their notes to the ustadz, who leads. "Later, if there are children who were recorded earlier, they will be called one by one." [55]

The discipline of worship allows children to grow up. The division of tasks will give children a sense of responsibility. Appreciation and punishment become self-motivation for children to continue to improve themselves. Furthermore, in terms of student morals, Mr. Ali, an Islamic religious education teacher, stated: "In terms of morals, the children here are generally good."

Efforts to form the Muslim personalities of students at SDIT Insan Utama Kasih are also supported by the existence of school regulations that support the formation of Muslim personalities in students. As stated in the school rules, students must uphold and practice Islamic moral values; they must be polite, honest, respect elders, love younger ones, and so on.

With the regulations stipulated at SDIT Insan Utama Kasihan, it is hoped that the personality conditions of students at school can be better, which of course is in accordance with Islamic teachings.

B. Findings from Islamic Religious Education Teachers' Efforts to Form Student Muslim Personalities

The criteria or characteristics of someone who has a Muslim personality include having faith and piety toward Allah SWT, being active and fond of worship, having a noble character (moral towards parents, teachers, fellow friends, and other people), being healthy physically, spiritually, and aqli, being active in studying knowledge, and aspiring to be happy in the world and the hereafter.

1. Growing Faith and Piety

   The teacher's effort in growing students' faith and piety is to provide basic theories about faith, then practice them as a form of actualization of faith in students. Mr. Ali, a teacher of Islamic religious education, stated:

   Children must first learn about the concept of faith. After having knowledge to the level of understanding, and after understanding, then to grow the faith, yes, by practicing God's commandments later, it will grow and develop that faith. Both obligatory orders and sunnah that lead to increased faithMr. Nasori, as an Islamic religious education teacher, added an explanation:

   "We set an example for children in PAI learning to get to know the universe; sometimes, if I grow their faith, I take it outside, meaning it is brought to the real world." "In order for them to realize that Allah is the Most Vast, Most High by looking at His creation."

2. Increased Worship

   The habit of students worshiping according to Islamic teachings is always exemplified by Islamic religious education teachers. This includes giving advice on

tips, methods, and wisdom from congregational prayers. 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 toward goodness. And we as religious teachers always try to set an example for them; for example, if we pray five times in congregation, we will show them how to be diligent and how to pray well. We set an example for them, meaning that they can turn into useful children for others. "So that when they graduate from here, they have personalities that are highly recommended in Islam, and there are no deviations from religious teachings."

3. Moral monitoring

One of the characteristics of people who have good and true Muslim personalities is having good morals in accordance with Islamic teachings. Moral advice for parents, teachers, friends, and othersMr. Ali, an Islamic religious education teacher, explained:

"We guide, we tell, and what's more, to make children have good morals, there is an example from the teacher." Teachers are not only PAI teachers but all teachers and employees. "So in that school, everyone sets an example."While Mr. Nasori, as an Islamic religious education teacher, explained:"

I give them assignments every time I teach them to respect their parents." I oblige them every time you want to leave, and when you want to go home, you have to greet your parents if you need to kiss your parents, then you say thank you. When it comes to morals, I teach teachers to use words that contain elements of mutual respect. For example, if you need something, ask for help first. "Then, in cultivating morals in my friends, I sometimes look for articles on the internet in the form of exemplary stories, and then I tell them to children, meaning that they are very inspiring or motivated by stories."

4. Motivating students about studyingSeeking knowledge is an obligation for every Muslim, both male and female. One of the virtues of those who seek knowledge is that Allah SWT will make the way to heaven easy for them. Therefore, seeking knowledge is very important. Mr. Ali, an Islamic religious education teacher, explained:"

By motivating students about the virtue of knowledge, especially religious knowledge, because I am a PAI teacher. "That can motivate children to continue learning."

5. Motivating students about the happiness of the world and the hereafterThe use of the story method with 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 provide motivation to students with Islamic stories, and in the end they are excited to learn."

Growing faith and piety, increasing worship, moral mentoring, motivating students about studying, and motivating students about happiness in the afterlife From the five

points above, it can be concluded that an educator or teacher must be able to be a good role model for his students. Students must learn how to give appreciation and motivation. Teachers must be more istikhomah in their monitoring in terms of morals, worship, and muamalah. so that the Muslim personality of the students can be achieved.

C. Inhibiting and Supporting Factors of Islamic Religious Education Teachers in Forming Students' Muslim Personalities

The educational process does not always go well and positively. There are also obstacles that the teacher must overcome. These inhibiting factors include:

1. Different levels of understanding in children As revealed by Mr. Ali as an Islamic religious education teacher:

   "Different levels of comprehension in children."The teacher needs to adjust the child's understanding. As a result, explaining to students must be tailored to the level of student ability.Teachers also have to understand the differences among students.

2. Lack of continuity between programs at school and parents at home Mr. Nasori, as an Islamic religious education teacher, stated:

   "I have received communication from parents; sometimes the child does not obey his parents, for example, when praying. Sometimes parents complain about their children not praying at home and leave it to the teacher to give iqab for their children. There should be continuity between programs at school and at home. We sometimes teach good children here, but when they go home, there is no application.And the opposite is true. Sometimes parents want their children to be good and diligent in praying, but they don't set an example; it's the same. "Yes, but we're still trying."

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

1. A religious school environment As mentioned by Mr. Nasori as an Islamic religious education teacher:"Because in a religious environment, they are formed by the personalities of their friends too, meaning they are motivated by their friends who are here, including their teachers." They also learn from the teachers; they also automatically adjust. "This has a huge impact."

2. There is cooperation 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; the same is not only imposed on PAI teachers but more on all teachers and employees."

3. There are school programs that support the formation of student personalities. As explained by Mr. Ali as an Islamic religious education teacher:

   "The school develops a habituation program to aid in the development of student personality; the program is habitual; children are accustomed to practicing the program from an early age." such as recommendations for sunnah fasting, night prayers, five daily prayers, and Duha prayers.

CONCLUSION

Based on the results of the interviews and observations above, it can be concluded that the personalities of the students at SDIT Insan Utama Kasihan are generally good, although there are still some who behave badly, such as eating while standing, eating with their left hand, speaking harshly, and littering.

The personalities of the students at this school, when viewed from the point of view of their faith, emphasize their religion very much. In terms of worship, this school teaches students to pray five times a day: duha prayer, midnight prayer, and sunnah fasting. Furthermore, when viewed in terms of student morals, in general, this school is good.In addition, it can be concluded that the efforts of Islamic religious education teachers in shaping the personalities of Muslim students include cultivating students' faith and piety toward Allah SWT, directing worship, monitoring morals, motivating about studying, and motivating about happiness in the world and the hereafter.

Then, in the last section regarding the inhibiting factors in the efforts of Islamic religious education teachers in shaping student personalities, there 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 a religious school environment. There is cooperation between Islamic religious education teachers and other teachers. There are school programs that support the formation of student personalities.

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