

Teacher Spiritual Competence in Shaping the Personality of Madrasah Tsanawiyah Students

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ABSTRACT

The teacher does not just teach in front of the class without any competency. However, teachers must have certain competencies to carry out their duties properly. The teacher is an unsung hero who sacrifices his mind and energy to educate students to be physically and spiritually better. So spiritual competence is the ability of a teacher to maintain the spirit that teaching is worship to only hope for the pleasure of Allah alone. The formulations of the problems in this study are: (1) How is the process of forming students' personalities through the spiritual competence of class IX teachers at MTs SA Al-Hidayah Konang Bangkalan; and (2) What are the supporting and inhibiting factors in the formation of the personality of class IX students at MTs SA Al-Hidayah Konang Bangkalan. This research method uses a descriptive qualitative approach. Data analysis uses data reduction, data presentation, and conclusion so that the data is descriptive in nature, while the data collection technique uses observation, interviews, and documentation, and data validity using triangulation with sources, technique and time. The results of the study show that shaping a child's personality does not occur spontaneously or directly, requires a process and also includes several elements of the spiritual competence of a good teacher, and is wise in carrying out tasks, manifested by teacher behavior that is in accordance with religious norms, not easily angry- angry at students who make mistakes, but will give advice and direction. The supporting and inhibiting factors are as follows: (a) Supporting factors: (1) Family environment, (2) Community or social environment. (b) Inhibiting factors: (1) Limited supervision by the school. (2) Weak student awareness.

Introduction

A teacher is an unsung hero who sacrifices his thoughts and energy to educate students to be physically and spiritually better. This is in line with the definition coined by Dri Atmaka, namely that educators are people who are

responsible for assisting students in their physical and spiritual development. Teachers are the main factor that influences the student learning process. In the view of students, teachers have authority in academic and non-academic fields, which is why teachers' influence on students is so great that teachers are also called unsung heroes.¹

At the beginning of the 20th century, the Japanese Empire, as the oldest monarchy in the world, experienced extraordinary dynamics as a country. During Emperor Hirohito's reign, the country known as the Land of the Rising Sun experienced bankruptcy due to a major war, and in the end, it rose again and was even able to establish its position as one of the world's economic superpowers.

During World War II, the atomic bombs dropped on Nagasaki and Hiroshima became a memorandum against the Japanese Empire. This event was recorded in history as a major event that destroyed Japan. As a result, basic needs became scarce, inflation shot up, transportation was paralyzed, and industry stopped. When the country was in such a situation, instead of asking how many soldiers were left, Emperor Hirohito asked how many teachers were left.

At first, the generals firmly answered that they could save and protect the Emperor without the help of teachers. Then Emperor Hirohito explained to them that Japan had fallen, and it was because they had not studied. Japan was indeed strong in terms of weapons and war strategy. But they didn't know how to make a powerful bomb like the one that destroyed the cities of Hiroshima and Nagasaki. Hearing this, finally, several remaining teachers were gathered from all corners of the country. The number of teachers remaining at that time was approximately 45,000 teachers. Emperor Hirohito, full of hope, told all the troops and the Japanese people that they would now rely on teachers, not on the strength of the troops.

Twenty years later, Japan has become a developed country, even though the world predicts that Japan will need at least 50 years to rise again. From the story above, a teacher's existence has been proven to be a country's foundation, so a teacher can be said to be an unsung hero.²

Teachers are not the ones who teach in front of the class without competence. However, a teacher must have certain competencies to perform his duties well.³ Competence is a person's abilities, abilities, and skills concerning their duties, position, or profession. So, teacher competency is the ability, skills, and skills possessed by someone tasked with teaching, educating, and guiding students to create a noble and noble personality in each student following the educational goals.⁴

Teacher competency standards are developed in their entirety from four main competencies, namely a) personal competency is competency related to the character and personality of a teacher who can be a role model for students and other people around them; b) pedagogical competency is the teacher's ability to

¹ Muhammad Anwar H.M., *Menjadi Guru Profesional* (Jakarta: Prenadamedia Group, 2018).

² Andin Danaryati, "Alasan Kaisar Jepang Menyelamatkan Guru Setelah Perang Dunia 2," *Sindonews.com*, n.d.

³ Oemar Hamalik, *Pendidikan Guru Berdasarkan Pendekatan Kompetensi* (Jakarta: PT Bumi Aksara, 2009).

⁴ Husnizar, *Konsep Subjek Didik Dalam Pendidikan Islam* (Bandung: Remaja Rosdakarya, 2004).

manage the learning process which includes understanding student characteristics, learning theories and principles, curriculum development, educational learning, developing student potential, ways of communicating and assessing or evaluating learning, c) social competence is the teacher's ability to communicate and interact effectively and efficiently with students, each other teachers, education staff, parents or guardians of students, and the surrounding community, and d) professional competence is the ability or skills that a teacher must have so that their duties can be completed well, such as mastering learning material and its development.⁵

Law No. 14 of 2005 concerning teachers and lecturers article 10 and Government Regulation No. 19 of 2005 concerning national education standards article 28 state that quality teachers must have 4 competencies, namely personal, pedagogical, professional, and social competencies. In recent developments, quite a few schools have added spiritual competencies besides these four competencies. Even though spiritual competence is essentially included in personality competence, the tendency when describing spiritual competence is very different from the concept and implementation of personality competence. The realm of personality competence relies on the behavior of educators (in plain view). As educators whose main task is teaching, teachers must have personality characteristics expected to influence the success of human resource development. The realm of spiritual competence of teachers will be oriented towards the formation of ideal student character. A teacher must have a high level of faith and piety. Because with a high level of faith and devotion to God Almighty, a teacher will have good concrete concepts and processes in conducting learning. The impact is that teachers are not just feared or figures to be followed, but teachers are also figures who have authority and charisma and can directly inspire students.

In this case, the word spiritual means that the education provided by each educator always upholds a commitment to teaching Islamic spiritual values to instill confidence in students and make Islamic teachings the only and straightest spiritual teachings. The implementation is carried out through asceticism, honesty, patience, fairness, cleanliness of mind and body, and forgiveness while mastering the theory comprehensively. If we are oriented towards the Prophet Muhammad, SAW, as an educator, then his education for his people was based on providing a high-quality personality and his concern for socio-religious problems.⁶

In general, competent teachers can influence the formation of students' personalities to be better in all respects. Indeed, this is not absolute, but it could likely happen. A student's personality includes individual traits, attitudes, intelligence, knowledge, will, skills, health, and appearance.

⁵ Judiani Sri, "Kreativitas Dan Kompetensi Guru Sekolah Dasar," *Jurnal Pendidikan Dan Kebudayaan* 17, no. 1 (2011): 56–69, <https://doi.org/https://doi.org/10.24832/jpnk.v17i1.7>.

⁶ Muhaimin Abdul Mujib, *Pemikiran Pendidikan Islam; Kajian Filosofis Dan Kerangka Dasar Operasionalnya* (Bandung: Trigenda Karya, 1993); Sauqi Futaqi, "Pesantren Menembus Batas (Studi Kapital Spiritual-Multikultural Pesantren Al-Qodir Dalam Membentuk Santri Multikulturalis)," *PENDIDIKAN MULTIKULTURAL* 4, no. 1 (2020): 45–64.

Student personality is a characteristic or style or characteristic or characteristic of a student that originates from the influence received from his environment. This aligns with the definition of personality itself, namely a set of assumptions about the quality of human behavior and its empirical definition. As Zuhairini argues, interpreting a student's personality is the result of a life process undertaken by a person. Because the process experienced by each person is different, a person's personality is also different.⁷

As of 2018, UNICEF has reported that 150 million students aged 13-15 worldwide have experienced violence through physical fights and bullying from peers at school. Students also experience other forms of violence from teachers, especially younger students; in India, 78% of students aged 8 years experience violence due to teacher punishment. Even violence against students also takes the form of sexual violence. In Kenya, one in five girls and boys report experiencing sexual violence before age 18. Most of them admitted that this incident happened for the first time at school.⁸ From here, there will be an impact on changes in students, especially students' personalities.

As in Indonesia itself, cases of juvenile delinquency in the family, school and community have reached 50% as of 2016. There are various forms of delinquency, including wandering around at night, lying, fighting, not doing class picket, skipping school, smoking, watching pornographic videos, being part of a gang, stealing, fighting, using drugs, getting drunk, having casual sex, raping, even killing. Everything, mostly occurs due to the influence of the school environment.⁹

From the information above we can conclude that changes in students' personalities occur due to the influence of the environment, including the school environment. As we know, a baby is born into the world in a pure state. This means that there is nothing bad that affects the baby but the environment. Meanwhile, the biggest influence comes from his parents, including his teachers. In line with the hadith narrated by Abu Hurairah, that the Prophet Muhammad S.A.W had said:¹⁰

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ مَوْلُودٍ يُوَلَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

“Every child is born in a state of nature. It was his parents who made him a Jew, Christian or Magi.”

Therefore, although not in full, a teacher's responsibility is a very important factor in controlling students' personalities. Teachers have a very strategic role and position in building students' character, especially as a teacher is a second parent for students.

Seeing the explanation above, the author was moved to find out what impact the quality of a teacher has on his students, especially in terms of the formation of

⁷ Zuhairini, *Filsafat Pendidikan Islam* (Jakarta: PT Bumi Aksara, 2012).

⁸ Puput Tripeni Juniman, “UNICEF: Sekolah Tidak Aman Bagi Siswa,” CNN Indonesia, n.d.

⁹ Rossy, “Kenakalan Remaja di Indonesia”, dalam <https://www.kompasiana.com/rossy3133/63a7b2bd4addee10606092d2/kenakalan-remaja-di-indonesia>, diakses 30 Desember 2022.

¹⁰ Ibnu Hibban, *Ṣaḥīḥ Ibnu Hibban*, n.d.

students' personalities. It is also the author's curiosity about how influential a teacher's spiritual competence is on his students.

Method

This research uses qualitative research with a descriptive approach. Researchers understand the phenomena experienced by the object of research by descriptive means in the form of words and language, in a special natural context and by utilizing various scientific methods.¹¹ Research is carried out on certain phenomena or populations obtained by researchers from objects in the form of individuals, operations or other perspectives. This research was conducted at the Madrasah Tsanawiyah School, namely, Madrasah Tsanawiyah SA Al-Hidayah which is located in Konang Village, Konang District, Bangkalan Regency, East Java Province.

The data sources used in this research are divided into two, namely primary data sources and secondary data sources. The primary data source is to obtain information directly from several main sources, namely the principal of MTs SA Al-Hidayah, the MTs SA Al-Hidayah teacher board, and MTs SA Al-Hidayah students. The secondary data sources are various data obtained from documents, photographs and objects that can complement primary data. Qualitative researchers can choose data collection methods such as participant observation, detailed interviews, life histories, document analysis, and researcher diaries (recordings of the researcher's experiences and impressions at the time of data collection) and media content analysis.

The data collection techniques used in this research are observation techniques, interview techniques, and documentation techniques. In its implementation, the target of non-participatory observation is the teacher's spiritual competence in shaping the personality of class IX students at MTs SA Al-Hidayah Konang Bangkalan. Then the interviews carried out were unstructured interviews which were free and unplanned. Meanwhile, documentation is used to collect data about brief history, vision, mission and objectives, condition of teaching staff, condition of students, condition of facilities and infrastructure, as well as other documents related to this research. The data analysis technique used is interactive model analysis with three analysis components in the form of data reduction, data display and concluding drawing.

Result and Discussion

1. The process of forming students' personalities through the spiritual competence of class IX teachers at MTs SA Al-Hidayah Konang Bangkalan

Personality formation is forming essential traits that are reflected in a person's attitude, where personality formation for students at MTs SA Al-Hidayah means that an educator must have a clear thinking attitude (persistent, honest, grateful, fair), wise in carrying out duties (low heart, forgiveness,

¹¹ Lexy J. Meolong, *Metodologi Penelitian Kualitatif* (Jakarta: PT Remaja Rosdakarya, 2002).

feeling, patient), and tolerant attitude (respecting other people's beliefs, openness, not hurting, loving peace). With this teacher's attitude, students can imitate him by getting used to the Dhuha prayer in congregation and reading Nadhom Aqidatul Awam which is carried out by the teacher and all students from class VII to IX at MTs SA Al-hidayah Konang Bangkalan.

Through the teacher's spiritual competence, the teacher becomes wise in carrying out his duties by humbly inviting students to perform Dhuha prayers in congregation and following the reading of Nadhom Aqidatul Awam. Dhuha Prayer activities in congregation and reading Aqidatul Layman at MTs SA Al-Hidayah require a teacher to have spiritual competence. a teacher who carries out his duties with discipline, with the discipline of a teacher during activities, students imitate him by leaving first before the teacher is at school.

The formation of students' personalities through the teacher's spiritual competence by inviting or giving good examples to students at MTs SA Al-Hidayah Konang Bangkalan includes two elements, namely: First, the formation of a person's personality from the characteristics of the student, namely students who have different personalities. it affects their level of emotional intelligence. Students who truly have a disciplined nature without any stimulus that causes them to do something will spontaneously do it without any restraint from other parties. Their nature influences their behavior. Second, the formation of a person's personality from the mental elements that the student has, that is, students at different age levels have different mentalities that determine their individual abilities.

Because the dhuha prayer activities in congregation and the lay nadhom aqidatul reading are carried out simultaneously, everyone is given the text of the dhuha prayer and lay nadhom aqidatul readings to anticipate those who have not memorized the whole thing. The activities of congregational dhuha prayer and lay nadhom aqidatul reading aim to make students' personalities disciplined, responsible and accustomed to doing positive things. Personality formation through activities is very important for students, because activities are a repetitive process so that students will get used to applying them in everyday life. Duha prayer activities and reciting nadhom aqidatul lay every morning are one of the madrasah institutions' efforts to form better students, especially disciplined individuals. Because with these activities, students become accustomed to coming to school early because they feel they have obligations that must be carried out.

Based on this, the formation of students' personalities through the teacher's spiritual competence is in accordance with the theory expressed by Abdul Majid in his book entitled "Fitrah and Islamic Personality" that personality may be formed through environmental influences, especially education. The main target in forming this personality is a personality that has noble morals. According to Cattell, it is also stated in the book that there are several elements

that form personality, including: the nature or character of the child, the strength or mental elements that are reflected in the student.¹²

Forming a child's personality does not happen spontaneously or directly, it requires a process and also includes several elements that support the formation of a child's personality. Because the formation of the child's personality leads to changes in behavior for the better.¹³

In the letter At-Taubah verse 122 Allah SWT says:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

*Meaning: "It is not appropriate for all believers to go (to war). Why not leave some people from each group among them to deepen their knowledge of religion and to warn their people when they return to it, so that they can guard themselves."*¹⁴

In line with the opinion above, Djunaidatul Munawwaroh and Tanenji also stated that the process of personality formation cannot be direct but goes through a process first. The form of personality includes distinctive characteristics in the form of attitudes and behavior that are different from others because of the innate potential possessed by a child. The process of personality formation is carried out by preparing conditions and traditions to enable personality formation.¹⁵

So, the activities carried out by MTs SA Al-Hidayah Konang Bangkalan are holding Dhuha prayers in congregation and reciting Nadhom Aqidatul Awam every morning before the learning process. This activity is to form a disciplined personality because all students are accustomed to leaving early, especially students Those who have school picket responsibilities will leave before the Dhuha prayer and lay nadhom aqidatul reading are carried out. Students are accustomed to having a sense of responsibility that must be completed first, even though students have their own characteristics, during congregational dhuha prayers and lay nadhom aqidatul reading activities, all students are required to take part in these activities.¹⁶

So, personality is a psychological totality which includes the distinctive and unique personal traits of an individual that are inherent in the person concerned because they are dealing with the environment. Student personality is student behavior that appreciates the personality that emerges within oneself and is manifested in actions. It can also be said that student personality is a form of

¹² Abdul Majid, *Fitrah Dan Kepribadian Islam: Sebuah Pendekatan Psikologis* (Jakarta: Darul Falah, 1999).

¹³ Moh. Qoyyim Mahsun, Interview with Principal, 11 Mei 2023.

¹⁴ QS. At-Taubah (9): 122

¹⁵ Djunaidatul Munawwaroh and Taenenji, *Filsafat Pendidikan: Perspektif Islam Dan Umum* (UIN Jakarta Press: UIN Jakarta Press, 2003).

¹⁶ M. Sahim Azwar, Interview with teacher of Al-Qur'an Hadist, 11 Mei 2023.

student personality behavior in applying the results of teaching in everyday life. Personality formation is basically an effort to change attitudes towards a tendency towards Islamic values. Changes in attitudes do not occur spontaneously, but are caused by relationships with objects, insights, events, or ideas and changes in attitudes that must be learned.

The process of forming a student's personality cannot be separated from teacher monitoring, but only within the school environment, because when outside the school environment it is the family who monitors a child's development. At middle school age children tend to imitate other people's behavior.¹⁷ Methods for personality formation include the exemplary method, which is an effort to ground all the theories that have been studied in an educator, which previously were only in the form of ink or thoughts, becoming integrated with his daily behavior.¹⁸ During the Dhuha congregational prayer and recitation of lay nadhom aqidatul at MTs SA Al-Hidayah Konang Bangkalan the school also took part in the activity, there were several teachers who took part in the activity so the teachers were already in the school prayer room where the activity was carried out, there were also teachers who participate in cleaning the school environment, so teachers not only provide learning about material in the classroom but also provide learning based on real conditions outside the classroom, so that they become good role models that students can emulate, such as during congregational dhuha prayers and lay nadhom aqidatul readings.¹⁹

Apart from that, it is also through the habituation method. Habit is a repeated effort to achieve a certain goal.²⁰ This refractive activity educates by getting students used to doing something positive, such as activities carried out every morning, namely congregational Duha prayer, reciting nadhom aqidatul lay, and shaking hands before entering class, with these activities held every morning to accustom students to have a disciplined personality. So the willingness of students to comply with the provisions or regulations that apply at school is not due to coercion but the awareness that the student has.

According to M. Alisuf Sabri, the aim of educating through discipline is to raise students' awareness of what they did was not right, so that they don't do it again.²¹ The process of Duha prayer and reciting nadhom aqidatul lay is carried out every morning to accustom students to be more disciplined when going to school. Because if during this activity a student is late then there is a

¹⁷ Avifa, Interview with teacher of Akidah Akhlak, 11 Mei 2023

¹⁸ Fadhilah Suralaga, *Psikologi Pendidikan Dalam Persepektif Islam* (Jakarta: UIN Press, 2005).

¹⁹ Observasi, di MTs SA Al-Hidayah Konang Bangkalan, 17 April 2023

²⁰ Suralaga, *Psikologi Pendidikan Dalam Persepektif Islam*.

²¹ M. Alisuf Sabri, *Ilmu Pendidikan* (Bandung: PT Remaja Rosdakarya, 2005).

separate sanction and it is not burdensome, it's just that the student is always monitored by the teacher and given motivation and encouragement not to do it again.

ن وَالْقَلَمِ وَمَا يَسْتُرُونَ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Meaning: "By the words and what they write, thanks to the grace of your Lord you (Muhammad) are never a madman. and indeed, for you there is truly a great reward that will never end. and indeed you really have great character."

Getting used to doing dhuha prayers in congregation and reciting nadhom aqidatul lay regularly so that sincerity can emerge in students to live life. According to Herijauhari Muhtar, implementing this method requires understanding, attention, patience from parents, education and patience with students.²² The application of habituation can be done by getting children used to doing positive things in their daily lives. By carrying out habits routinely every day, students will do it automatically, consciously without any coercion. With direct habituation, children have been taught discipline in carrying out and completing an activity. Because habituation is based on repetition, the habituation method is also useful for strengthening memorization.²³

The habituation method is a method or path that is carried out deliberately, repeatedly, continuously, consistently, sustainably, to make something a habit (character) that is inherent in the child, so that later the child will no longer need to think about doing it. From the results of the data obtained by researchers, during the congregational dhuha prayer and lay nadhom aqidatul reading activities at MTs SA Al-Hidayah Konang Bangkalan, not all students had memorized the entire reading of the dhuha prayer and lay nadhom aqidatul baith, of the large number of students not all had memorized some of them. There are still many students who bring reading texts given by the teacher.²⁴ Reading activities must have a purpose and interest in reading which includes enjoyment of reading, frequency of reading, and awareness of the benefits of reading.²⁵ During congregational Duha prayer activities and lay nadhom aqidatul recitation, if students are serious when reading, they will quickly memorize the entire reading of the Duha prayer and lay aqidatul baith because they are read repeatedly, but if the students are not serious when reciting the prayer. dhuha prayers and baith aqidatul lay people then it will take a long time for him to memorize them.

²² Heri Jauhari Muhtar, *Fiqih Pendidikan* (Jakarta: PT Remaja Rosdakarya, 20005).

²³ Muhammad Fadhilah and lilif Mualifatu Khorida, *Pendidikan Karakter Anak Usia Dini* (Jogjakarta: Ar-Ruzz Media, 2013).

²⁴ Observation, di MTs SA Al-Hidayah Konang Bangkalan, 17 April 2023

²⁵ Farida Rahim, *Pengajaran Membaca Di Sekolah Dasar* (Jakarta: Bumi Aksara, 2005).

So one of the processes of forming students' personalities at MTs SA Al-Hidayah Konang Bangkalan is through spiritual competence by providing good examples or inviting students through congregational dhuha prayers and lay nadhom aqidatul readings, this activity is carried out every morning from 07.00-07.30 WIB which all students must participate in, this activity is carried out at the Al-Hidayah Konang Bangkalan Mushollah. As for all students who are used to going to school early, especially those who are responsible for school picketing, they will have a sense of responsibility to complete the obligations they have to do. By having dhuha prayer activities in congregation and reciting nadhom aqidatul lay before the learning process begins, students will have more disciplined personalities and get used to doing positive things, because in the morning they start with positive activities too.²⁶

The benefits of practicing dhuha prayers in congregation and reciting nadhom aqidatul lay as a whole have enormous benefits or benefits because apart from getting rewards, you will also get what you aspire to in accordance with the benefits contained therein.²⁷ So that students become people who are not proficient in Science and Technology but they are also proficient in the science of Religion, Faith and devotion to Allah SWT.

2. Supporting and inhibiting factors in the personality formation of class IX students at MTs SA Al-Hidayah Konang Bangkalan

Every success in an activity must have supporting factors behind it to achieve that success. As in the Big Indonesian Dictionary, a supporting factor is a thing or condition that can support or grow an activity. In the process of personality formation, there are supporting factors to facilitate the process of personality formation, the supporting factors include:

a. Family environment

The main influence for individuals in personality formation is their family environment. Because children spend more time with family members at home. At home, children must be monitored and given direction by their parents. According to Djunaidatul Munawwaroh and Tanenji in their book entitled Educational Philosophy: Islamic and General Perspectives, theories which are the basis for personality, such as the Convergence theory pioneered by William Stern, state that humans are born into a world that is all good, it's just that the process of changing a person's personality can be influenced by heredity (innate potential) and environmental factors.²⁸

²⁶ M. Sahim Azwar, Interview with teacher of Al-Qur'an Hadist, 11 Mei 2023

²⁷ Haikal H. Habibillah al- Jalaby, *Ajaibnya Asmaul Husna: Atasi Masalah- Masalah Hartamu* (Yogyakarta: Sabil, 2013).

²⁸ Munawwaroh and Taenengi, *Filsafat Pendidikan : Perspektif Islam Dan Umum*.

If children are guided and directed well in the family, their development will also be good, and vice versa. Just like children who are raised in religious families, children will tend to be religious too, but if children are raised with bad habits at home, this will also have a negative impact on the child's personality. The family environment is the simplest social unit in human life. For children, the family is the first social environment they are familiar with. In this way, family life becomes the initial socialization phase for the formation of a religious spirit. The family is considered to be the most dominant factor in laying the foundation for the development of the religious spirit.

Based on the results of the researchers' findings in the field, the researchers obtained data that environmental factors are supporting factors in the process of forming students' personalities through spiritual competence by providing good examples or inviting students through congregational dhuha prayers and lay nadhom aqidatul readings, because activities are carried out every morning dhuha prayers in congregation and the recitation of nadhom aqidatul lay at MTs SA Al-Hidayah Konang Bangkalan, the enthusiasm of the parents who take their children to school every morning is visible and this also includes encouragement from the family so that the child is always disciplined in going to school without being late.²⁹ So a supportive student background makes it easier to direct students in a better direction, because student background is very important for the development of a child's personality.

b. Community or social environment

The community environment has a role in developing children's behavior and personality. In society, children socialize with their peers and older people. From this interaction, children will know how other people behave and children will be able to find out about events that occur in society. Apart from the family environment, the community environment is not an environment that contains an element of responsibility, but is only an element, but the existing norms and values are sometimes more binding in nature. Sometimes it even has a more significant influence on a child's mental development.

According to Djunaidatul Munawwaroh and Tanenji, in their book entitled Educational Philosophy: Islamic and General Perspectives, theories which are the basis for personality, such as the Empiricism Theory, which was pioneered by John Locke, this theory assumes that personality is based on the educational environment one obtains or the development of a person's soul alone. Eyes depend on education with all its activities, education is one of the students' environments.³⁰ In this case, a child's personality can be influenced by social or social environmental factors and also the educational environment. From this interaction, children will know

²⁹ Observastion at MTs SA Al-Hidayah Konang Bangkalan, 22 April 2023

³⁰ Munawwaroh and Taeneni, *Filsafat Pendidikan : Perspektif Islam Dan Umum*.

how other people behave and children will be able to find out about events that occur in society.

Based on the results of the researchers' findings in the field, the researchers obtained data that the environment around MTs SA Al-Hidayah Konang Bangkalan is a religious environment because apart from the Al-Hidayah Islamic Education Foundation at the school, the school also holds Islamic education activities along with reciting the Koran, almost all of them Students at MTs SA Al-Hidayah take part in reciting the Koran every evening. The existence of the diniyah school means that students are accustomed to reading Arabic writing so that when they are given the text of the dhuha prayer and nadhom aqidatul prayers, lay people are not too confused about reading it, besides that, children receive reinforcement about religious knowledge.³¹ Community environmental factors are supporting factors for the process of personality formation to become even better. Because children are used to living in religious circles.

Apart from the supporting factors of forming students' personalities through congregational dhuha prayers and lay reading of nadhom aqidatul, there are also inhibiting factors. Obstacles have a very important meaning in every task or job. So an inhibiting factor is a thing or event that contributes to a situation that hinders its application during the process. The factors inhibiting the process of personality formation include:

a. Limited supervision by the school

The school cannot always monitor or supervise student behavior outside of school. Because not all teachers know the environmental conditions that students live in, these conditions play a very important role in the process of forming students' personalities. As is the case during congregational dhuha prayers and lay nadhom aqidatul readings which must continuously be monitored by the teachers. Because if students are not continuously monitored then they will not seriously participate in these activities. Because students still like to play around, joke around with their friends, this really requires monitoring from the school, especially since there are students who are late for congregational dhuha prayers and lay nadhom aqidatul readings.³²

Based on the results of the researchers' findings in the field, the researchers obtained data that during the dhuha prayer activities in congregation and the recitation of nadhom aqidatul lay every morning at the Al-Hidayah Mushollah Konang Bangkalan, there was always a teacher who took part in these activities in order to monitor the students so that be serious when participating in these activities. Moreover, if there are students who are late in participating in these activities, the teacher who has a schedule to monitor the habituation activities will provide an

³¹ Observation at MTs SA Al-Hidayah Konang Bangkalan, 22 April 2023

³² Moh. Qoyyim Mahsun, Interview dengan Kepala Sekolah, 11 Mei 2023

approach and motivation to the students so that the spirit of enthusiasm in the students returns so that they become disciplined again.³³

Limited supervision by the school is an obstacle to the process of forming a child's personality because MTs students always need approach and guidance from a teacher because a teacher has the power to shape and develop the student's personality. However, when teachers are less consistent in monitoring students carrying out the required activities, it results in difficulty in directing the process of forming the students' personalities.

b. Weak student awareness

Students who are not aware of the importance of the activities carried out by the school, sometimes underestimate these activities. Even though these activities are very important in personality formation because they feel they don't need them. This is a factor that according to teachers dramatically influences the formation of students' personalities. Because after all, external roles will not be optimal if they are not accompanied by self-awareness. Students' lack of awareness of themselves as having poor personalities is an inhibiting factor in the process of forming students' personalities.

Based on the findings conducted by researchers in the field, the lack of awareness among students to participate in congregational dhuha prayers and lay nadhom aqidatul reading hinders the process of better personality direction. There were several students who were less than enthusiastic about taking part in this activity, this could be seen from the fact that there were still several students who were late when the congregational Dhuha prayer and lay nadhom aqidatul reading took place. Therefore, teachers always provide motivation and encouragement to students, apart from that, they also provide guidance and guidance to students by providing additional religious knowledge, because they are accustomed to practicing the dhuha prayers and lay nadhom aqidatul so that they can love and be close to the Almighty.

The findings regarding supporting factors and inhibiting factors in the process of forming students' personalities are very influential. Indeed, in carrying out something, both business and action, there are different obstacles, including a teacher. Therefore, teachers always try to take approaches to students in the form of motivation and encouragement, so that students remain enthusiastic and enthusiastic about participating in congregational dhuha prayers and lay nadhom aqidatul readings. Apart from that, teachers must always monitor students' activities at school so that students remain under control and become good individuals at school and at home. The supporting factors above are to make it easier for a teacher to shape students' personalities better. Regarding the obstacles above, as far as possible teachers continue to

³³ Observasi, di MTs SA Al-Hidayah Konang Bangkalan, 22 April 2023

provide advice and motivation to students, plus direct and guide students by providing additional religious knowledge.

Conclusion

Based on the results of the research conducted, personality formation is forming essential traits that are reflected in a person's attitude, where personality formation for students at MTs SA Al-Hidayah means that an educator must have a clear thinking attitude, be wise in carrying out tasks, and be tolerant. with the teacher's attitude, students can imitate him by getting used to the Dhuha Prayer in congregation and reading Nadhom Aqidatul Awam which is done by the teacher and all students. The formation of a student's personality includes two elements, namely: a) The formation of a person's personality from the elements of the student's characteristics, namely having a different personality that influences the level of emotional intelligence. b) Formation of a person's personality from the mental elements that the student has, that is, having different age levels means they have different mentalities too.

Supporting factors for the formation of students' personalities include: a) a religious family environment supports the formation of students' personalities to be even better. b) the community environment, almost all students still participate in madrasah diniyah activities (sorogan reciting the Koran). Inhibiting factors include: a) limited supervision by the school, where not all teachers know the students' backgrounds. b) weak student awareness, hampering the process of forming changes in students' personalities.

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