

Development of the concept of Islamic education to build and improve the personality of school-age children



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Abstract The purpose of this study is to investigate and analyze how the development of the concept of Islamic education to build and improve the personality of school-age children in the 5.0 era. This research method uses a type of qualitative research with a type of literature research. Researchers examine the concept of Islamic Education for children and the study of era 5.0 perspectives of Islamic education from various literature. The results of the study found that every human being has a different personality from one another, these differences make humans unique creatures, and uniqueness is due to factors that affect their personality, including innate factors (inside), environmental factors (outside), and mental maturity factors. Islam views that everyone has mental and physical potential that can elevate his dignity as a leader on earth. Man has the potential of a soul consisting of heart, lust, reason and spirit. From here, parents become the main and first role in the family to develop, build, and increase good personal potential. The role of education as a medium for realizing a good personality so that children can be directed to become good and superior individuals.

Keywords: development, personality, student character, personal excellence, Islamic education.

1. Introduction

School-age children are individuals who experience development according to their age range. Children in elementary school usually have periods of initiative, obligation, and identity (Setiyowati, 2020). Children of this age are generally considered to be beings who experience the first speculative actions outside the usual period of authority at the kindergarten level (Eslea & Rees, 2001; Walters et al., 2020).

Therefore, the fundamental aspect of directing the behavioural development of school-age children is to introduce religious education by paying attention to and developing religious experiences that have been felt personally. By providing education to school-age children, they will be able to realize the shape of their personality (Yahya, 2016).

Islamic education, as part of the problem of education, is the answer to the problem of the child's personality in his educational goal, namely, the realization of personality. With Islamic education, school-age children can be directed to attitudes and behaviours that lead to the formation of personalities, especially religious attitudes. If Islamic education is not given at an early age or school age, it will have negative repercussions for the child; when he or she grows up, it will be difficult for him or her to accept religious teachings, and he or she can easily do everything according to the impulses of his or her soul without religion and pay attention to existing norms and laws (Gini et al., 2014; Tordjman, 2022; Vaillancourt et al., 2009).

In this 5.0 era, an important aspect of religion in child development, Islamic education through religious teachers can shape the personalities and morals of children, so developing this attitude in adolescence will be easy because children already have to handle various developments and shocks that occur in adolescence. (Kelkusa et al., 2023; Sugiarti & Hidayat, 2022; Supriyati et al., 2019).

According to Al-Gazali in his book *Ihya*, "Ulumuddin highlights that training young people is a very important and very necessary thing. (Anwar, 2022) Other studies argue that at the age of children, the main impetus for physical and mental development lies in the parents because, at the age of a child, his heart is still pure; when compared to the age of a child, it is similar to a very expensive gem. Previous research conducted by Amirudin et al. stated that it is a habit of educating people to behave well from childhood; then, when they grow up, they will have good qualities and will be happy in their lives both in this world and in the future.10 However, if children are educated and accustomed to bad habits and no one cares about their physical and mental development, then they are like animals, and they will perish (Assidiq et al., 2019).

In reality, personality guidance for children is very significant, and it is not only the task of Islamic education but also the education of people other than parents. After reviewing some previous research, it can be said that there are still few previous



studies that discuss the important role of Islamic education in shaping the character of students in schools. Other studies only state aspects of the curriculum and content of Islamic education materials to instil good character values. This research will investigate the importance of Islamic education in providing commendable character building to good children through, for example, habituation, a school curriculum, and the importance of school culture in providing good character development to students. However, the role of Islamic religious education is very decisive, as Islamic religious education taught in schools can straighten and continue what children get in the family environment and before school (Erihadiana, 2019; Hamami & Nuryana, 2022; Muthoifin, 2015).

Based on several problems, this study will focus on discussing the concept of Islamic education in developing the personality of school-age children in the 5.0 era, including the study of the concept of personality in the Islam era 5.0, factors that influence personality, religious mental development in children, and the role of the family in the formation of basic mental development in school-age children (Eslea & Rees, 2001; Sibold et al., 2020., Williford et al., 2014; Zuhdi, 2018).

2. Kerangka Teoritis

The development of the concept of Islamic education to build and improve the personality and character of learners can be directed by considering several relevant theoretical frameworks. The following is the theoretical framework that can be used:

Islamic Education Theory: The Purpose of Islamic Education: Emphasizes the main purpose of Islamic education, namely, the development of individuals who fear Allah SWT, have noble morals and can make a positive contribution to society (Daulay & Tobroni, 2017; Huda et al., 2019; Shobron & Anshori, 2020).

Islamic Education Methods: Combine conventional learning methods with Islamic approaches, such as the use of the Qur'an and Hadith as teaching sources.

Learning Psychology Theory: Constructivism Theory: Prioritizing active learning, where students are involved in the process of constructing their knowledge through interaction with teaching materials and the surrounding environment. **Collaborative Learning Theory:** This theory encourages cooperation between students, teachers, and the environment to build collective knowledge and reinforce social values and togetherness. **Personality and Character Theory: Character Building Theory:** This theory emphasizes the role of education in shaping student character through the habituation of positive values, learning from examples, and self-reflection. **Personality Development Theory:** Understand students' physical, emotional, intellectual, and spiritual development to tailor educational approaches accordingly. **Islamic Ethical and Moral Theory: Islamic virtue ethical theory:** This theory focuses on character building through the development of virtues such as honesty, patience, and sincerity.

Islamic Moral Law Theory: Aligns education with Islamic moral norms to ensure that students grow as individuals who have solid ethics and morals (Kulinich, 2022; Salman, 2023; Sukardi et al, 2016).

Character Education Theory: Lickona's Character Model: This model focuses on the six pillars of character (trustworthiness, respect, responsibility, fairness, caring, and citizenship) as a foundation for shaping student character. **Character Building Model:** Combining Islamic teachings with modern approaches in building strong and ethical character. **Value-Based Learning Theory: Integration of Islamic Values in Learning:** Aligning learning materials with Islamic values to provide students with a complete and contextual understanding. **Problem-Based Active Learning:** Invites students to solve everyday problems by referring to Islamic principles (Erihadiana, 2019; N. Hidayat, 2016; Nasrul et al., 2020; Revell & Arthur, 2007; Wijayanti, 2018).

Inclusive Education Theory: Education for All: Ensuring that the concept of Islamic education not only focuses on specific students but also includes all students, including those with special needs. **The Importance of Parent and Community Engagement:** Involving parents and the community in supporting student character building through active involvement in Islamic education activities. This theoretical framework can help design a holistic and sustainable approach to Islamic education to build and improve students' personality and character (Hartono et al., 2018; Chowdhury et al, 2016; Wibawa, 2013).

3. Materials and Methods

This research is a qualitative approach in the form of literature research. It seeks to examine emerging problems and answer them by using and analyzing existing and scattered literacy books. The discussion methods used in this study include descriptive analysis methods, reasoning methods, and comparative methods. This means trying to analyze and collect data, as well as interpreting the various relevant articles that researchers collected. Descriptive analysis methods are the results of data processed for analysis by describing the data that have been collected, as is generally accepted. Descriptive analytical methods are used to collect, compile, analyze and interpret the collected data for critical analysis. The reasoning method consists of several aspects, such as the induction method, deduction method, and comparison method, to analyze the data in this study (Moleong, 2006; Purwanti et al 2020).

4. Results and Discussion

4.1. Personality concepts

Islamic research and studies on human personality have been conducted by many researchers from various perspectives. Some definitive personality traits exist that explain that a person's personality is formed from the internalization of various virtues that are believed and used as a foundation for viewing, thinking, acting, and acting. Virtue consists of several values, morals, and norms, such as being honest, daring to act, trustworthy, and respectful to others (Assidiq et al., 2019).

According to Sjarkawi, personality is a characteristic, characteristic, style or characteristic of a person who comes from the formations received from his or her environment, for example, family in childhood, and innate to a person from birth. (Anwar, 2022; Nurmadiyah, 2016). Therefore, it is known that personality is a distinctive trait resulting from the internalization of one's experience and knowledge formed from the factors of the surrounding environment that are manifested in thinking, acting, and acting (Akmal, 2016; Hafid et al., 2021).

In the Islamic view, every human action is influenced by several aspects of the soul, such as the lust, heart, mind, and spirit. The heart and passion are classified as the core of the soul, and the intellect is classified as the skin of the soul (Ma'arif & Rofiq, 2019). Below is the author's analysis of several aspects of the soul that affect each stroke as a tangible manifestation of human personality.

Desire (lust). The Qur'an provides a great deal of understanding that lust can drive a man to the lowest level or to become the man with the highest degree. Therefore, humans have various forms of personality, all of which are influenced by good and bad traits that exist in humans. These good and bad qualities are the result of the passions that exist in humans. Lust can be classified as good or bad.

Qolbu. Qolbu, in the metaphysical sense, is a subtle gift (Latifah) that is divine (rabbaniah) and spiritual (spiritual). This subtle Qolbu is held by human nature. It is in him that everything about his personality is known. The relationship between the heart and the body needs to be careful and wise because it relates to the nature of what is characterized. For this reason, in this connection, the author will not discuss it more fully. If the heart is well developed (devoted to the Rabbaniah and spiritual), then the light emitted by the Spirit on the qolbu will increase. Therefore, the five senses can function at a higher level than usual, where the ear is not only used to hear sounds but can also be used to hear subtle things (Ma'arif & Rofiq, 2019).

The Qur'an names Qolbu (heart) of various kinds according to the weight and strength of its radiance, including Al-Shadar (the heart that is the vessel for the emergence of inspiration or guidance from God), Al-Qolbu (the heart that contains various forms of the heart such as disease, antidote, can understand something, can store feelings of peace, pride, and ignorance), Al-Lub (a heart that contains hymn/wisdom), Al-Fuad (heart that can catch subtle vibrations and can penetrate the hijab), Al-Shaghaf (the heart that holds love or romance), Al-Sirr (the heart that penetrates something secret), and many others (Ma'arif & Rofiq, 2019).

Al-Aql (akal). Al-Aql is the skin of the soul that always orbits around the core of the soul. Reason can be interpreted in the same way as lust, heart, and spirit. In a sense, according to Al-Ghazali, metaphysically, it can be said that reason is an intangible characteristic of the first being. Al-Ghazali defines four types of reason: (1) Reason is a trait that distinguishes humans from other animals. Nature here is what is used by man to accept the contemplative sciences and organize hidden creations). (2) Reason is the sciences that come out into form, in the substance of already intelligent children, with authority over arbitrary things and the impossibility of things. (3) Knowledge that benefits from experience with the occurrence of conditions. A person who is bound by experience and cleansed by opinions is said to be intelligent, while a person who lacks this quality is said to be stupid or stupid. (4) The intellect is the power of the gharizah that lasts to know the consequences of all things and prevents passions that lead to near pleasure and subdue them (Fatimah, 2021).

Spirit (spirit). Spirit contains understanding into two meanings. First, it is defined as the source of life or soul. The source is the hollow heart of the body, which then spreads through blood vessels extending to all other bodies. The spirit is like a lantern in the house. The soul (spirit) circulates, and the mind moves like a lantern illuminating the corners of the house. Second, the spirit is defined as the subtle sense of the man who knows (al-lathifah-al-'alimah-al nudrikah minal Insan). The system of work applies absolutely and consistently, and the spirit works without compromise (Muthoifin et al., 2018).

Therefore, it can be said that the Spirit is something very noble, also that fortifies and strengthens the defenses of the heart if at some time it cannot withstand the attack of lust. The divine light captured by the changing spirit is called sound vibration because of the inner voice or conscience (Alauddin et al., 2024; Handayani et al., 2023; Kurnia Putra et al., 2023).

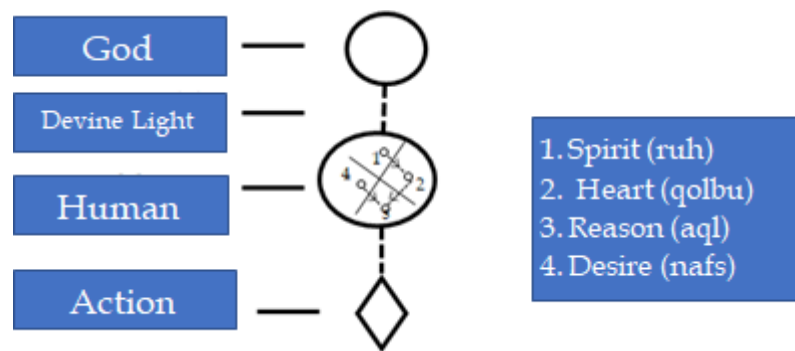


Figure 1 Scheme of Personality Structure in Islamic Conception

4.2. Factors influencing personality

Man is a perfect creature and has many advantages compared to other creatures. The advantages possessed by humans result in the title of social creatures because they can interact with other humans. With their interactions, humans have different characters and personalities (Hanafi & Jibril, 2024; Mainiyi & Sule, 2023).

In the research of experts, there are different opinions. This distinction is generally influenced by three schools: (1) the school of nativism, which argues that the development of a child's personality is influenced by birth and that innate factors are natural. According to this school, factors of external origin have no effect because of this school of nativism; some call it the biological school. (2) Empiricism is a school that states that only external factors influence the development of the child. This theory states that the development of human personality is obtained from the experience of individuals who are around their environment. (3). With respect to school convergence, this school believes that two factors influence the development of children's personalities, namely, empiricism and nativism factors (Samsudin, 2019).

A person's personality based on research is generally influenced by 2 factors, namely, heredity and the environment. Bearing is everything that has been carried by a child from birth, both psychological and hereditary. Children inherit from the inherited traits of their parents, which are certain potentials. According to Islamic teachings, a child has an innate potential called "fitrah". Nature is essentially the provision, limitation or destiny that God has set on his creatures since the beginning of his creation (Anwar, 2022).

The environment here is a social environment and a physical environment. The social environment is an environment consisting of a group of individuals (group); interactions between these individuals give rise to social processes, and this process has an important influence on a person's personal development. The physical environment includes the family, school, and surrounding community (Setiyowati, 2020).

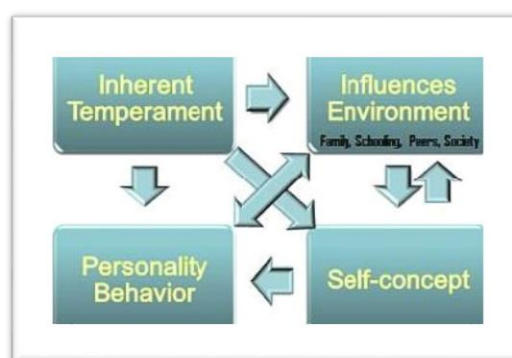


Figure 2 Factors affecting personality

4.3. Religious Mental Development in Children to Form Muslim Personality

Talking about religious mental development in children, of course, it is also necessary to know and understand issues related to mentality. According to Zakiah Darajat, mental health is an element of the soul, including thoughts, emotions, attitudes, and feelings, which, as a whole and unanimously, will determine the style of behavior, how to deal with something that suppresses feelings, disappoints or encouragement, pleasantness and so on. If the elements of the soul are fulfilled or healthy, man will find soul satisfaction, that is, a feeling of pleasure, contentment, and security (Agus & Islam, 2019). Thus, he



will feel confident and optimistic and like to be confident and like to try. However, on the contrary, for those who cannot meet their mental needs (unhealthy), this can result in death. This influence can occur on a person's attitude and behavior (Alqahoom, 2023; Kurniawan et al., 2024).

If an influence occurs on feelings, it will cause anxiety (anxiety). Feelings of anxiety begin with the appearance of symptoms, such as feelings of uncertainty, panic and fear, for which it is not known how to eliminate anxiety. In addition, anxiety haunts the feelings of mentally unhealthy individuals. However, it will also cause other feelings, such as jealousy, which is caused by unhappiness, feelings of sadness for no reason, and feelings of inferiority that cause people to be irritable and angry. The influence that occurs on the mind is characterized by the appearance of visible symptoms, including frequent forgetfulness, inability to concentrate, and decreased ability to think (Fatimah et al., 2023; Noviani et al., 2024).

The symptoms mentioned above occur because in individuals, there is no peace of mind starting with events that occur in the family, such as divorce/disagree, abusive treatment, and differences between parents and siblings. This condition then makes the individual feel depressed (Muis, 2018).

There is also an influence on behavior in individuals who have dangerous aggressive traits, such as disturbing peace and others, stealing, hurting others, and slandering. These attitudes seem to be caused because he is dissatisfied with himself. Usually, he is dissatisfied because he is dissatisfied with himself. Usually, this dissatisfaction is caused by dissatisfaction because of the bitter experience he has experienced.

The influence caused by an unhealthy mentality, as discussed above, if not anticipated and sought a way out, will result in the child not having a balanced mind. In addition, ultimately, it will hurt itself.42 Therefore, the inculcation of religious soul/mind in children needs to be given to children through the age of development and growth.

The development and/or religious mental development of children needs to be directed at the formation of a Muslim personality who has a good soul and mentality in religion and teaching. Muslims are people who believe and are pious, active and fond of worship, have a noble character, actively seek knowledge, and aspire to the world and the hereafter. Ultimately, parents and other adults are expected to look after and nurture children as God's mandate for religious values (Muis, 2018).

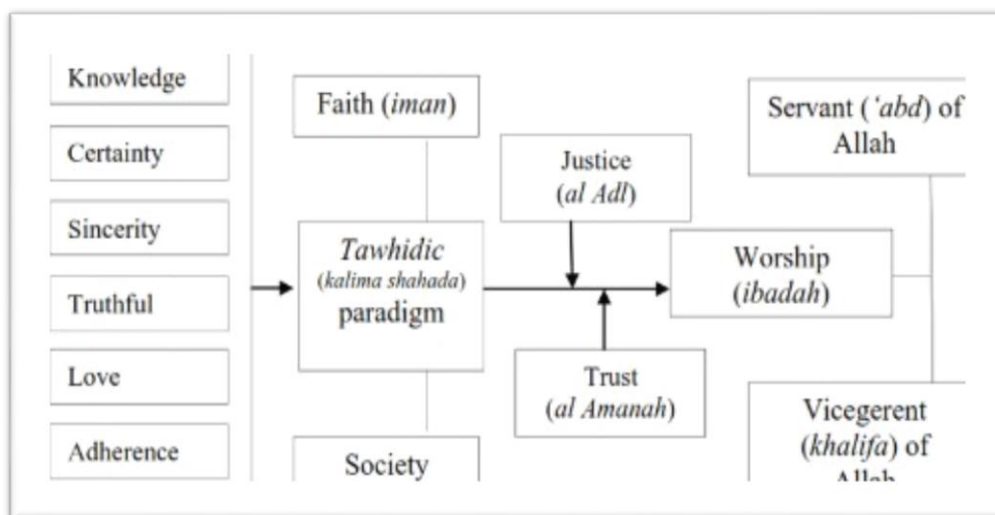


Figure 3 Building Personality in Islam

4.4. Relevance of Changes in the Era of Society 5.0 Perspective of Islamic Education

Society 5.0 is technology-based and human-centered. In this era, society is expected to improve the quality of human life by utilizing innovations that arose from the Industrial Revolution 4.0 to solve various social problems and challenges. In the 5.0 era, the world of education is expected to play an important role in improving the quality of human resources, with students expected to have abnormal life skills. Educators in the era of Society 5.0 must use three things: the Internet of Things (IoT), virtual or augmented reality in education, and artificial intelligence (AI) to determine student learning needs (Iirmi et al., 2023; Mai & Djuwarsa, 2024).

The era of Society 5.0 also presents many challenges, and Islamic education has a great opportunity to carry out a major transformation. The ability to change the perspective of Islamic education encourages all levels to work together, which is beneficial to the world of Islamic education. Islamic education was well established long before the modern era. However, many aspects need to be improved. In managing Islamic educational institutions, all parties must pay serious attention to infrastructure, human resources, curriculum, and budget (Emmanuel et al., 2023).



Improving the overall quality of Islamic education is needed to support this expectation. Both now and in the future, Islamic education has great potential to encourage the advancement of science.

Humans can perform tasks and functions very well because they are equipped with reason and mind. Islamic education aims to increase knowledge following the needs of Islamic teachings. It is expected that Islamic education will have the ability to change science according to the current dynamics in the era of Society 5.0. Islamic educational theory, learning standards, and scientific research are very important. The collection of knowledge is growing due to new findings in Islamic education.

4.5. *The Role of Family Education as the Main Basis for the Mental and Religious Personality Formation of Children*

Children as God's Entrustment. Family education is the main and first foundation in personality formation by helping children trust that God is entrusted to their parents. Of course, this belief has been determined according to the level and ability of humans with a light burden, but the entrustment/trust has consequences for being cared for and cared for following the provisions and rules of Allah SWT. Therefore, children are not antiques that can be proud, exhibited, or used as vanity material. However, children are in trials where if they neglect to care for them and guide them in a good direction according to God's rules, their parents will experience consequences. Even Allah has advised every parent to protect the child/family from the torment of hellfire (Nur, 2022).

The changing times and the development of modernization cannot be avoided but need to be remembered by parents considering the responsibility to maintain and grow nature in children and direct it to the education system of religious life (Yahya, 2016). Therefore, it is okay for a child with an advanced American brain to have a heart, soul, and personality like the people in Mecca, Egypt, and Cairo who are always solemn and well-behaved before Allah. Therefore, the main and first task of children's education is given and becomes the responsibility of parents even though the child has entered school or something (Purwasari et al., 2023).

Parental Obligations to Children. Some of the obligations of parents toward children are numerous, as mentioned by Tohari Musnawar, in his article entitled *The Concept of Islam Instilling Religious Behavior in Children in the Family* delivered in a one-day seminar on *Instilling Religious Spirit in Children*, organized by Bina Insani in 1989 at IAIN Sunan Kalijaga⁴⁹. This includes (i) giving nasab to children. (ii) Meeting primary needs: Clothing, food and shelter. (iii) Provide proper education. (iv) Instill faith and devotion to Allah SWT (Fahimah, 2019).

In essence, how do parents provide views that lead to the conception of Islamic education from the family environment so that the household atmosphere provides an Islamic breath to the child, which ultimately brings the child closer to the formation of his personality?

4.6. *The Urgency of Islamic Education in Personality Development of School-Age Children*

The purpose of education is to form a good personality and be able to become a human being who is useful in social life. In this case, this personality should be the ultimate goal of education. No good can be obtained in this world, except by providing absolute activity for every individual, both male and female (Agus & Islam, 2019). Education that makes the principle of personality realization its goal is the only education that follows the laws of nature and is recognized by nature as derived from biology.

As part of education, Islamic religious education also has a very urgent role in shaping individuals' personalities. The guidelines that apply to the freedom of individuals in manifesting their personality are the teachings and conceptions of Islam. The highest goal is servitude to Allah as a consequence of man being caliph (Nurfalah, 2018).

Islamic religious education does not let go of personality formation freely but is directed at the highest goal, which is to get closer to Allah. Islamic education experts, such as Abdurrahman an-Nahlawi, Sayid Sabiq, M. Athiyah al-Abrasyi, Al-Ghazali, Zakiah Darajat, and many others, agree that the role of Islamic education is not to fill the child's brain with various kinds of knowledge but has the role of educating his morals and soul, instilling a sense of virtue, familiarizing children with noble character and preparing them for a holy life characterized by sincerity and honesty. For this reason, Islamic religious education, as the author has discussed in terms of the meaning and purpose of Islamic religious education, has the main goal of educating people about good and noble personalities and directing them to obedience to worship Allah SWT (Nurmadiyah, 2016).

Another reason that Islamic religious education plays a very urgent role in fostering children's personalities is that it cannot be separated from the Western education system in which children attend school. The Western education system focuses only on achieving material needs and fails to save children and humanity from tyranny and moral destruction. This situation causes Islamic religious education to be a dichotomous principle between religious education and general education (Agustin & Amelia, 2023; Nursoleha et al., 2024).

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

At this time, it is known that the development of science and technology is at its peak, which indirectly greatly affects the way people think and behave. However, on the other hand, this progress indirectly impacts students; that is, the fading of

the nature present in them is replaced by materialistic patterns, in which moral and religious elements begin to be abandoned (Burhanuddin, 2014).

The education system in Indonesia, if examined more deeply, is a legacy of Dutch imperialism. This is marked by the polarization between science and technology education and religious education. This gap continues to roll today. The education system mentioned above ultimately creates dualism within the framework of education in our country and, in turn, makes the education system in Indonesia unstable. On the one hand, general education focuses on the development of rationalization, while religious education prioritizes moral, ethical, and spiritual development. This creates gaps in people's social lives (Rizal et al., 2023).

5. Conclusion

Based on the results of the analysis and discussion mentioned above, we can conclude that Islam has a combination of science and revelation, intellectual and spiritual, the needs of the world, and the needs of the hereafter. We know that everyone has the mental and physical potential to lift his or her dignity as a human being to place man as a caliph on this earth. In the context of education, modeling is the best method for instilling good or noble character, especially for building children's character. In everyday life, when there is a process error for modeling, children will have an impact on poor personalities. Therefore, it is necessary in the family that parents have a significant role in teaching and guiding children until they can grow. To be a good person, the role and duties of parents in the household have a great responsibility to nurture the child's mentality to be directed at the mental development of the Muslim personality. This coaching needs to be performed by parents from childhood until they are teenagers and then adults. In addition, Islamic religious education plays a large role in fostering the personalities of school-age children. Islamic religious education is an alternative for anticipating the negative impacts on school-age children. The author realizes that this study has several limitations, namely, it is limited to the literature review related to the concept of Islamic education in school-age children. There are still very few field data and research samples related to the implementation of Islamic religious education. In addition, this study did not integrate the implementation of Islamic education for school-age children and the Merdeka Belajar Curriculum. We hope that future researchers will be able to discuss the concept of Islamic-based character education for children in the current context of independent learning.

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Ethical considerations

Not applicable.

Declaration of interest

The authors declare no conflicts of interest.

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