

## Islamic Education in Forming and Developing Muslim Personalities (Study of the Qur'an and Hadith)

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### ABSTRACT

Education aims to develop the potential of students to become human beings who believe in and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and democratic citizens. This study aims to explore the objectives of Islamic education in the Qur'an and Hadith in forming and developing Muslim personalities. In this study, using the type of literature review research, data sources come from two sources: primary data sources from the verses of the Qur'an and Hadith, as well as primary data sources from books and journals. data analysis using content analysis. The results of the study found that Muslim personalities formed through Islamic education contained in the Qur'an and Hadith consist of several types, namely; obedient, honest, patient, generous, and disciplined.

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## INTRODUCTION

The journey of human life requires rules, humans have been created by God which consists of tribes and nations, various forms with different patterns of thoughts and activities in life. Everything aims to make humans His servants who serve, worship, and prostrate to Him, diverse ways of life, mindsets, and personalities. Where the purpose of human creation is to worship Allah as the word of Allah in surah Adz-dzariat verse 56. *"I did not create jinn and humans except that they should worship Me"* (Depag RI, 2007). As also in a hadith the Prophet said *"Indeed Allah Ta'ala says, 'O son of Adam !, worship Me fully, I will surely fill (your existing heart) in your chest with wealth and I will fulfill your needs. If you don't do it, I will surely fulfill it your hands are busy and I don't meet your needs"* (An-Naisaburi, 1994).

The Al-Qur'an and Hadith are guidelines for human life that have been left behind by the Prophet Muhammad, namely to make Muslim life guidelines in his life. One of the many aspects of life that is very important is the formation and development of the personality of a Muslim. The formation and development of the personality of a Muslim can be done through education, especially Islamic education. because the true purpose of Islamic education is to grow the personality of students as a whole through mental training, intelligence, reasoning, feelings, and senses (Barus, 2017). Islamic education must facilitate growth in all its aspects, spiritual, intellectual, imaginative, physical, scientific and linguistic, both individually and in the wider group (Suwarno, 2017). So that students are expected to become complete human beings who have Muslim personalities.

Muslim personality in the Qur'an and Hadith Prophet Muhammad. is a Muslim person whose attitudes, speech, and actions are colored by values originating from the Prophet Muhammad as the carrier of the message and role model for all ummah. as in surah al-Ahzab verse 21 Allah says *"Indeed there has been in (self) the Messenger of Allah a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment and he mentions Allah a lot"* (Depag RI, 2007).

That humans view the personality of a Muslim is of course different. Many understand that the personality of a Muslim is reflected in the diligence in carrying out Islamic duties from one side only, while many other sides must be attached to each personality of a Muslim. In simple terms, several types of Muslim personalities must be owned by every Muslim person. For this personality, Allah has said a lot both in the Qur'an and the Hadith of the Prophet Muhammad.

A Muslim personality is a form of order and peaceful procedures for the good and aspiring human life so that it becomes harmony between Muslims and other Muslims in carrying out life as servants of Allah who are safe for the life of this world and the life hereafter. In this paper, the author tries to examine the formation and development of the Muslim personality in the Qur'an and hadith to explore the concept.

## LITERATURE REVIEW

### 1. *Islamic Education*

The term education comes from the Greek, namely "*pedagogue*" (Dkk, 2008), which means guidance given to children. This term is then translated into English with "*education*" (Dkk, 2008) which means development or guidance. In Arabic, this term is often translated as "*tarbiyah*" (Hidayat & Ashiddiqi, 2019), which means education. Thus it can be understood that education is a process of planting something into human beings, Education is something that is gradually instilled into humans. "*a process of inculcation*" refers to the method and system for instilling what is known as gradual education (Suwarno, 2016).

Islamic education is rooted in the words of meaningful students to keep and guard. After being used as an educational analogy, it may be described as a continuous process to maintain and maintain enlargement bodies and the growth of human talent neatly to be able to give birth to people who are knowledgeable, well-behaved, and can perpetuate the values and cultural values in society (Hanipudin, 2019). Simply put, Islamic education is a "*colored*" education. Islam. So Islamic education is education based on Islam. Thus the values of Islamic teachings are very coloring and underlying the whole educational process.

### 2. *Muslim Personality*

In Islam, personality is called *as-syakhshiyah*, derived from the word *shakhsh*, which means personal. Then the word is added to the ratio so that it becomes a noun made by *Masdar Shimai*. *Syakhshiyah* which means personality (Redmon Windu Gumati, 2020). Personality according to Islamic psychology is a personality that has the integration of the heart system which is the feeling of the heart, reason as a logical process, and human passions that cause human behavior in social life (Endang Kartikowati, S.Ag. Dr. Zubaedi, M.Ag., 2016). Personality is a psychological process that works in compiling various experiences in individuals and shaping individual actions and responses to the environment in which they live (Muntasir, 2016). At the time of growth and development, personality is dynamic due to environmental influences, life experiences, or education. Personality does not happen by accident but is formed through a tortuous life process (Kamaruddin, 2014). Thus, whether a person's personality is good or bad, strong or weak, civilized or savage is wholly determined by the factors that affect the course of one's life.

## METHODOLOGY

This research uses the type of literature review research, which is a study that focuses on collecting literature as the main source of research (Khatibah, 2014). The data sources consist of primary data sources in the form of verses of the Qur'an and Hadith relating to the concept of the formation and development of Muslim personality, and primary data sources derived from several books and journals that are related to Islamic education in shaping Muslim personality. The collected data is then analyzed using content analysis,

which is a data analysis that examines and examines the contents of the text (Khusnul Auliyah, Suwarno, Uswatun Chasanah, 2021).

## RESULT AND DISCUSSION

The personality of a Muslim means demanding that his soul always lives with divine nur. Muslim personality is called Islamic morality, namely the behavior of a Muslim which is a harmonious blend of heart, mind, and human nature. Personality for a Muslim keeps his heart to always obey Allah and is happy because he is close to Allah so he gets His light by always doing worship and other good deeds. A personality that is dominated by the heart will produce a Muthmainnah personality in the form of a personality based on faith, Islam, and sincerity. A personality that is dominated by reason will produce a Lawwamah personality, a personality that is based on social morality and rationality. A personality that is dominated by lust produces a personality of anger, it is productive, creative, and consumptive (Zubaedi, 2015).

Based on the basic framework of Islam, Muslim personality includes the pillars of Islam, namely: *First*, Reading the two sentences of the shahada, which gave birth to a personality basis that recognizes the shahadah; *Second*, Carrying out the prayer service gives birth to a personality that devotes himself to Allah; *Third*, Doing fasting which gives birth to a personality that can hold back and train oneself to always guard against things that are forbidden by Allah; *Fourth*, Paying zakat that gives birth to a generous person; *Fifth*, Carry out the pilgrimage that can realize the perfect Muslim personality (Hasanah, 2015).

There are several personality types based on the Al-Qur'an and Hadith, which every Muslim must always refer to in all aspects of life. One of the most important aspects of life is the formation and development of the Muslim personality. The Muslim personality desired by the Al-Qur'an and Hadith is a pious person, a person whose attitude, speech, and actions are colored by values that come from Allah. The Muslim personality types are as follows:

### 1. Obey

People who obey Allah are a reflection of the Muslim personality, who are always obedient and pious to all of Allah's commands, In the Qur'an Surat Ali Imran, 102 Allah says; "*O you who believe, fear Allah with sincere piety, and do not die except as a Muslim*" (Depag RI, 2007). The Messenger of Allah ordered mankind, so that people remain pious to Allah, with His words; "*Do what Allah has made obligatory upon you, surely you will become a very pious person to Allah*" (An-Naisaburi, 1994). The issue of taqwa is the main Muslim personality, having this personality will determine a person to become a person who has Muslim character and personality (Ula & Suwarno, 2023). This personality will be formed through several factors including Islamic education efforts (Thoha et al., 2022).

### 2. Be Honest

In today's modern era, honesty is a rare item. However, in Islamic education, efforts are made to cultivate honesty. Referring to several verses of the Qur'an, including surah At-Taubah verse 119 Allah says "*O you who believe,*

*fear Allah, and be with the truthful.*" (Depag RI, 2007). In surah Muhammad verse 21 Allah says *"Tetapi jikalau mereka berlaku jujur pada Allah, niscaya yang demikian itu lebih baik bagi mereka."* (Depag RI, 2007). Then in the hadith of the Prophet, several hadiths recommend being honest. among them In the hadith of the friend 'Abdullah bin Mas'ud *radhiyallahu 'anhu* also explained the virtues of being honest and the dangers of lying. Ibn Mas'ud narrated that the Prophet *sallallahu 'alaihi wa sallam* said: *"Be always honest, because honesty will lead to good and true goodness will lead to heaven. If someone is always honest and tries to be honest, then he will be recorded by Allah as an honest person. Be careful of lying, because lying will lead to evil and evil will lead to hell. If someone likes to lie and tries to lie, then he will be recorded by Allah as a liar* (An-Naisaburi, 1994).

Likewise in the hadith from Al Hasan bin 'Ali, Rasulullah *shallallahu 'alaihi wa sallam* said, *"Leave that which doubts you to that which does not doubt you. Honesty is more soothing to the soul while lying (cheating) will be agitating the soul* (An-Naisaburi, 1994). Honesty is one of the Muslim personality, in kindness and every so-called kindness will always bring peace to the soul (Saeful, 2021). An honest attitude does not necessarily manifest in a person's personality, as well as obedience. Honest attitude also needs habituation and forging through Islamic education (Samrin, 2015). Honest character or an honest personality is very important for a Muslim to bring benefit to his life (Sud & Subandi, 2017).

### **3. Be Patient**

Furthermore, the human personality that God likes is people who have a patient personality. In the Qur'an Surah Ali Imran, 200, Allah has said *"O you who believe! Be patient and strengthen your patience and stay alert (at the border of your country) and fear Allah so that you will be successful"* (Depag RI, 2007). In another verse of surah al-Baqarah verse 153 Allah says *"O you who believe, make patience and prayer your helper, verily Allah is with those who are patient"* (Depag RI, 2007). The two verses above show the importance of patience in the Muslim person, where Allah promises good luck to those who are patient (Hidayat & Ashiddiqi, 2019). Patience is a word that is easy to say but very difficult to do, because indeed humans are weak creatures and are often tried with various obstacles, tests, and trials that tempt our patience to face them (Miskahuddin, 2020).

One of the signs of human life is the existence of a test given by Allah to test how much faith and piety we have in facing this test. In addition, the tests we face will also add maturity to our way of thinking and behaving in everyday life so that each level of the tests we face will shape us into better individuals than before (Adilla, 2022). Everyone knows this and everyone also realizes that we must face tests and problems in life wisely and with patience so that we can feel and learn lessons and become more mature and more faithful individuals (Ulfa Muaziroh, 2018). But not everyone can apply patience in every test and problem we face. Then if we cannot be patient in facing every problem in life, bad things will not happen to us but also to many people around us who may not know what we are facing. Like when we lose patience while driving and

waiting for a red light, then we immediately break through the red light while a vehicle is coming from another direction, so this could be an accident and endanger many lives around the red light (Meysita et al., 2022). Only because of impatience, only because of our inability to restrain ourselves from wanting to hurry.

#### 4. Generous

Every Muslim is commanded by Allah to make His servant personally able to give and donate to people in need, this is an implementation of obligations towards other Muslims, Words of the Apostle; *“Generosity is piety, glory is tawadhu' and faith is wealth”* In another Hadith, Prophet Muhammad said: *“Abu Hurairah r.a. said: Rasulullah SAW. He said: Allah Ta'ala said: O son of Adam, spend (give charity) I will spend on you (An-Naisaburi, 1994).* Generous nature enters into praiseworthy nature. According to the Indonesian Dictionary, a benefactor is generous; people who like to give alms (charity, charity) (Dkk, 2008). People who have a generous nature will have open hearts, their minds will be calm, and their lives will be happy (Saputra, 2022). Generous people always appear in their hearts to share with others (Bakker, 2021). Whether what is shared is material, mind, or energy. He also gives sincerely, without expecting anything in return (Sami & HR, 2014).

Generosity is not only a trait that is liked by fellow creatures but also loved by God. Generous nature is also shared by the Prophets and Apostles, including the Prophet Muhammad who is also a philanthropist. The Prophet Muhammad loved to give, help, and help others, even though the Prophet's condition was in trouble (Abdullah, 2023). A Muslim must have a generous personality because generosity is one of the characteristics of people who believe in Allah (Triani, 2021). He believes that all the things he has are gifts from Allah *Subhanahu Wa Ta'ala*. Because he never had anything before (Suwarno et al., 2022). Of course, a true believer should realize that, that what he has now is not only the net result of his hard work but also solely because of the generosity of the Creator to His servant (Suwarno, 2020).

#### 5. Discipline

Discipline is a person's awareness to be willing and able to control himself and comply with agreed rules or values, which are related to rules and norms that apply to himself and the social environment (Embong, 2022). In its application, discipline can be divided into several parts, including *First*, Personal Discipline, namely a person's adherence to various elements that can influence a person's behavior and build a positive attitude towards that person. *Second*, Social Discipline, namely compliance with the rules that apply in social relations, in line with the norms in that environment. *Third*, National Discipline, namely the obedience of a nation to the rules that apply in the nation and state becomes the mental attitude and reflection of a nation as a whole (Bara, 2018).

In the Al-Qur'an the concept of discipline is mentioned by the names of time such as *wal fajr, wad dhuha, wal Asri, wallaili*, and so on. Allah gives time to humans in the same amount every time, namely 24 hours a day and night. From those 24 hours, some people are lucky, and not a few people lose. Allah SWT,

speaks in QS al-'Asr verses 1-3 *“(1) for the sake of time. (2) Indeed, humans are truly at a loss, (3) Except for those who believe and do good deeds and advise advising them to obey the truth and advice advising them to remain patient.* In this verse Allah sent down intending to instill in humans a Muslim personality so that they always pay attention to time, if this can be implemented, it means that humans have instilled in themselves people with Muslim personalities (Ariffin et al., 2016).

Time discipline is a form of discipline applied by someone to use their time 24 hours a day. Not only the matter of starting and closing the day from and to what time, but also other things related to other people (Apriyanti & Syahid, 2021). For example respecting other people's time when making an appointment with us, which means we must arrive on time. Or when you have a job with a certain deadline, it's better to do it from the start so you don't get chased by deadlines (Hartati, 2019). In social life, respecting the rules that apply in society is an obligation. Because by complying with the regulations in force, it will build harmony and balance in society (Kurniasih, 2018). For example by maintaining order and cleanliness of the environment, or by following all the rules in the environment where you live or work. Discipline in the nation and state is needed by all elements of society so that the process of achieving educational, economic, and welfare goals for the nation and state can be achieved (Bara, 2018).

Some of the personality types above are concepts from the Qur'an and Hadith which become material in Islamic education. because no matter how good the concepts in the Qur'an and Hadith are, if they are not taught in the educational process, it will be difficult to grow, shape and develop Muslim personalities. because one of the factors forming a person's personality is the educational process (Permatasari, 2015).

## CONCLUSION AND RECOMMENDATION

From the above review, it can be concluded that Muslim personality can be called Islamic morality, namely the behavior of a Muslim which is a harmonious blend of heart, mind, and human nature. From the above review, it can be concluded that Muslim personality can be called Islamic morality, namely the behavior of a Muslim which is a harmonious blend of heart, mind, and human nature. The Muslim personality types contained in the Qur'an as Islamic educational material are obedient, honest, patient, generous, and disciplined.

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