

## Formation of Student Character in Islamic Religious Education

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### ARTICLE INFO

#### *Keywords:*

character building;  
Islamic education;  
student character

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#### *Article history:*

Received 2022-06-14

Revised 2022-09-12

Accepted 2022-12-08

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### ABSTRACT

Schools or madrasas are one of the places that provide teaching on Aqidah Akhlak and Islamic religious education, so it is appropriate for madrasas or schools to provide facilities in the form of learning media/learning media that support teaching and learning activities, of course with the hope that what is the basic goal of learning can be achieved. This subject seeks to create quality human resources (HR) not only in cognitive aspects but also in affective and psycho-motor aspects based on Islamic religious values. The type of research used is library research. While the data obtained is a descriptive narrative of student's character building. The research includes that learning Aqidah Akhlak and Islamic religious education is a very important factor for students. So students get good learning in madrasas, with good methods, supporting facilities and infrastructure in the form of learning media/learning media used, of course this is an aspect that supports student success in forming themselves with Islamic character. While parents have full responsibility for everything related to students, parents are responsible for the child's future, so they are required to provide positive education, including by cultivating their potential and need to emphasize early on so that results will be achieved. the maximum. Parents' responsibility can also be increased by giving homework, namely work given by the teacher that students must do at home. With the involvement of third parties, communication is established, especially with parents and family. In this case the expected input is communication with parents as well as parental control over their children.

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## 1. INTRODUCTION

Character education is defined as our intentional effort from all dimensions of school life to help optimally develop character. And in another source it is stated that: "Character education is a deliberate (conscious) effort to embody virtue, namely objectively good human qualities, not only good for

individuals, but also good for society as a whole. This means that to help the development the character of students must involve all components in the school both from the aspects of the curriculum, the learning process, the quality of relationships, the handling of subjects, the implementation of co-curricular activities, as well as the ethos of the entire school environment. The purpose of education is to form character which is embodied in the essential unity of the subject with behavior and attitude in life. Character is something that qualifies a person. Character becomes an identity that overcomes the ever-changing contingent experiences.

The reward of educating children is enormous, if parents are successful in educating their children so that they become pious, then the rewards will continue even though their parents have died. Among the perfection of parental responsibilities related to the education of their children is the presence of self-awareness over the negligent attitude of both of them in fulfilling their obligations.

That is the responsibility of fathers and mothers towards children, a responsibility that cannot be replaced by anyone else. Many field studies (empirical) have proven that the majority of child deviations return to the deviations of educators and the authorities in matters of education. Parents must continue to monitor and accompany the mental and mental development of their children

Based on the information above, a basis can be taken that it is the family that can provide children with the necessary values. The hadith above explains how big the influence of parental education is on their children; he can determine the condition of his child later in the future. Therefore, parents should be serious and careful (while still based on religion) in educating their children.

The family is the part where the child sees the first light of life, so that whatever is poured out in a family will leave a deep impression on the character, thoughts and attitudes and behavior of the child. This shows that every parent would want success in their children's education. This success certainly would not have been possible without the effort and role of the parents themselves.

The attention and responsibility of parents is a person's ability to carry out work as well as possible, and on time, and dare to take risks for the decisions he takes or the actions he takes, why should this be emphasized and clarified, because many parents give up everything the form of teaching and education is only for schools or madrasas, so that what happens in the home environment is allowing associations and acting freely without parental control, in the end it provides many opportunities to commit violations. This is what happens among teenagers or students

Parents, both father and mother, are busy with their own affairs and work, so they don't have much time to pay attention to and control social interactions at school and madrasah , so it 's only natural that many children take advantage of their free time by doing things that are deviant, such as: Staying up late until late at night, neglecting the five daily prayers, causing trouble to the local community, etc.

Many factors influence deviant behavior among the younger generation, among the fundamental factors are the system and culture that exist in every school or madrasah, the lack of empowerment of professional Islamic religious education teachers as one of the reforming pillars of the character of students, and coupled with the lack of attention and parental responsibility for student behavior in everyday life.

Education in schools or madrasas is a learning platform that has an important role in shaping attitudes, behavior, morals and intelligence in madrasah education which cannot be separated from the teaching and learning process which is an integral activity and has a reciprocal relationship between students who study and teachers who teach and to get good results, the continuity of the teaching and learning process must be carried out systematically, specifically and operationally.

In the last decade, there have been many problems in Islamic education that this nation has faced, both in terms of quality, facilities and infrastructure at the elementary and tertiary levels, so that this aspect of education has not become an actual force for improving the quality of people's lives. The stagnation in the development of education is due to a dichotomy in our education system. This dichotomy is very influential in fostering and improving the quality of a religion-based education system given the minimal allocation of funds provided by the government for this, so that education reforms that are carried out always collide with this problem.

Education and teaching must go hand in hand and in rhythm considering that both are very much needed in the context of improving and developing children's character so that they are able and able to improve the quality of life, especially how this quality of life reflects noble morals. Therefore teaching and education carried out in schools must be in balance with education and habituation in the home environment.

The role of teachers and parents greatly determines the success of students, in teaching and learning as a motivator teachers are required to be rich in ideas and innovative, in this case they have a very heavy but noble responsibility for the implementation, the learning process is active and effective or in terms of PAIKEM in class and generally in madrasas or schools are not well aligned, there are still many inequalities and imbalances

Student character education depends on the synergy and implementation of the three functions of education itself, namely teachers, parents and the government. One of the supports for the realization of good character for students is directly influenced by the seriousness of parents and teachers and the government, in teaching and educating, as well as creating a good atmosphere, if these three elements work in synergy then it is possible that there will be good energy.

## 2. METHODS

This study uses a qualitative approach with a descriptive and interpretive research base, so this type of research is used as an analysis is a literature study. While the data obtained is descriptive narrative related to the formation of the character of students in Islamic religious education. As a literature review, the data collection technique used in this study was documentation. The researcher collects data from the main literature, namely the Koran, which is the main literature in the discussion, although it also uses other literature as a reinforcement of the main literature. Data interpretation is made into a critical narrative of the titles discussed in the research.

## 3. FINDINGS AND DISCUSSION

### a. The function of Religion in the formation of Akhlaq

In the journey of human life on this earth, it cannot be separated from the will and provisions of Allah SWT, therefore humans as servants of Allah SWT must draw closer to Him through religion by carrying out all the commands of Allah SWT and avoiding all His prohibitions.

There are at least three reasons behind the need for humans to religion. These three reasons are as follows:

#### 1. Background of Human Nature.

The prophets were sent to remind people of the agreements that have been bound by their nature, which they will later be required to fulfill. The agreement is not recorded on paper, nor spoken by the tongue, but is engraved with a pen created by Allah on the surface of the heart and the depths of human nature, and on the surface of the conscience and in the depths of inner feelings.

The fact that humans have a religious nature mentioned above, is emphasized for the first time in Islamic teachings, namely that religion is a natural human need. Previously humans knew this fact. It's only recently that there have been a number of people calling for and popularizing it. This religious nature that exists in humans is the background of the need for humans to religion. Therefore, when God's revelation comes that calls on mankind to have a religion, this call is indeed very much in line with their nature. It is clear that humans are innately creatures that have the ability to be religious. This is in line with the guidance of the Prophet in one of his hadiths which says that every child born has a fitrah (religious potential), so it is the parents who make the child a Jew, Christian or Magian.

Because of the importance of growing and maintaining the religious potential that exists in humans, at the time of their birth, the name of Allah is first heard by humans by sounding the sound of such a state.

Furthermore, they are given clean and holy food which is symbolized by giving honey at the time of child birth, their hair is shaved with the aim that they like cleanliness, beauty and good looks which are all pleasing to Allah. Then the aqiqoh animal is cut which is served to neighbors and close relatives with the intention of acknowledging the existence of the child in the midst of his family environment which can further foster a sense of self-worth.

## 2. Human Weaknesses and Weaknesses

Another factor that motivates humans to need religion is that besides having perfection, humans also have deficiencies. This is expressed, among others, by the word al-nafs. In the view of the Al-Qur'an, the nafs was created by Allah in a perfect state to function to accommodate and encourage humans to do good and bad, and because of this it is this human side that the Qur'an recommends to give greater attention to. For example, we read a verse that reads:

وَنَفْسٍ وَمَا سَوَّاهَا. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

*"For the sake of the nafs and the perfection of creation, Allah inspired in him ungodliness and piety" (Surah Al-Shams, 91:7-8).*

According to Qurais h Shihab in Tafsier Al-Mishbah, that the word inspire means the potential for humans through the nafs to capture good and bad meanings, and can encourage them to do good and bad. Here, among other things, one can see the difference in the meaning of this word according to the Qur'an and the terminology of the Sufis, stating that the self in the Sufi sense is something that gives rise to disgraceful traits with bad behavior. The understanding of the Sufis about the nafs is the same as that contained in the general Indonesian dictionary which, among other things, explains that the nafs is a strong impulse to do something that is not good.

Furthermore, Qurais Shihab said, although the Qur'an emphasizes that the nafs has positive and negative potentials, there are also indications that in essence the positive potential of humans is stronger than the negative potential, it's just that the attraction of evil is stronger than the attraction of good.

The characteristics that tend to be bad in humans include being wrongful (persecuted), in a state of difficulty (fikabad), like to exceed limits (anid), arrogant (kubbar), denial and so on. Therefore, humans are required to maintain the purity of the nafs, and not pollute it. To maintain the purity of the nafs, humans must always draw closer to God with the guidance of religion, and this is where the human need for religion lies.

In Islamic theology literature, for example, we find the views of the mu'tazilah who are rationalists, because they prioritize reason in strengthening their arguments rather than receiving revelation. However, they agree that humans with their minds have weaknesses. Reason can indeed know what is good and what is bad, but not all good and bad can be known by reason.

In this connection, the mu'tazilah make it obligatory on God to send down revelations with the aim that the deficiencies possessed by reason can be supplemented by information that comes from revelation (religion). Thus, the mu'tazilah indirectly perceive that humans need revelation. (Abuddin Nata, 2003)

## 3. The Human Challenge.

Another factor that causes humans to need religion is because humans in their lives always face various challenges, both from within and from outside. Challenges from within can be in the form of impulses of lust and whispers of Satan.

Meanwhile, challenges from outside can be in the form of engineering and efforts made by humans who deliberately try to turn humans away from God. They are willing to spend money, energy, and thoughts which are manifested in various forms of culture which contain the mission of keeping people away from God.

Those disbelievers deliberately spent a lot of money for them to use so that people would follow their wishes. Various forms of culture, entertainment, drugs and so on are made on purpose. For this reason, the effort to overcome and fortify humans is to teach them to be obedient and conscious in

practicing religion. The temptation to face challenges in life like this is currently increasing, so efforts to raise religious awareness are very important.

From the explanation above, then we as humans on this earth, without religion in ourselves maybe we will live like animals. Humans will easily justify any means for momentary enjoyment, maybe even more than that, humans will live like animals who live without clear rules.

This is why we have to instill religious awareness in our students as early as possible, because with sufficiently high religious awareness, students will get used to carrying out God's commands and staying away from all His prohibitions.

The term religious awareness originates or consists of the words awareness and religion. To find out more about the meaning of these two terms, the author can describe as follows:

In the Big Indonesian Dictionary, the term awareness is defined as "awareness, understanding". Then the word religion comes from the word religion which means "position and servitude to the Creator who rules and runs world affairs". (Abdurrahman Nahlawi. 1992)

With the above understanding, the authors conclude that moral behavior is behavior that is able to harmonize life in the world and life in the hereafter. The world as a means of the hereafter.

The awareness that humans in this life need other humans creates a feeling that every human person is called by his heart to do what is best for others. Islam teaches that the best human being is the one who brings the most goodness to others. According to a hadith narrated by Qadla'ie from Jabir, Rasulullah SAW once said which means: "The best human being is the one who has many benefits (goodness) for other human beings".

This awareness to do as much good as possible to others gives birth to the basic attitude to create harmony, harmony and balance in relations between humans, both personally and in the community environment. In essence, people who do good or do evil to others are for themselves. Why do other people like to do good to us, because we have done good to others.

The height of character or morals contained in a person makes him able to carry out obligations and work properly and perfectly, thus making that person live happily. On the other hand, if a human being has bad morals, is rude in character, has bad prejudice towards other people, then this is a sign that that person has lived restlessly all his life because of the lack of harmony and harmony in his association with other human beings.

Moral education aims to know the differences between good and bad human behavior so that humans can adhere to good qualities and distance themselves from evil traits so as to create order in social relations in society, where there is no hatred or hatred. Therefore, the aim of moral education is to position humans as high and perfect beings and to differentiate them from other creatures. Morals aim to make humans people who behave well towards God, humans and the environment.

From the description above, it can be concluded that the moral education received by a student from his religious teacher can foster good behavior, obedience to his religion in the development of his behavior. Thus, it means that Islamic religious education that has been received by students can influence the students' religious awareness.

#### **b. Factors Affecting Akhlaq Karimah**

Akhlaq Karimah for students is a dream for everyone, both the parents of the students themselves, the community and teachers as people who are responsible for the education of students who have been entrusted with the mandate and responsibility of the parents of students. Because religious awareness plays an important role in the lives of students, teachers need to make good efforts so that it can be instilled in students, namely carrying out God's commands and staying away from all His prohibitions.

However, even though the teacher has tried to make students become people who have high awareness in carrying out Islamic teachings, sometimes the teacher's efforts encounter obstacles or obstacles, so that the goal of realizing students who have high awareness in carrying out Islamic teachings is not achieved. as expected. This is because in essence the religious awareness of students themselves is influenced by many factors.

The factors that influence religious awareness according to Hamza Ya'kub are as follows:

1). Internal factors, namely all factors that come from the students themselves, such as maturity, attention, interest and motivation. If students have good maturity, attention, interest and motivation in learning Islamic religious education, it will enable the growth and development of student awareness in implementing Islamic teachings well too. Conversely, if students do not have good maturity, attention, interest, and motivation in learning Islamic religious education, then religious awareness will not grow and develop properly in students. The tendency of students to neglect it in carrying out the teachings of Islam.

2). External factors, namely all factors that come from outside the student's self, such as the family environment, school environment and community environment. These three environments have a great influence on students' religious awareness.

The family environment is the first environment that is known to children, if it is created in a religious atmosphere, in the sense that parents obey religious orders and accustom children to actions taught by religion, then children will become obedient people in carrying out religious teachings. In this context, M. Talib argued that "the actions of parents who train their children to get used to carrying out God's commands, parental obedience to religion and provide guidance and supervision with patience and love, then their children will obey religious orders, so that they become good human beings." and have a Muslim personality"

And vice versa, if children are not trained, accustomed to and fostered by the values of religious teachings, and the parents themselves do not obey religious orders, then their children will be far from religious values, in the sense of not obeying religious orders. .

The school environment, which is the second environment known to children after the family environment, also has a major influence on children's religious awareness. If at school children are trained and accustomed to carrying out religious orders, then this will also instill children's awareness in carrying out religious teachings. And vice versa, if at school children are not trained and accustomed to Islamic teachings, and teachers only teach religious education material limited to concepts or theories, then it is difficult to realize students who have high awareness in carrying out religious teachings.

The third environment is the community environment which also has a major influence on children's religious awareness. If the community environment consists of a religious environment, in the sense of being obedient to carrying out religious orders, this tendency will also affect the inculcation of children's awareness in carrying out religious teachings. But on the contrary, if the community environment consists of a chaotic environment, frequent commotions, gambling, and far from the values of Islamic teachings, then the child tends to do what is done by the community around him.

These are some of the factors that influence a person's behavior in the development of his life, which basically consist of human factors (instinct) and warosfah as well as factors that are supplied from outside the human self (customs or habits, milieu or the environment).

## **2. Process of Forming Islamic Character**

### **a. Formation stages**

Although a person's personality is relatively constant, in reality it is often found that personality changes can and may occur, mainly influenced by environmental factors rather than physical factors. Erikson suggested the stages of personality development with different tendencies, including:

a). Infancy is marked by a tendency of trust – mistrust. Babies' behavior is based on the urge to trust or distrust the people around them. He fully trusts his parents, but someone he considers a stranger would not trust him.

Therefore, sometimes babies cry when they are on the lap of someone they don't know. He not only distrusted foreign people but also foreign objects, foreign places, foreign voices, strange treatment and so on. When faced with these situations, babies often cry.

b). Early childhood is characterized by a tendency towards autonomy – shame, doubt. At this time, to a certain extent, the child can stand alone, in the sense of sitting, standing, walking, playing, drinking

from a bottle on his own without the help of his parents, but on the other hand he has begun to feel ashamed and doubtful in doing so. often ask for help or approval from their parents.

c). The preschool period (Preschool Age) is characterized by a tendency to take the initiative – guilty. At this time the child already has several skills, with these skills he is encouraged to do several activities, but because the child's abilities are still limited, sometimes he experiences failure. These failures caused him to feel guilty, and for a time he did not want to take the initiative or act.

d). School Age (School Age) is characterized by a tendency of industry–inferiority. As a continuation of the development of the previous stage, at this time children are very active in learning what is in their environment.

The drive to know and act on the environment is very large, but on the other hand because of the limitations of his abilities and knowledge he sometimes faces difficulties, obstacles and even failures. These obstacles and failures can cause children to feel inferior.

e). Adolescence is marked by a tendency of *identity – Identity Confusion*. In preparation for maturity, supported by the abilities and skills he has, he tries to form and show self-identity, the characteristics that are unique to him.

The urge to form and show this self-identity, in adolescents is often very extreme and excessive, so it is not uncommon for their environment to see it as deviance or delinquency. The urge to form a strong self-identity on the one hand, is often balanced by a sense of loyalty to friends and great tolerance towards their peer group. Among their peer group they hold a division of roles, and often they are very obedient to the roles given to each member.

f). Early adulthood (*Young adulthood*) is characterized by a tendency towards *intimacy-isolation*. In the past, individuals had strong ties with peer groups, but at this time group ties have begun to loosen.

They have started to be selective, he builds intimate relationships only with certain people who agree. So at this stage there is an urge to form intimate relationships with certain people, and are less familiar or tenuous with others.

g). Adulthood is characterized by a tendency of *generativity-stagnation*. In accordance with the name of adulthood, at this stage the individual has reached the peak of the development of all his abilities. His knowledge is wide enough, his skills are quite a lot, so that individual development is very rapid.

Even though an individual's knowledge and skills are very broad, he may not be able to master all kinds of knowledge and skills, so that his knowledge and skills are still limited. To do or achieve certain things he experiences obstacles.

h). The period of old age (*Senescence*) is marked by a tendency of *ego integrity – despair*. At this time the individual has a personal unity or integrity, everything that has been studied and studied has become his personal property. An established personality on the one hand is shaken by his age which is nearing its end. Maybe he still has some desires or goals that he wants to achieve but because of the age factor, there is very little possibility of them being achieved.

In this situation the individual feels hopeless. The drive to continue to excel is still there, but the loss of ability due to age often breaks this drive, so that hopelessness often haunts them.

#### **4. Efforts to improve the Islamic Character of Children**

Parents have full rights and responsibilities towards a child, the good in the world will also affect the good of the parents, and vice versa. The merits and sins of a child are the merits and sins of parents. Therefore, parents must even be obliged to foster and educate children to always carry out God's commands, such as prayer, patience, gratitude, and many other things. This is as the word of God in the Qur'an Surah Al-Baqarah: 152-153 . This verse shows that parents, as the first and foremost educators in the family, have a very big influence in fostering and improving children's morals. Therefore, parents need to make efforts to improve the child's morals.

As for the methods that can be done by parents in order to improve children's morals, are as follows:

a. Educating and guiding children

As explained above, that parents are the first and foremost educators in the family. Thus, the family functions as a coach, director and supervisor of their children to the right path and is pleasing to Allah SWT. That must be held accountable before God later.

Considering that a child's morals are largely determined by education, experience and training that he goes through both in the family and in the community, what parents must do is:

- 1). Give a good name
- 2). Providing lessons and religious education and knowledge that is beneficial for the world and the hereafter
- 3). Maintaining the physical and spiritual health of children
- 4). Providing a living that is lawful and good
- 5). Don't fight in front of children
- 6). Do not completely surrender the education of their children
- 7). Does not discriminate and spoil children
- 8). Set a good example
- 9). Maintain and supervise daily interactions. (Taufikurrahman, 2005)

If from a young age children are educated, guided, fostered and supervised properly by their parents in their lives, then there will be children who have a personality that is in accordance with religious values, namely faith and fear of Allah, doing commendable deeds and avoiding all bad deeds. despicable.

b. There is parental attention

Children as God's mandate means that children essentially belong to God and are only entrusted to their parents, because children are God's mandate, so it is an obligation for parents to look after, maintain and pay attention to this mandate so that they do not deviate from God's way. Parents should not neglect this mandate, because doing so will be detrimental to the parents themselves, as Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَلْهَمُوا أَمْوَالَكُمُ وَلَا أَوْلَادَكُمُ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (المنافقون : ٩)

"O you who believe, do not let your possessions and your children distract you from the remembrance of Allah. Whoever does this, they are the losers" (QS. Al-Munafiqun, 63:9)<sup>1</sup>

c. Familiarize children with good deeds

Habit means training children to do good deeds in accordance with religious values so that they become habitual attitudes that are really inherent in children and are practiced in everyday life.

The cultivation of habitual attitudes by parents in children, now has a very large influence on the growth and development of the child's soul. For this reason, parents must focus on education that is habituation, starting for children to understand life.

Children who are entrusted by their parents and their sacred hearts are gems that are very expensive, because if they are accustomed to kindness and are taught goodness in themselves, they will grow in that goodness and will be happy in this world and the hereafter.

Education by getting used to this is the strongest pillar in shaping and fostering a child's personality, and is an effective method in forming a child's faith and straightening his morals.

Thus, familiarize children with doing good deeds in the family starting from how to dress, eat and drink, sleep, talk to parents and other commendable deeds. If you find a child committing an unlawful act, parents should warn him and tell the child that this disgraceful act is a sin.

<sup>1</sup> In Tafsir Al-Qurthuby it is explained;

حذر المؤمن أخلاق المنافقين، أي لا تشغلوا بأموالكم كما فعل المنافقون إذ قالوا- للشح بأموالهم-: لا تنفقوا على من علوه رلوا عن ذكر الله أي عن الحج والذكاة. وقيل: عن قراءة القرآن. وقيل: عن إدامة الذكر. وقيل: عن الصلوات الخمس، قاله الضحاك. وقال الحسن: جمع الفرائض، كأنه قال عن طاعة الله. وقيل: هو خطاب للمنافقين، أي آمنتم بالقول فآمنوا بالقلب. وَمَنْ يَفْعَلْ ذَلِكَ أَي من يشتغل بالمال والولد عن طاعة ربه فأولئك هم الخاسرون.



## Attention and Responsibility of Parents

In a review of parental attention, the authors classify several reviews as follows:

### 1. The essence of parental attention

Attention according to Idris is "the activity of the soul that is centered on a certain object, both inside and outside himself". (Jauhari, Idris. 2002. Prenduan: Al-amien Printing, Page 32) Based on the above understanding, the authors argue that parents' attention to children is not only focused on certain objects, but all objects, both physically and spiritually.

Parental attention is also an important factor in children's learning efforts. Because attention is the concentration of psychic energy or mental activity that is directed to an object and excludes other objects that are not necessary. Therefore, so that the child's attention is always focused on positive things, it is also necessary to get treatment from the teacher by showing his actions. - the teacher's deeds to the good.

Attention is also an important factor in children's learning efforts. Because attention is the concentration of psychic energy or mental activity that is fixed on an object and excludes other objects that are not necessary.

The child's growth period in all aspects both cognitive, affective and psychomotor needs to be properly and properly cared for by parents. Therefore, so that children's attention is always focused on positive things, it is also necessary to get treatment from the teacher by showing the teacher's actions to the good. So the teacher's example must always be shown well in front of the child. Because if the actions that are the focus of the child's attention are good, then the child will emulate them well too, but conversely if the attitudes and actions shown to the child are bad, then that bad attitude will also affect the child's personality.

Therefore, so that children's attention is always focused on positive things, it is also necessary to get treatment from the teacher by showing the teacher's actions to the good. So the teacher's example must always be shown well in front of the child. Because if the actions that are the focus of the child's attention are good, then the child will emulate them well too, but conversely if the attitudes and actions shown to the child are bad, then that bad attitude will also affect the child's personality.

### 3. Forms of Parental Attention

Attention is a meaningful reward and the lack of attention a child gets can stop certain behaviors. Time alone with children is the right time to give positive attention to them. Something secretly planned very effectively to make children want to do the task.

Judging from the process of occurrence, according to Idris attention can be divided into two types, namely:

- a. Spontaneous attention, that is, attention that arises in the soul by itself unintentionally.
- b. Deliberate attention, namely attention that is deliberately generated in the soul because there are certain intentions and goals. (Idris D Jauhari, 2002)

Meanwhile according to him also that attention when viewed from the point of view of its target can also be divided into two parts, namely:

- a. Focused or concentrative attention, namely attention that is only directed to one particular object.
- b. Divided or distributive attention, namely attention that is focused on several objects at the same time

Meanwhile attention when viewed from the characteristics and characteristics, it can be grouped into three parts, namely:

- a) Static attention, namely attention that takes place constantly or remains on a particular object. Meanwhile, the opposite of static attention is dynamic attention, namely attention that is easy to change, moving from one object to another.
- b) Fixative attention, namely attention that is only focused on one particular object and lasts for a long time, resulting in detailed knowledge. And the opposite of fixative

attention is fluctuating attention, namely attention that is focused on several objects at the same time, so the results are not accurate.

- c) Preferential attention, namely attention that is firmly attached to an object and can last a long time, even though there is a newer object. Meanwhile, adaptive attention is attention that is easy to change and adapts to new objects or situations.

Meanwhile, other opinions and views, the forms of parental attention to children can be in the form of: (Idris D Jauhari, 2002)

- a. Praise.

Praise is a positive form of attention, but words of praise have added value, namely showing what is expected of children and teaching them about the values that parents believe in.

- b. Referential conversation.

The attention that matters most to children is the conversation between parents or adults in the presence of children. Referential conversation is an adult conversation about the characteristics and behavior of children. Referential conversations are very influential because children assume conversations between adults are always true, so when they talk about themselves, they immediately believe them.

#### 4. CONCLUSION

In order to realize the Islamic character values of students, it can be measured by attention, responsibility and policies issued by all parties, both teachers at school or madrasa, parents at home, the community environment and related government, but not only that, supervision and intense escort, and synergize well in order to realize the goals of education itself. A teacher in teaching is an important factor in the implementation of the educational process. To be able to carry out this task, the teacher must have everything needed in teaching. For this reason, before becoming a teacher, a prospective teacher must be equipped and equip himself with mastery of various fields of knowledge, skills and a strong and stable mental attitude, so that later it is expected that in carrying out his duties he will become a professional educator and not an amateur teacher. Students are human beings who grow and develop with all their potential.

However, this is not enough to be left to a PAI teacher, but those who are very responsible for student behavior are parents' responsibilities. The realization of noble morals towards students is not only the responsibility of the teacher at school or madrasah, but also the responsibility of parents. Teachers in educational institutions must cooperate with parents because the material that is taught specifically Aqidah akhlaq is theoretically presented in schools or madrasahs while the practice is more at home and the association is more at home too, therefore parents must take part in the teaching development process. Teachers and parents must work together so that they become positive energy in the formation of good *morals* for children.

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