



## The Role of Islamic Religious Education Teachers in Developing Student Personality

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### ABSTRACT

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This study aims to develop the personality of students in accordance with the goals of Islamic religious education, namely creating human beings with Muslim personalities. This type of research is descriptive-qualitative using an interdisciplinary approach, namely pedagogical, psychological and religious and philosophical. The research location is focused on Al-Islam Middle School Fort Tellue Kec. Bone District Amali. This research found several important points including; 1). Educators and education staff at Al-Islam Middle School Benteng Tellue, Kec. Amali Bone Regency accumulatively totals 11 people consisting of permanent teachers and non-permanent teachers, as well as staff or employees and the majority have a Bachelor's education qualification (S1) and there is 1 person who has a master's qualification (S2) from various fields of science; 2). The efforts of Islamic religious education teachers in developing the personality of students through education, guidance and direction in accordance with Islamic values. Providing exemplary as an effort to accustom students to good behavior; 3). Supporting factors, in addition to the qualifications of PAI teachers meeting the standards and the subjects taught in accordance with their scientific disciplines and infrastructure are supporting factors in developing the personality of students; inhibiting factors such as, lack of study hours for religious lessons, student awareness of the importance of Islamic religious education, environmental/social influences and lack of attention and cooperation from parents of students.

**Keywords:** The Role of Islamic Religious Education Teachers, Student Personality Development

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### INTRODUCTION

An acknowledgment that the Indonesian nation is currently experiencing a morality crisis, this is marked by various phenomena that can injure the Indonesian nation's morals, such as rape by irresponsible persons, especially if a child is raped until she becomes pregnant by her own biological father. In addition, robbery is happening everywhere, murder is mushrooming and fraud seems to be a source of livelihood.

Another phenomenon that has always been public food through the media of television,

like lately we are often treated to news of brawls between students is now considered cool, alcohol and drug abuse is considered slang, promiscuity played by students is now considered normal so that abortions everywhere. This phenomenon does not only occur in big cities, but has penetrated to regions and even to remote villages like a virus that has spread everywhere.

If you look at these phenomena, it is only natural that the Indonesian people will experience a setback. To overcome this problem, good morals must be personal for everyone, the most appropriate effort for this is through education, because education has a very important role in developing the personality of students.

The teacher is a human element in education and it is hoped that his presence and role in education, as a source who occupies a position and plays an important role in education. When everyone questions the world of education, teacher figures must be involved in the discussion agenda, especially those concerning issues of formal education in schools (Basri 2009). The teacher is the main actor in the world of formal education. Therefore, the teacher determines the direction of education and is also responsible for the development of students in the implementation of education. As in RI Law Number 20 of 2003 concerning the National Education System Article 1 Paragraph 1 that:

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 character, and the skills needed by themselves, society, nation and the State. Republic of Indonesia Law. Number 20 of 2003).

Wijaya and Rusyan, quoted by Ondi Saondi and Aris Suherman, explained that the presence of teachers in the learning process at schools still plays an important role. This role cannot be replaced or taken over by anyone. This is because there are still many human elements that cannot be replaced by other elements (Suherman, 2010).

Teachers have a very large contribution to the success of learning in schools. In his role, the teacher has a very heavy task and requires special skills that cannot be replaced by just anyone. Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers Article 1 paragraph 1 says that:

Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in early childhood education, formal education, basic education, and secondary education (RI Law Number 14 of 2005).

The teacher is a professional educator, therefore he has accepted and assumed the responsibility for education that rests on the shoulders of parents. When they hand over their children to school, it also means delegating the responsibility for their child's education to the teacher (Drajad, 2005). Parents give a mandate to teachers to educate their children, because they believe that teachers are able to provide education for their children at school.

Knowledge can be developed through education which is carried out by several components, the teacher is one of the most important components in education. Teachers are not only people who stand in front of the class to carry out learning, but specifically, teachers carry enormous duties and responsibilities in the implementation of education, especially when talking about Islamic religious teachers who incidentally teach Islamic values. In addition to teaching, he also has a very big contribution in developing the personality of students.

Islamic Religious Education is an effort to guide and care for students so that later after completing education they can understand what is contained in Islam as a whole, live up to the meaning and aims and objectives and in the end can practice it and make the teachings of the Islamic religion which they have adhered to as a view. his life. Appreciation and practice of Islamic teachings will make life more beautiful.

Islamic Religious Education is the name of a subject in the school environment which is under the guidance of the Ministry of Education and Culture, Religious education in this case Islam is included in the curriculum structure (Ramayulis, 2011). Islamic Religious Education subjects are under the auspices of the Ministry of Education and Culture, have a very important role in achieving national education goals, because both have the same direction and goal, namely to create knowledgeable and noble human beings. In the Republic of Indonesia Law Number 20 of 2003 concerning the National Education System Article 3 it is stated that:

National education functions to develop abilities and shape dignified national character and civilization in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (RI Law Number 14 of 2005).

The national education goals above expect that education with spiritual education nuances to shape the personality of students is given more priority. Learners who are knowledgeable and skilled do not necessarily have noble character. There are quite a number of people who are knowledgeable and skilled, but because they do not have noble morals, they sometimes use it for negative things. However, this does not mean that people who are knowledgeable and skilled are not expected, but what is really needed is, of course, people who are knowledgeable and skilled, and have noble/moral character, are capable and skilled. To achieve this, what needs to be strengthened in students is personality.

Real personality is abstract, difficult to see or know in real terms, what can be known is its appearance or scars in all aspects and aspects of life, for example in its actions, speech, way of getting along, dressing and in dealing with problems, both serious and light problems. The personality that is expected from the learning outcomes of Islamic Religious Education is a personality that tends to obey Allah SWT.

This personality is the realization of noble behavior in accordance with the guidance of Allah SWT. which in other terms is called noble character. Morals are fundamental human actions, which are able to distinguish between good and bad deeds. Thus, it requires moral development with training and habituation in accordance with the development of his soul. Habituation and practice will form a positive attitude in children, which gradually the attitude will get stronger, so that it is not shaken because it has become part of his personality (Hamdani, 2001).

Basically personality does not happen immediately, but is formed through a long life process. Therefore, many factors take part in shaping the human personality. Thus, whether a person's personality is good, bad, strong, weak, civilized or barbaric is wholly determined by the influencing factors in one's life experience. In this case, Islamic Religious Education teacher is in a very strategic position in developing the personality of students, because he has a significant influence on the development of students.

This fact provides an opportunity for Islamic Religious Education teachers to play their role in developing the personality of students. Islamic Religious Education Teachers are adults who are responsible for providing assistance to their students in their physical and spiritual development so that they reach a level of maturity, are able to stand alone and fulfill their level of maturity, are able to be independent in fulfilling their duties as servants and caliphs of Allah swt. As well as being able to carry out tasks as social beings and as independent individual beings (Mujib, 2006).

The implementation of learning is nothing but to instill a number of norms into the souls of students. All norms that are believed to contain goodness must be instilled into the souls of students. Thus, students can appear as a whole person.

For this reason, the Islamic Religious Education teacher at Al-Islam Middle School, Benteng Tellue, Kec. Amali, Bone Regency in particular, must meet various requirements both physically, psychologically, mentally, morally and intellectually so that in the future he will be able to carry out his roles and duties properly. In this case, Islamic Religious Education teachers can develop students' personalities effectively by helping students become human beings who believe, are knowledgeable, have noble character and are able to build themselves and play an active role in nation building.

Teachers are required to follow in the footsteps of the Prophet with his example. Therefore, apart from the duties and responsibilities of the Islamic Religious Education teacher which has been explained previously, the Islamic Religious Education teacher must also be a role model for his students because students always follow the movements and behavior of a teacher.

Based on the results of the initial observations of researchers related to the condition of Islamic Religious Education teachers and the personality conditions of students at SMP Al-Islam Benteng Tellue Kec. Amali, Bone Regency, found that Islamic Religious Education teachers had carried out their duties and roles well. This is evident from the teacher's efforts in guiding and

educating and directing students, by setting a good example. However, in practice there are still some obstacles.

Students at SMP Al-Islam Benteng Tellue Kec. Some of Amali in Bone Regency already has a good personality, is polite to the school community, including teachers and friends, and arrives on time at school. However, not all of them have a good personality, there are still some students who often skip classes, smoke secretly, most of them don't pray and many don't pay attention to neatness. In other words, the personality of students at SMP Al-Islam Benteng Tellue Kec. Amali Bone Regency is still in need improvement and development.

On the basis of this phenomenon, researchers are interested in researching and studying more deeply the role of Islamic Religious Education teachers in developing the personality of students at SMP Al-Islam Benteng Tellue Kec. Amali Kab. bones.

## **METHODS**

### **Method of collecting data**

To obtain data that is in accordance with the problems of this research, the data collection techniques in this study used methods, observation, interviews, and documentation.

1. Observation is the systematic observation and recording of the phenomenon being investigated. Thus, the observations made by researchers were direct observations at Al-Islam Middle School, Benteng Tellue, Kec. Bone District Amali.
2. Interview, namely the question and answer process that takes place verbally between two or more people in the form of face to face, listening directly to information or statements.
3. Documentation, namely the researcher records several important documents about the object under study.

### **Research Instruments**

The research instrument in question is a tool used to carry out research that is adapted to the method used. This research is a qualitative research, so the instrument is the researcher himself. Once the data is clear, interview guidelines, observation guidelines, observation checklists and documentation are also used.

### **Data Processing Techniques and Data Analysis**

The data that has been obtained in this study were analyzed by means of descriptive qualitative in accordance with the research method used. Qualitative descriptive data analysis was used with several considerations. First, it is easy to make adjustments when faced with multiple realities. If faced with this fact, researchers can give meaning to existing social phenomena and can communicate directly with informants, so that researchers are rich in information. Second, there is a relationship between the researcher and the informant which directly makes it easier for the researcher to understand the answers to the questions asked. Third, this method is more capable of being used by researchers to adapt and obtain additional information that is relevant to the research objectives.

The processing process follows the theory of Miles and Huberman cited by Sugiyono that the data processing process goes through three stages, namely data reduction, data display (data display), and verification/conclusion (Sugiyono, 2009). The collected data is processed and analyzed in the following steps:

1. Data reduction analysis technique, the researcher summarizes some data that is considered important to be analyzed and then included in the discussion.

2. Data presentation (display data), the researcher obtains data and information from the object in question, then presents it for discussion in order to find the ultimate truth.
3. Data verification/drawing of conclusions, after all the data has been collected and simplified, it is formulated into a conclusion.

### **Research Data Validity Test**

This process is intended to provide an overview of the truth of the data that researchers find in the field. The method used is triangulation. This method is checking the validity of the data to find out the data obtained is convergent, inconsistent or contradictory. Therefore, by using triangulation techniques in data collection, the data obtained will be more consistent, complete and certain. With triangulation will further increase the strength of the data conclusion (Sugiyono, 2009).

This study uses data source triangulation and technique triangulation. Triangulation of data sources, namely by comparing and re-checking the degree of trust in information obtained from the field through different sources, technical triangulation, namely by comparing the results of observation data with the results of interview data with the same source, so that it can be concluded again to obtain authentic final data according to with a research problem.

## **RESULTS AND DISCUSSION**

### **Role Form PAI Teachers in Student Personality Development at SMP Al-Islam Benteng Tellue Kec. Bone District Amali**

Based on the findings of researchers in the field regarding the personality development of students at Al-Islam Middle School, Benteng Tellue, Kec. Amali, Bone Regency, through interviews with informants who are considered competent to describe the personality of students. As the school's vision is the realization of students who are intelligent, skilled, faithful and pious as well as virtuous character. This vision has not been maximally successful. This situation cannot be measured in real statistic through numbers, but can be measured from the behavior patterns shown by students, which include:

#### **1. Discipline**

Discipline is a reflection of the personality of students, the level of discipline depends on the level of personality they have. Students who have a bad personality are unlikely to follow the school rules that have been determined, and conversely students who have a good personality will obey the rules set by the school. Based on the results of the researcher's interview with the homeroom teacher of class VII that:

According to my observations, the level of discipline of students varies widely, but in general it is good. For example, those who are in charge of cleaning the classroom usually come early to carry out their duties and all of them diligently attend the ceremony on Monday. However, sometimes there are those who arrive late and there are still those who like to throw garbage anywhere (Nurtang, 2018).

The diversity of student discipline is added by Pudding that:

There are still students who hang around during class hours, but there are also students who are very diligent in following the lessons. In terms of quantity, students who are diligent are more than students who wander outside the classroom. This does not mean that they do not take part in the lesson until class time is over, but they enter

## 2. Courtesy

Related to the politeness of students at SMP Al-Islam Tellue Fortdistrict District practiceBone, strengthened by the results of the researcher's interview with one of the PAI teachers at SMP Al-Islam Fort Telluedistrict District practiceBone, he said that:

When asked about the personality of students related to their politeness, I as a PAI teacher said that most students were polite to their teachers, but there were still some of them who often said things that didn't sound good. If you want, 70% are polite and only 30% are impolite (Herman, 2018).

Muliati as Ka. Administrative revealed that the form of impoliteness of students who used to make it uncomfortable, namely entering in groups in the office, even though they entered by saying hello but we still felt disturbed because of their screams which seemed as if they were communicating with their own friends (Muliati, 2018). Thus the politeness of students still needs to be improved so that teachers and staff feel safe from their every action, and prevent them from causing trouble in the community.

## 3. Neatness

Neatness is also an indicator to determine the personality of students, according to the observations of researchers that there are several students at SMP Al-Islam Tellue Fortressdistrict District practiceBone, who follows the current trend, namely tight shirts for girls and bottle pants for boys, so that his school uniform was transformed into tight shirts and bottle pants accompanied by dyed hair. This was reinforced by the results of the researcher's interview with the teacher (Students) SMP Al-Islam Fort Telluedistrict District practiceBone, who said that:

There were some students who changed their shirts and pants into jackets and bottle pants so they didn't look neat and didn't comply with school regulations. Add more colored hair. So that forces us to act harshly by giving punishment and shaving his hair, but after that, sometimes his parents come and blame us (Jusna, 2018).

In addition to this statement, there is still behavior that is not fair for students who are still in junior high school.

The inappropriate behavior of students is actually a form of juvenile delinquency, such as being caught smoking and there are even reports that reach the school that there are students who drink alcohol outside of school. This was revealed by the principal (Sanre, 2018).

Juvenile delinquency cannot be denied anymore, especially during the first advanced stages, those periods are a period of searching for identity and a high level of puberty. The fact about the personality or behavior of students at SMP Al-Islam Tellue Fortdistrict District practiceBone, comes from social influence, they associate a lot with people who are not in school so their behavior does not reflect that of a student, because they feel ashamed if they do not follow the behavior of their friends even though it is bad for him.

It should be noted that the description of the personality of the students at SMP Al-Islam Benteng Tellue Amali Bone is only experienced by some students, and there are still students who can be categorized as having good personalities, obedient to their teachers, disciplined and paying attention to their lessons. This is in accordance with the results of the researcher's interview with the PAI teacher at SMP Al-Islam Benteng Tellue Amali Bone, who said that:

Indeed, so far there are students who show bad behavior, but there are still students who are very obedient to their teachers, polite and enthusiastic in learning. Students

who often do unwanted things are caused by their association with people who are not in school and the majority are male. The most important thing is that we always try to give our best, so that later they will change for the better (Herman, 2018).

The statement above indicates that PAI teachers are not desperate to continue educating their students, and feel able to change the bad behavior of students, through certain efforts and strategies. The good intentions of the PAI teacher depart from the other side of the student's behavior, in the sense that students who commit deviations still have potential in themselves to become better, it's just that it takes time and patience and tenacity in internalizing Islamic values. This is relevant to the results of the researcher's interview with the class VII homeroom teacher, who said that:

In my opinion, deviations committed by students at this school can still be overcome, because deviations are not carried out continuously. Like students who often skip classes, when attending lessons they are orderly in the room, so also for students who are not polite to their teachers, there are still certain teachers they respect. So in my opinion these deviations are still at a mild level (Nurtanh, 2018).

Looking at the personality and behavior conditions of students at SMP Al-Islam Fort Tellue district District practice Bone, still needs improvement and personality development by internalizing the values of Islamic religious education, so that it is embedded in the souls of students and can minimize deviant behavior that occurs, so that it leads to the development of Muslim personalities in accordance with the vision and mission of the school previously mentioned. Efforts made by PAI teachers in developing the personality of students indicate that there are opportunities for PAI teachers at SMP Al-Islam Benteng Tellue Kec. Amali, Bone Regency for the development of the personality of students in accordance with the goals of Islamic religious education, namely to create human beings with Muslim personalities.

From the results of the interviews above it can be understood that the personality of the students at SMP Al-Islam Fort Tellue varies, there are those who are naughty, lazy to go to school to take part in the learning process and even if they do go to school they usually do not study, but on the other hand there are students who are diligent and earnest really in the learning process.

### **Supporting Factors and Obstacles Faced by Islamic Religious Education Teachers in Developing Student Personality at Al-Islam Middle School Benteng Tellue Kec. Bone District Amali.**

It is often said that education accompanied by continuous coaching is a process to bring children towards maturity. By providing guidance on Islamic religious values both through habituation and exemplary, it is hoped that it can create individuals who understand the norms that apply and do not commit acts that harm others. This coaching is closely related to the application or internalization of Islamic religious values. In the implementation of internalization, of course it cannot be separated from various factors, both supporting and hindering the implementation of the internalization.

In every effort, there must be something that supports and hinders the achievement of these goals, as well as what happens to Islamic religious education teachers in an effort to develop the personality of students. Al-Islam Middle School Fort Tellue Amali Bone.

The following are domains related to causation, namely the causes of supporting and inhibiting factors for Islamic religious education teachers, in an effort to develop the personality of students Tellue Fort Al-Islam Middle School district District practice bones, which the researchers obtained from the results of interviews and also direct observation at the study site.

1. Supporting factors

According to the results of the researchers' observations, the supporting factors for the PAI teacher at Al-Islam Middle School Benteng Tellue Kec. Amali, Bone Regency, one of which is that the academic qualifications of PAI teachers are in accordance with Islamic religious education standards, namely a minimum bachelor degree (S1) and teaching according to educational background, namely the field of study of Islamic religious education. Even among PAI teachers at SMP Al-Islam Benteng Tellue Kec. Amali, Bone Regency, has completed his postgraduate studies. In line with what was expressed by the deputy principal of SMP Al-Islam Benteng Tellue Amali Bone, as follows:

Teachers who teach the field of study of Islamic religious education here have the latest education, namely bachelor's degree (S1) and some even have master's degrees, with educational backgrounds that are in accordance with the subjects they teach (Ridaya, 2018).

Based on the above, it shows that the academic qualifications of PAI teachers at SMP Al-Islam Benteng Tellue Amali Bone have met the standards and the subjects taught are in accordance with their disciplines. This can support the learning process and can develop the personality of students well.

In addition to the qualifications of PAI teachers, the element of cooperation also contributes to the achievement of a noble personality for students. Given the lack of study hours for the field of religious studies, PAI teachers are not present at school every day. Therefore, when the PAI teacher is not there, other teachers take over to admonish and give advice, if there are students who deviate from the norms and values. In accordance with the statement by the principal of SMP Al-Islam Benteng Tellue Kec. Amali Bone Regency that:

At Al-Islam Middle School, Benteng Tellue, Kec. In Amali, Bone Regency, there is an element of cooperation between PAI teachers and other teachers. The form of cooperation is that all teachers always accustom students to maintaining cleanliness, discipline and there are even teachers who care more about the appearance of students. All school members care about the behavior of students, especially regarding their politeness, do not hesitate to reprimand if there are students who are not polite (Sanre, 2018).

The next supporting factor is infrastructure. To carry out worship practices and other practices, even the Al-Islam Middle School, Benteng Tellue, Kec. Amali, Bone Regency does not have a prayer room, but there are still many other infrastructure facilities that can be used as an alternative by PAI teachers to guide their students. This is in accordance with the results of the researcher's interview with the PAI teacher, he said that:

To carry out worship practices and other practices, we usually use the library and classrooms, because this school does not yet have a mushallah, but that does not become an obstacle for us to develop Islamic teachings.

Based on the results of the information from all the informants above, the researcher can understand that the qualifications of Islamic religious education teachers at SMP Al-Islam Benteng Tellue Kec. Amali, Bone Regency, is very competent in developing the personality of students to become perfect individuals in accordance with Islamic teachings. Likewise, good cooperation between Islamic religious education teachers and the school community and facilities and infrastructure is a supporting factor for the development of the personality of students.

## 2. Barrier Factor

One of the barriers to PAI teachers at SMP Al-Islam Benteng Tellue, Kec. Amali, Bone Regency, in developing the personality of students, is the lack of study hours for religious lessons, so that the opportunity for PAI teachers to educate and guide students is also limited, which in turn develops the personality of students is not optimal.

Aside from the lack of PAI hours, Pudding says that:

Obstacles in developing the personality of students at SMP Al-Islam Benteng Tellue, Kec. Amali, Bone Regency, is the influence of the environment. Where students tend to follow the behavior of those around them, including their friends who often do things that are not in accordance with Islamic teachings.

So he does not realize how important Islamic religious education is to be applied in everyday life. As the results of the researcher's interview with the PAI teacher at SMP Al-Islam Benteng Tellue Kec. Amali, Bone Regency, said that:

One of the inhibiting factors regarding the efforts of PAI teachers in shaping Muslim student personalities comes from within the students themselves, where students' awareness of the importance of Islamic religious education is still lacking, so that in its application to what is conveyed by the teacher, it cannot be carried out properly and truly.

Parents who are closest to their children at home and spend the most time with their children at home compared to PAI teachers at school, should help PAI teachers in developing students' personalities. However, the facts obtained by researchers in the field through interviews with deputy principals that:

One of the inhibiting factors in developing the personality of students as revealed by Ridaya, namely:

Lack of parental awareness of the important role in participating in controlling the activities of their children. They think that enrolling their children in educational institutions will automatically get a good religious education by themselves, so they tend to surrender and fully surrender responsibility to the institutions where their children study. Whereas what should be between the school and parents must support each other.

Parents' education is generally low, so they do not have enough knowledge to educate their children at home, what else is related to noble character. According to Haidar, there is an expression from the parents of students who say that why go to high school, many successful and wealthy people only go to elementary school, buffaloes can go anywhere even though they have never attended school. This indicates that the parents of the students are not too concerned with education, but most importantly how they teach their children to seek as much material as possible.

Based on the results of observations and interviews with some of the informants above, the researcher concluded that the inhibiting factors for Islamic Religious Education teachers in developing the personality of students at SMP Al-Islam Benteng Tellue Amali Bone, namely (1) lack of Islamic Islamic education lessons, (2) environmental influences/social influences , (3) students' lack of self-awareness of the importance of Islamic religious education, and (4) lack of cooperation between teachers and parents of students.

Therefore, in developing the personality of students it is the responsibility of the Islamic Religious Education teacher at school. The teacher is not only required to educate students from a cognitive perspective, more than that he is responsible for educating students from an affective and psychomotor perspective. However, in the process of personality development, Islamic Religious Education teachers sometimes face several obstacles that must be met overcome.

## CONCLUSION

Based on the description of the results of the discussion and analysis of the previous data, conclusions can be drawn from research regarding the role of Islamic Religion education teachers in developing the personality of students at SMP Al-Islam Benteng Tellue Kec. The Amali of Bone Regency are as follows:

1. Personal competence of Islamic religious education teachers at SMP Al-Islam Benteng Tellue Kec. Amali, Bone Regency, namely, it can be concluded that the existing teaching and educational staff have met national education standards. One of the school's efforts is to improve the quality of educators, so that they can compete with other schools which are carried out by means of teaching in theory and practice.
2. The form of the role of the PAI teacher in developing the personality of students at SMP Al-Islam Benteng Tellue Kec. Amali, Bone Regency, namely, always motivates students to behave in a disciplined, polite, neat manner and to become human beings who believe and fear Allah SWT. behave well, obey both parents and teachers, maintain discipline and be enthusiastic in learning.
3. Supporting factors and obstacles faced by PAI teachers in developing the personality of students at SMP Al-Islam Benteng Tellue Kec. Amali, Bone Regency, namely, the supporting factors for the academic qualifications of PAI teachers are in accordance with Islamic religious education standards, namely a minimum bachelor degree (S1) and teaching according to educational background, namely the field of study of Islamic religious education. The personality of the PAI teacher can be an example or role model for students and the community. Even though SMP Al-Islam Benteng Tellue Kec. Amali Bone Regency does not yet have a mushallah, but there are still infrastructure facilities that can be used as a place to carry out religious practices. While the inhibiting factors are the lack of PAI study hours, the influence of the environment/association,

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