Implementation of Islamic Religious Education Learning in Forming Islamic Personal Character

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Abstract

This study discusses the strategies of Islamic religious education teachers in teaching Islamic Religious Education as an effort to shape students' Islamic personalities. This type of research is qualitative research. The interdisciplinary research approach used includes: management, pedagogical, sociological, and psychological approaches. The primary data source of this study is Islamic religious education teachers. Secondary data sources in this study include school profile data, theories on the concept of learning strategies, Islamic religious education theories, and theories of Muslim personality formation. Data collection techniques used observation, interviews, and documentation. Data were analyzed using the stages of data reduction, data presentation, and drawing conclusions. The results of the study found that Islamic religious education learning strategies in shaping students' Muslim personalities use two learning strategies, namely direct learning and indirect learning.

Keywords: *Learning Strategy; Muslim Personality; Islamic Education; Learners*

INTRODUCTION

Islamic Religious Education as a process of ikhtiyariyah has special characteristics and properties, namely the process of instilling, developing, and strengthening the values of faith that serve as the mental and spiritual foundation of humans, manifested in attitudes and behavior in accordance with the rules of their religion. The values of faith of a person are a whole person expressed in the form of physical and spiritual behavior, and become the fundamental driving force/support of one's behavior. Islamic education also trains the sensitivity (sensitivity) of students in such a way that their attitudes and behavior are dominated by a deep sense of ethical and spiritual values of Islam. They are trained, so that the pursuit of knowledge is not merely to satisfy intellectual curiosity or only for worldly benefits, but also to develop themselves as rational and pious beings who will later provide physical, moral, and spiritual well-being for their families, communities, and humanity. This view is rooted in a deep faith in Allah SWT.

Based on the National Education System Law Number 20 of 2003, it is explained that: National education aims to develop the potential of students to become complete Indonesian people, namely people who believe in and are devoted to God Almighty, have knowledge and skills, are of noble character, are physically and mentally healthy, have a strong personality, are intelligent, creative, independent, and responsible.

In an effort to instill religious behavior in students, it is highly expected that every educational institution will influence the development of a religious spirit in children. However, the extent of this influence depends on various factors that can motivate children to understand religious values. Because religious education is essentially an education in values, religious education focuses more on how to form habits that align with religious guidance.

The influence of the formation of religious spirit and religious behavior in educational institutions, particularly formal ones (schools), is highly dependent on the characteristics of the religious education provided there. This is because, from an Islamic perspective, Islamic boarding schools function as a medium for the realization of education based on the goals of thought, faith, and sharia, in an effort to serve God and establish monotheism (taqhid) in Him, thus preventing humans from deviating from their natural state.

In this regard, in efforts to develop devout Muslims, education through the school system

requires special attention. This is because education in schools has an orderly, tiered program and follows clear and strict requirements. This supports the development of a more accommodating Islamic education program.

When using learning strategies, teachers must adapt them to the conditions and atmosphere of the classroom and are expected to use a variety of learning strategies. Each learning strategy has its own advantages and disadvantages. To prevent students from experiencing boring learning, teachers need to create effective learning strategies that suit their needs. Based on this phenomenon, the author considers it necessary to conduct research to examine the strategies implemented by Islamic Religious Education (PAI) teachers to produce reliable outcomes, especially in developing students with noble character and Islamic insight. Similarly, the researcher will specifically examine the learning strategies implemented by teachers in teaching Islamic Religious Education (PAI) as the main foundation for developing students with Islamic insight.

DISCUSSION
A. Learning Strategy Concept

The term strategy was originally used in the military, and is defined as the use of all military power to win a war. A person responsible for developing a strategy for winning a war will, before acting, consider the strength of his troops, both in terms of quantity and quality; for example, the abilities of each individual, the number and strength of weapons, the motivation of the troops, and so on.

According to JR David, in the world of education, strategy is defined as "a plan, method, or series of activities designed to achieve specific educational goals." Therefore, a learning strategy can be defined as a plan containing a series of activities designed to achieve specific educational goals. According to Darsono, as quoted by Mustah, learning can be divided into two, namely general and specific. The general definition of learning

is an activity carried out by educators in such a way that the behavior of students changes for the better. Learning, in particular, is an activity that is carried out unconsciously and unintentionally. Therefore, learning must have a learning goal, namely the process of relatively constant behavioral change that occurs through experience or practice. Learning is the process of teaching students using the principles and theories of learning, which are the main determinants of educational success. Learning is a two-way communication process; teaching is carried out by the teacher as an educator, while learning is carried out by the students.

Meanwhile, according to Corey as quoted by Syaiful Sagala, learning is a process in which a person's environment is deliberately managed to enable him to participate in certain behaviors in special conditions or produce responses to certain situations, learning is a special part of education.

This is a curriculum actualization that requires teachers to create and foster student activities according to a predetermined plan. Based on this definition of learning, it can be understood that learning is a deliberate process designed to create learning activities within an individual. In other words, learning is something external and deliberately designed to support an individual's internal learning process. Kemp explains that learning strategies are learning activities that must be carried out by educators and students to achieve learning objectives effectively and efficiently.

In line with the above opinion, Dick and Carey also stated that a learning strategy is a set of learning materials and procedures used together to produce learning outcomes in students. From the explanation above, it can be concluded that the learning strategy implemented by a teacher will depend on the approach used; while the method of implementing the

strategy can be determined by various learning methods.

In an effort to apply learning methods, teachers can determine the techniques that they consider relevant to the method, and the use of these techniques by each teacher has tactics that may differ from one teacher to another.

B. Considerations in Choosing Learning Strategies

Learning is essentially the process of acquiring new information and skills. When considering what information and skills students should possess, we also need to consider the strategies needed to achieve them effectively and efficiently. This is important to understand because teachers often use more than one learning strategy when determining instructional strategies. One strategy is used to achieve one goal, while another is used to achieve another.

C. Principles of Using Learning Strategies

The principle of using learning strategies is that not all learning strategies are suitable for achieving all goals and in all situations. Each strategy has its own characteristics. This is as stated by Killen: "No teaching strategy is better than another in all situations, so you must be able to use a variety of teaching strategies; and make rational decisions about when each teaching strategy is likely to be most effective."

This point clearly states that teachers must be able to choose strategies appropriate to the situation. Therefore, teachers need to understand the general principles of using learning strategies, as follows:

1. Goal-Oriented

In a learning system, objectives are a key component. All teacher and student activities must be directed toward achieving these goals. This is crucial, as teaching is a purposeful process. Therefore, the success of a learning strategy can be determined by students' success in achieving the learning objectives.

2. Activity

Learning isn't just memorizing facts or information. It's about doing; gaining specific experiences that meet a specific goal. Therefore, learning strategies must encourage student activity. This isn't limited to physical activity, but also includes psychological activity, such as mental activity. Teachers often forget this. Many teachers are fooled by students who pretend to be active when they aren't.

3. Individuality

Teaching is an effort to develop each individual student. Although we teach a group of students, our ultimate goal is behavioral change in each student. The higher the standards of success, the higher the quality of the learning process.

4. Integrity

Teaching should be viewed as an effort to develop the student's whole personality. Teaching not only develops cognitive abilities but also encompasses affective and psychomotor aspects. Therefore, learning strategies must be able to develop all aspects of the student's personality in an integrated manner.

D. Islamic education

According to the Big Indonesian Dictionary, the word "education" comes from the root word "didik" and the prefix "men", becoming "pengetahuan" which is a verb meaning to maintain and provide training (teach). Education as a noun means the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. Meanwhile, according to Rechey in his book "Planning for Teaching, an Introduction", states the meaning of education as follows: The term education is related to the broad function of maintaining and improving the life of a society, especially bringing new citizens (young generation) to reap their obligations and responsibilities in society.

Terminologically, educational experts define the word education from various perspectives. Hasan Langgulung views the meaning of education from a functional perspective: first, from a societal perspective, where education is an effort to pass on culture carried out by the older generation to the younger generation so that community life remains sustainable.

Second, from the perspective of individual interests, education is defined as an effort to develop the latent potential of humans. Meanwhile, the definition of education based on its meaning, aspects, and scope can be seen in what was put forward by Ahmad D. Marimba, namely that education is the guidance or leadership carried out consciously by educators towards the physical and spiritual development of students towards the formation of their primary personality.

In the national education system, the term "education" is defined as a conscious effort to prepare students through guidance, teaching, and training for their future roles. Several expert opinions indicate that education is a deliberate and purposeful activity involving various interrelated factors, forming a mutually influencing system. The definition of Islamic religious education, according to several experts, is as follows:

1. According to Abdul Majid and Dian Andayani in their book Competency-Based Islamic Religious Education, Islamic religious education is a conscious and planned effort to prepare students to know, understand, internalize, and believe in Islamic teachings, accompanied by guidance to respect adherents of other religions in relation to interfaith harmony until the realization of national unity. In this case, Islamic religious education is a deliberate activity to guide people in understanding and internalizing Islamic teachings and accompanied by demands to respect adherents of other religions.

2. According to Zakiyah Daradjat, as quoted by Abdul Majid and Dian Andayani, Islamic religious education is an effort to foster and develop students so they can understand Islamic teachings comprehensively and consistently. They then internalize its goals, ultimately practicing and embracing Islam as a way of life. Islamic religious education here not only prepares students to understand and internalize Islamic teachings but also to make Islam their guiding principle.

3. According to Azizy, as quoted by Abdul Majid and Dian Andayani, the essence of education is the process of transferring values, knowledge, and skills from the older generation to the younger generation so that the younger generation can survive. Therefore, when we talk about Islamic religious education, it encompasses two things: (a) educating students to behave in accordance with Islamic values or morals; (b) educating students to study Islamic teachings in the form of knowledge about Islamic teachings.

4. According to Ahmad Supardi as quoted by Ahmad Tafsir et al., Islamic religious education is education that is based on Islamic teachings or Islamic religious guidance in fostering and forming Muslim individuals who are pious to Allah SWT, have a sense of love and affection for both parents, fellow human beings and also for the homeland as a gift given by Allah SWT.

In this case, Islamic education is guidance carried out to form Muslim individuals who love their homeland and fellow human beings.

So Islamic religious education is a conscious effort made by teachers to prepare students to believe in, understand and practice Islamic teachings through guidance, teaching or training activities that have been determined to achieve the stated goals.

E. Islamic Muslim Figures

1. Understanding the Islamic Personality of a Muslim

Etymologically, personality comes from the word "personal," meaning a human being as an individual, the totality of traits that shape human nature, and the state of a human being as an individual. This word then takes the prefix "ke" and the suffix "an," which means the essential nature reflected in a person's attitude that distinguishes them from others.

The English word "Personality" comes from the Latin word "persona," meaning disguise or mask. It is a facial covering often worn by stage performers. Its purpose is to portray a person's behavior, character, or personality. Terminologically, personality is a person's characteristics, style, or distinctive traits derived from the formation received from their environment, for example, their childhood family, and also from what a person is born with.

Personality is a branch of psychology based on the thinking, research, and findings (the results of case management practices) of experts. The object of personality study is human behavior, which discusses the what, why, and how of that behavior.

Personality is the dynamic arrangement of a person's physical and psychological systems that determine his character and harmony with his environment.

Sigmund Freud stated that personality is an integration of the foundation, ego, and superego. The foundation is the psychological component of personality, the ego is the psychological component, and the superego is the sociological component of personality.

Schultz explains that the initial concept of personality is the behavior a person wishes to display to their social environment and the desired impression of themselves that others will perceive. J.F. Dasbid defines personality as the awareness behind all of a person's behavior.

Furthermore, psychologist William Stern states that personality is a comprehensive and meaningful picture of a person, freely directed toward specific goals. According to Phares, personality is a distinctive pattern of thoughts, feelings, and behaviors that distinguishes one person from others and remains constant across time and situations.

Meanwhile, GW All Port, argues that personality is the dynamic organization of psychophysical systems within an individual that determines unique adjustments to the characteristics of his behavior and thinking. Personality can be seen from four aspects of its content. First, the personal aspect, namely personality as seen from the patterns of physical and mental behavior that a person has. Second, the individuality aspect, namely the characteristics or distinctive features that a person has as an individual that distinguishes him from other individuals. Third, the mentality aspect, namely differences related to the way of thinking. Fourth, the identity aspect, namely a person's tendency to maintain his attitude against external influences. Identity is a person's characteristics.

Later, the word "personality" was added to "Muslim," thus becoming the Muslim personality. The Muslim personality itself means a personality that demonstrates the outward behavior, spiritual activities, philosophy of life, and beliefs of a Muslim. In other words, the Muslim personality is the behavior of a Muslim that a person possesses and becomes a personality trait that distinguishes him from others, because his attitudes and behavior demonstrate devotion to God, submission to Him. The Muslim

personality is "the full experience of the teachings of Allah and His Messenger."

A Muslim personality is a person's identity, characterized by all of their outward and inner behavior. The ideal human personality, according to Islam, is exemplified by the Prophet Muhammad (peace be upon him). Within him, there truly existed a balance between body and soul, creating a true and perfect personality.

A Muslim personality is one whose entire aspects embody or reflect the teachings of Islam. A Muslim personality can also be defined as one whose entire aspects, including outward behavior, inner activities, and philosophy of life and beliefs, demonstrate devotion to God and submission to Him.

Muslim personality cannot be separated from three aspects: faith, Islam, and goodness. Meanwhile, moral education is carried out by influencing through efforts to create conditions that reflect a lifestyle in line with Islamic norms, role models, and a harmonious environment. Based on expert opinions regarding Muslim personality, it can be understood that Muslim personality is a person's unique characteristics that distinguish them from others through all of their outward and inner behaviors, which can be formed through internal (innate) and external (environmental) factors.

2. Islamic Personality Structure of Muslims

Personality structure is the aspects or elements within a person that shape their personality. Essentially, these aspects of personality can be divided into three categories:

a. Physical, includes external behavior that is easy to see and maintain from the outside, for example: the way he acts, the way he speaks, and so on.

b. Psychological, includes aspects that cannot be directly seen and known from the outside, for example: way of thinking, character, and interests.

c. Sublime spirituality, encompasses the psychological aspects of a value system that permeates the personality, directing and shaping an individual's entire life. For religious people, these aspects determine the direction of happiness, not only in this world but also in the afterlife. These aspects determine the overall quality of a person's personality.

d. Have Good Morals

Ethics means habits, manners, or customs. 43 A person with good morals is someone with a clean and healthy heart, while a person with bad morals is someone with a dirty heart. A person with good morals (husnul khuluq) will have faith embedded in his heart, conversely, a person with bad morals (su'ul khuluq) is someone who has a two-faced attitude (nifaq) in his heart. Return to the truth by repenting from all the mistakes that have been made.

RESEARCH METHOD

This type of research is qualitative. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Qualitative research in this study aims to find the perceptions of religious education teachers in shaping the Muslim personality of students. The approach used in this study is an interdisciplinary approach, including: management, pedagogical, sociological, and psychological approaches. This study uses 2 (two) types of data sources, namely: Primary Data, in field research, primary data is the main data taken directly from informants who in this case are

Islamic Religious Education teachers. This data is in the form of interview results and Secondary Data, data collection in the form of existing documents and relevant research results found by researchers. This data is in the form of important documentation regarding school profiles, theories on the concept of learning strategies, Islamic religious education, and the formation of Muslim personality. Researchers go directly to the research location to conduct research and obtain concrete data related to this discussion. The data collection technique used by researchers is observation or observation, which is a way to analyze and record behavior systematically by observing or observing individuals or groups directly. To carry out this qualitative data analysis, it is necessary to emphasize several stages and steps, namely word reduction and data presentation and verification.

RESEARCH RESULT

A. Islamic Religious Education Teachers' Strategies in Learning Islamic Religious Education in Forming Students' Muslim Personalities

A teacher must understand their duties and responsibilities as an educator. In addition to teaching, teachers are also responsible for their students' learning outcomes. Learning outcomes must meet three aspects: cognitive, psychomotor, and affective.

In the teacher's efforts to shape the Muslim personality of students through Islamic Religious Education learning, the teacher uses two learning strategies, namely:

1. Direct Instruction

Direct instruction prioritizes conceptual learning and motor skills, creating a more structured learning environment. This learning typically takes place in the classroom, is planned, and the material is structured according to the curriculum. For a successful learning strategy, selecting the right learning method is crucial. This significantly impacts students'

absorption of the material, and it is hoped that Islamic knowledge can act as a shield for students from deviant behavior that negates their Muslim personality traits. This ensures that the material is not simply studied for exams or to fulfill curriculum requirements and assignments. Some things that can be utilized in Islamic Religious Education learning include:

a. Persuasive Method

An approach to students, starting with knowledge of their condition, motivation, intelligence level, and background, is essential in learning. This will then serve as a basis for teachers to determine the direction of future instruction.

b. Stories that contain Targib and Tarhid

The stories in question aren't stories in the narrow sense; the stories told to students don't have to be about the Prophet's companions or Islamic figures. This is one reason why teachers must have broad insight, particularly regarding the material being taught. Facts relevant to the importance of discipline, responsibility, and mutual respect can become teaching materials packaged in story form.

According to Andi Ismail Saleh, based on his experience using the storytelling method as a result of collaboration with Targhib and Tarhid in Islamic Religious Education (PAI), in addition to conveying relevant facts, he sometimes tells stories. These stories contain lessons about the importance of religious attitudes, discipline, and mutual respect, thus forming Muslim character in students.

c. Learning Methods and Warnings (Suggestions)

In the method of taking lessons and reminders related to the formation of the student's Muslim personality, the teacher touches the hearts of the students through taking lessons and reminders in the form of advice so that

the Islamic Religious Education material that has been taught can be practiced by the students seriously in their daily lives.

Indirect learning is a learning strategy that shows the highest form of student involvement because the teacher's function here is only as a facilitator, students learn more through observation, investigation, depiction of inferential data, formation of hypotheses and conclusions.

This learning strategy requires students to solve real-life problems, examine actual cases, and provide appropriate responses. Thus, indirect learning in shaping students' Muslim personalities can encourage them to reflect on their behavior.

d. Sanctions

Student behavior outside of school, such as wearing clothing that exposes private parts or other behaviors such as smoking, truancy, and illegal racing, should be addressed through educational sanctions that have a deterrent effect. These sanctions can be in the form of sanctions that benefit the environment, such as cleaning, or physical sanctions that are educational in nature, such as being prohibited from standing in public places. Sometimes teachers ignore students' activities outside of school. However, educational success can be seen from activities outside of school. Therefore, if teachers position themselves as parents, they will feel more responsible for the welfare and success of their students.

2. Supporting and Inhibiting Factors of Islamic Religious Education Teachers' Strategies in Religious Education Learning

Islam in the Formation of Muslim Personality Humans with their minds before carrying out a simple activity or a complex activity involving various components, first make plans and prepare everything to facilitate the activity.

a. Adore

Efforts to form a Muslim personality through worship activities include the following:

1) Performing Dzuhur prayers in congregation at the prayer room

Teachers, especially religious teachers, encourage their students to perform congregational prayers. Getting students into the habit of going to the prayer room (mushalla) for congregational prayers will strengthen their faith and belief in Allah SWT and, indirectly, foster compassion for others, which can strengthen Islamic brotherhood. Prayer can bring peace and tranquility to students' hearts, making them believe that prayer can soothe the soul. This, in turn, will encourage them to be more diligent in performing the five daily prayers and develop a Muslim personality.

2) Procurement of Worship Facilities and Infrastructure

The provision of worship facilities includes a prayer room, prayer equipment, a copy of the Quran, and so on. It is hoped that the provision of these worship facilities will motivate students to fulfill their religious obligations, thereby supporting the achievement of the goal of Islamic education, namely the development of a Muslim personality.

b. Collaboration Between Teachers

The commitment of all teachers to upholding the rules to foster a generation of the nation and religion who are faithful and devoted to science and technology is very helpful in shaping the Muslim character of students. Violations outside of school related to rules and behavior that tarnish Islamic identity can be minimized because students receive more intensive supervision, given that

teachers live in every region and are close to their students.

Ismail revealed that he was afraid of going out at night because he would be punished at school if the teachers found out. Similarly, there is cooperation among teachers in imposing sanctions on students who engage in indiscipline, such as being late, skipping school, or not wearing their full uniform.

c. Family Environment

It is undeniable that teachers' time with students is limited due to school hours. After that, students spend more time with their families, especially their parents. According to Andi Ismail Saleh, several family environments support the formation of Muslim character in students, including: 1) Education. Students from educated families have very different attitudes towards learning. This is evident in the varying levels of attention they give to subjects. In general, students from educated families pay more attention to their lessons than students from less educated families. Therefore, their level of learning experience is also different. 2) Traditional Principles Students who adhere to culture. In some regions or family environments, this culture is still maintained and remains very strong. Students from families that still adhere to traditional principles are able to reach the effective realm in learning Islamic Religious Education as an effort to shape the Muslim personality even though they only understand the Islamic Religious Education material. 3) Religious Obedience (Religious) Similar to traditional principles, students who come from religious families are able to reach the effective realm in Islamic Religious Education learning as a Muslim personality formation, after understanding the material in the learning. According to

Andi Ismail Saleh, decadent behavior is greatly influenced by morals. In relation to society, morals are greatly influenced by cultural values. And as it develops, culture is greatly influenced by religious values.

Nining Anggriani said that the obligation and rule to always cover her genitals when leaving the house did not have much of an impact on her, because before the obligation and rule applied to her, she was already used to wearing the hijab and dressing in an Islamic manner because it had been a family habit (her parents) since she was little.

3. Inhibiting Factors
a. Lack of Student Awareness Regarding Behaviors that Demonstrate Muslim Personality

Sometimes, some students only pay attention to assignments and rules when they're under the strict supervision of a teacher. So, once they leave the school grounds and feel like they're no longer being watched by a teacher, they're free to do whatever they want.

b. Family and Community Environment

Students' diverse backgrounds create different character traits. These character differences require diverse approaches to shaping their Muslim character. While the family environment supports the development of Muslim character, it can also be a barrier. Not all students come from families that prioritize education and uphold traditional and religious principles. Similarly, the influence of the social environment (social interactions) is a problem in students' moral development. Students' thoughts and habits are largely influenced by their environment and the rapid development of information technology today. The majority of students obtain information about clothing styles, vehicle variations, and even sexuality through the internet or

friends, who are also their primary sources of information.

This contrasts with the notion that knowledge about sexuality is primarily acquired from parents or teachers who are always concerned about their children's well-being. To overcome this obstacle, teachers employ an individualized and persuasive approach. This involves providing specialized guidance and attention, as well as involving the students' parents to foster collaborative development.

c. Results of the Implementation of Islamic Religious Education Teachers' Strategies in Islamic Religious Education Learning in Personality Formation

The results of implementing Islamic religious education learning. However, the impact of Islamic religious education learning must be viewed from the cognitive, affective, and psychomotor aspects. Islamic religious education is considered successful when students are able to understand the material and apply that understanding in their daily lives. For further clarification, the results of the interview with Gusmiati are described below:

Based on the interview results, it is clear that the impact of Islamic Religious Education (ISE) learning cannot be seen immediately after the lesson is implemented. This is because ISE learning involves more than simply transferring material to students; it requires them to internalize the material, thus fostering behavioral changes. Therefore, ISE learning must encompass cognitive, affective, and psychomotor aspects.

To find out in depth about the results of Islamic religious education learning strategies on the Muslim personalities of students, you can see the explanation of the Muslim characters studied below:

1) Religious

The Islamic religious education strategy implemented by Islamic Religious Education teachers has an impact on: First, students' fluency in reading the Quran after participating in the IMTAQ extracurricular activity. This is evident from the test results observed by the researcher, which showed an increase in students' Quran reading ability. Second, the attitudes and behavior of students who are obedient in carrying out their religious teachings can be seen in their prayer activities. When performing congregational prayers in the prayer room, some students no longer need to be ordered to perform the Dhuhur prayer in congregation in the prayer room. In addition, students were also found to perform the Dhuha prayer when arriving early to school without any direction from the teacher. This awareness arose from the advice of an Islamic religious education teacher. As explained by Wahyudi,

2) Discipline

Gusmiati acknowledged that the learning outcomes of Islamic Religious Education as an effort to shape the Muslim personality of students can be said to be less than optimal for all students. Discipline in terms of obeying school regulations to dress Islamically during class hours is worthy of gratitude. Moreover, in general, female students wear the hijab in daily activities both during class hours and outside of class hours.57 Virda Zul Azzahrah said that the assignment given by teachers in Islamic Religious Education lessons to wear the hijab every time they leave the house makes them accustomed to wearing the hijab, so that when they leave

the house without wearing the hijab, they feel something is missing in their appearance.

3) Respect Others

To shape students' Muslim personalities, schools need to contribute to creating a conducive environment for fostering faith and piety through the development of habits and morals through religious activities. Observations and interviews at schools revealed that habits such as shaking hands, smiling, and greeting teachers, for example, foster closer relationships with teachers and influence their respect for them. Furthermore, moral development is carried out through counseling, religious activities, and so on. These efforts have a significant impact on changing student attitudes.

CONCLUSION

Based on the research results that have been described in the previous discussion, the author draws the following conclusions: 1. As an effort to shape the Muslim personality of students, Islamic Religious Education teachers use two learning strategies, namely direct instruction and indirect instruction. The supporting factors of Islamic Religious Education teacher strategies in Islamic Religious Education learning in shaping the Muslim personality of students are: 1) School policies, 2) Cooperation between educators, 3) Family and community environment. The inhibiting factors are: 1) Lack of awareness of students regarding behavior that shows a Muslim personality, 2) Family and community environment. So the results of the Implementation of Islamic Religious Education Teacher Strategies in Islamic Religious Education Learning in shaping the Muslim personality of students have a good impact on religious behavior, discipline, and respect for others, but still need to be improved and receive special attention in terms of shaping disciplined behavior.

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