

DEVELOPMENT OF ISLAMIC PERSONALITY IN THE DIGITAL ERA WITH A MONOTHEISM-BASED CHARACTER EDUCATION MODEL

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Abstract: *Children's character education in the modern era faces increasingly complex challenges, especially with the development of technology and changes in social values. Many current approaches to character education tend to be secular and lack attention to the spiritual values that are essential in shaping a child's personality. The monotheistic paradigm, which emphasizes the oneness of Allah as the foundation of life, has the potential to fill this void by offering a holistic approach to building a strong character and integrity. Although many studies have discussed character education, there is still a lack of research that specifically integrates the monotheistic paradigm into children's character education curriculum, especially in modern contexts influenced by technology and rapid social change. This problem is the focus of research to identify how monotheistic values can be applied practically in character education. This study uses a qualitative method with a literature review approach. Data were collected through in-depth interviews with educators, parents, and students, as well as field observations at educational institutions that integrate Islamic values in learning. Data analysis was carried out thematically to identify the most effective elements of monotheism in shaping children's personalities. This study found that the development of a monotheism-based child's personality can increase integrity, empathy, honesty, and a sense of responsibility. This paradigmatic personality balances the aspects of faith and social responsibility so that individuals who prioritize justice, trust, and devotion to Allah, become rahmatan lil 'alamin with the role of caliph and servant of Allah. The development of a monotheism-based personality is implemented through 1) habituation of moral character, 2) understanding of human nature as 'Abd Allah, 3) strengthening the attitude of tawakal and effort and 4) implementation of the values of justice and equality in educating children. The challenges of the implementation of Tawhid in the Modern Era include the influence of technology and social media, which have the potential to distance children from the values of monotheism and the influence of the social environment, especially in an environment that does not support religious values.*

Keywords: *children's character education, educational model, personality development, monotheistic education, digital era.*

INTRODUCTION

In the modern era, which is marked by the rapid development of technology and shifts in social values, children's character education is a challenge in itself. Many children grow up in an environment filled with information that is not always in line with moral and ethical

values. This triggered the emergence of an identity crisis and a decline in character quality among the younger generation. Formal education often focuses only on academic achievement, while the spiritual aspects and comprehensive personality development are often overlooked. The monotheistic paradigm, which emphasizes the oneness of God and the relationship between faith, morality, and action, offers a solid foundation for shaping a child's strong personality in the challenges of the modern era.

A personality developed in the West with the character of Sigmund Freud, Carl Jung [1], Abraham Maslow, Carl Rogers, and Albert Bandura [2]. It is based on humanistic, psychoanalytical, cognitive, and existential thinking that emphasizes more individual, psychological, and social aspects. The main goal of self-actualization and the fulfillment of personal needs as the main goal to achieve psychological balance and happiness in the world. Meanwhile, if we analyze the concept of Islamic personality based on tawhid (belief in the oneness of Allah) and the teachings of the Qur'an and hadith as developed by Al-Ghazali, Ibn Qayyim al-Jawziyya, Ibn Sina, Imam An-Nawawi, Shaykh Yusuf al-Qaradawi. The main goal is to get closer to Allah, form noble morals, and achieve true happiness which includes life in this world and the hereafter with a focus on developing balance NAFS (soul), QALB (heart), and spirit (spiritual) [3][4].

If we look at the difference between the concept of Western personality development and the personality developed by Islam, then if the orientation is only to fulfill worldly needs without making religion a reinforcement of the balance of human needs where human beings consist of physical and rukhani aspects and/or body and spirit, true happiness in creating a complete personality cannot be realized. The personality of the Western concept is relative and can change according to the social and cultural context. In contrast to the Islamic personality which is fixed and solid because it is based on Islamic sharia regulated in the Qur'an and the sunnah [5].

This concept of Islamic personality is needed today where children's personalities are vulnerable to negative influences from the social environment [6] and digital media [7]. Therefore, a clear and measurable concept is needed as well as ease of understanding and application in the formation of an Islamic-based personality which can be called a monotheism-based personality.

The problem is, have Islamic schools and Madrasah implemented monotheism-based personality development? And to what extent can the values of monotheism be applied in character education to shape the personality of children to form a personality with integrity and strong morals? What kind of approaches, methods, and strategies are used in developing a monotheism-based personality?

According to the authors, the study of value-based education shows that the integration of moral principles in education helps students develop attitudes of empathy, responsibility, and honesty. Classical and contemporary Islamic literature also emphasizes that faith (belief in Allah), al-adl (justice), and al-amanah (trust) are the main pillars of forming a solid Islamic personality. However, there is still a lack of research that explains how the monotheistic paradigm can be implemented practically in children's character education in this modern era.

Based on the description above, the author offers the development of a monotheism-based character education model that can be implemented in school curricula and children's learning programs. This model is designed so that children can understand and internalize Islamic values naturally in daily life.

LITERATURE REVIEW

The Urgency of Tawhid in Character Education. Tawhid is a guide to building an Islamic character that is adaptive to modern challenges, such as individualism, hedonism, and materialism. Tawhid is the Basis of Character Education, as the research of Zainal Abidin

et al. stated that tauhid is the main guide in shaping children's behavior based on Islamic moral values [8]. Hambal Sofwan gave an admonition that monotheism is the first teaching and becomes a firm grip on him. After monotheism is taught, it is then given other teachings such as worship, sharia, and morals [9].

Children who understand monotheism will have a high moral awareness and social responsibility. According to Taufik Mukmin, monotheism-based education aims to integrate spiritual values into cognitive, affective, and psychomotor aspects, to produce kamil people (complete human beings) [10].

The strategy for developing a monotheism-based personality is to integrate the value of monotheism in the curriculum [11] Religious, Social, and Science Subjects [12]. According to Galih Mustikaningrum et al, mention that character education must be integrated in all aspects of the school curriculum [13][14].

Instilling the value of monotheism in the formation of children's personalities by the example of teachers and parents in instilling the value of monotheism through attitudes, speech, and daily behaviors. Media and/or tools are needed in the digital era for the cultivation of monotheistic education. The use of Islamic education applications or digital platforms to teach monotheistic values [15], such as prayer memorization and Qur'anic memorization applications, Islamic educational games [16], and other applications.

Habituation of Worship Practices such as congregational prayers, joint prayers, and memorization of the Qur'an is a means of forming the character of monotheism. Nasution, S. (2000): Islamic Education in a Historical Perspective Stating that routine worship practices shape children's Islamic discipline and personality.

METHOD

This study uses qualitative research with a literature review. The goal is to study and analyze in depth various literature, both primary and secondary [17], which is relevant to the development of Islamic personality, monotheism-based character education, and the challenges of the digital era

The research steps include formulating research problems and determining the focus of the study, such as monotheistic values, Islamic characters, and challenges of the digital era. Data sources are obtained through libraries, academic databases (Google Scholar, PubMed, JSTOR), or institutional repositories.

Research analysis includes theme analysis by identifying the main themes in the literature, and Conceptual Synthesis integrates various ideas and theories from the literature to build a conceptual framework [18][19].

Validation and Validity using literature triangulation and source credibility from indexed journals or trusted publishers [20][21]. Data analysis uses data reduction, categorization and interpretation, and synthesis of research results.

RESULTS AND DISCUSSION

Character Formation Based on The Monotheistic Paradigm

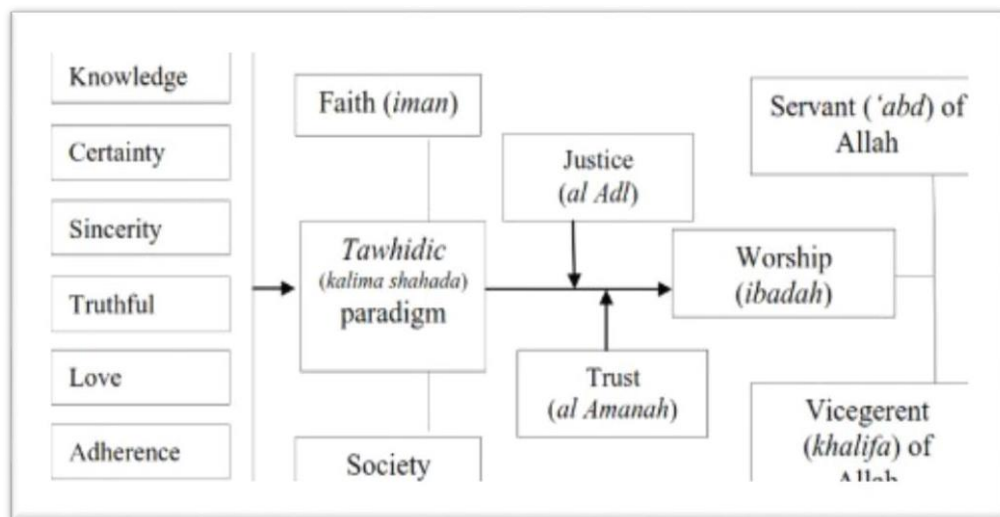
The monotheistic paradigm (Tawhidic Paradigm) in the formation of Islamic personality, is rooted in the main principle that human beings were created by Allah SWT and are devoted to worshipping Him. This paradigm creates a deep awareness of God's existence and oversight in every aspect of human life. The formation of personality based on the monotheistic paradigm involves the recognition of the oneness of Allah (monotheism) as the core of all human activities, which is then reflected in values, attitudes, and behaviors.

In the formation of a perspective personality of the monotheistic paradigm, there is a close relationship between faith, worship, and social responsibility [22]. So specifically, the

personality goal of the perspective of the monotheistic paradigm is to form a strong person in the aspect of faith (faith) and social aspects (social).

Faith as the main manifestation of the monotheistic paradigm, must be supported by elements such as certainty, knowledge, sincerity, truthfulness, love, and adherence). Implementing the correct paradigm of monotheism in the personality of Islam will form a person who has strong faith and is sensitive to social conditions. So, the personality with the monotheistic paradigm will make all his activities supervised and only intended for Allah SWT, thus forming a person who has a fair attitude (justice) and trust (trust). The author clarifies this in the picture below.

Figure 1.1 Building the Perspective Personality Paradigm of Tawhid



This personality is formulated to create Rahmatul Lil 'Alamin as a person or person who is given the task of becoming a caliph (vicegerent) to prosper the earth at the same time as abd (servant) Allah SWT.

Personality Structure in Islamic Conception

Based on personality theory, there are differences of opinion about a person's personality structure. According to Sigmund Freud's personality structure is formed by unconscious impulses that come from the conflict between the id, the ego, and the superego [23]. On the other hand, Allport and Cattell revealed that in addition to genetic factors [24], the environment has a great influence on shaping a person's personality. Genetic factors provide the basis of personality, but interaction with the social environment greatly affects the development of the outcome.

According to Vygotsky, children's mental development and interaction factors with the environment affect children's personality [25][26]. The child's daily experiences with parents, siblings, friends, or others play a huge role in this process. By getting along in a social environment, children learn how to behave and behave, which ultimately helps shape their personality.

It is different, with the personality structure developed in Islam which is sourced from the Qur'an and Hadith [27]. The definition of personality is a characteristic of a person that results from the internalization of a person's experience and knowledge formed from the surrounding environmental factors that are manifested in thinking, acting, and acting [28]–[30]. From the perspective of Islam, every human action is influenced by several aspects of the soul such as spirit, heart, intellect, lust, or desire. The heart and lust are classified as the soul core and the intellect and lust as the skin of the soul. The following is a description of the Islamic personality structure scheme as shown in the picture below.

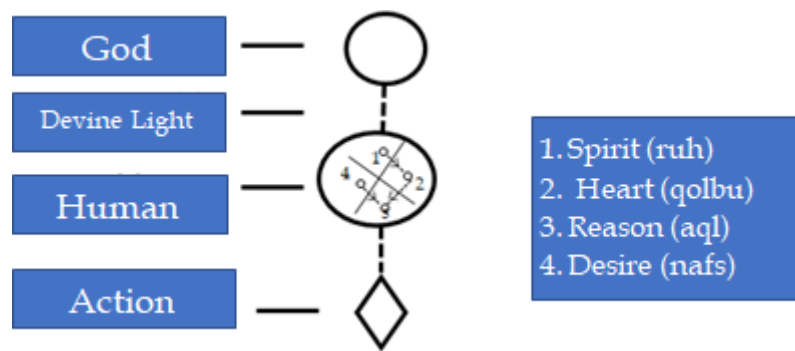


Figure 1.2 Schematic of Islamic Perspective Personality Structure

Explanation [31]:

1. The spirit, occupying the highest level as a source of life, can strengthen the heart to resist temptation and draw closer to Allah. The spirit has an important role in maintaining a balance of heart, and intellect and preventing the bad influence of lust.
2. Qolbu (*heart*) commonly called heart, is a spiritual aspect in human beings that affects their personality. A clean and developed heart will emit a divine light (*divine light*) that leads to goodness and peace. In the Qur'an, various terms are used to describe the heart, such as *Al-Lub* (a heart that contains hymns/wisdom), *Al-Fuad* (a heart that can catch subtle vibrations and can penetrate the hijab), *Al-Shaghaf* (a heart that holds love or romance), *Al-Sirr* (a heart that penetrates something secret), each of which describes different levels of sensitivity of the heart to divine guidance and wisdom.
3. Al-Aql (*reason*). Al-Aql is the skin of the soul that always orbits around the core of the soul. According to Imam Al-Ghazali, the intellect has four important roles in human life. *First*, reason distinguishes humans from animals, because humans are given reason by Allah to think and develop various useful knowledge. *Second*, the intellect functions as a means to receive knowledge, so that humans can create new knowledge. *Third*, reason is an inner force that cultivates knowledge based on experience gained throughout life. *Fourth*, knowledge gained through reason can result in deeper and farther-reaching understandings, providing insights that go beyond what appears to be.
4. Nafs (*desire*). Lust or desire is classified into good lust (*nafs mahmudah*) and bad lust (*nafs lawwamah*). As explained in the Qur'an, lust has two sides that greatly affect a person's character. Lust can take a person to a very low level, but it can also elevate him to a more noble person. This is what shapes the different personalities of human beings, based on the influence of the passions that exist in them.

The Principle of Tawhid in The Formation of Islamic Personality

In the Islamic perspective, monotheism is not only limited to the recognition of the existence of Allah SWT but also includes the application of the principle of monotheism in all aspects of life. The following is the relationship between monotheism and character education [32] in the formation of Islamic personality, namely:

1. Tawhid is the foundation of values and beliefs. Tawheed instills the belief that all human actions will be accounted for and have the ultimate goal of obtaining the pleasure of Allah. This is the basis for all actions, based on the commands of shari'a and benefits.
2. Tawhid forms the moral character of karimah. Personality based on monotheism is not only understood as a verbal acknowledgment of the oneness of Allah but also as a real manifestation in the form of noble morals. The Prophet Muhammad PBUH said, "Indeed, I am sent to perfect my noble morals" (HR. Bukhari). It emphasizes that true faith (monotheism) must be reflected in behavior. A person who has a personality based

on monotheism will form a personality behavior or in Islam, it is called akhlakuk karimah.

3. Tawhid forms an attitude of self-control (self-control). Tawheed teaches that Allah SWT is All-Seeing and All-Knowing. This awareness encourages individuals to always maintain their behavior both in hidden places and in public. Self-control is an important aspect of a personality based on monotheism because they believe that every action will be accounted for before Allah [33].
4. Tawhid increases spiritual awareness and social. From the perspective of monotheism, human beings are created by Allah and have the duty of a caliph on earth (Surah Al-Baqarah: 30). This implies that the awakened personality not only focuses on personal interests but also thinks about the interests of others and the well-being of the surrounding environment. A personality that is bound by monotheism will seek to develop a harmonious relationship, between the relationship with al-Khaliq (spirituality) and with fellow human beings (social)

Application of Tawhid in Children's Character Education in Schools

The application of monotheism in children's character education in schools and daily life can be done in various ways that are relevant to the context of today, both theoretically and practically.

In schools, the concept of monotheism can be the foundation for children's character education. This can be applied with the following steps:

1. Habituation of Akhlakul Karimah [34]. This habit includes morals about the relationship between humans and Allah (hablum minallah), fellow humans (hablum minannas), and the environment. The morals of hablum min Allah make children have a strong faith and are experts in worship. The morals of hablum minannas make socially righteous children such as sensitive to others, like to help, and appreciate differences. Morals towards the environment make children preserve the environment and the universe.
2. Understanding of human nature about 'Abd Allah [35]. This step in schools forms a generation that is aware of the position and purpose of creating human beings to worship and as kholifatul fil ardhi. Its implementation is by designing an Islamic environment, habituating worship activities at school regularly, teachers becoming uswah / role models, and giving rewards to students who excel in the field of religion.
3. Strengthening the Attitude of Tawakal and Ikhtiar [36][37]. In school, this can be applied through teaching about the importance of hard work, while still leaving the result to God. This is because children are often faced with pressure to achieve material success and social status alone, but the strengthening of iktiyar about true achievement or success is an effort accompanied by tawakal to Allah.
4. Implementation of the Values of Justice and Equality [38]. With monotheism, children are taught to respect diversity and treat their fellow human beings fairly, because all humans are creations of Allah who have the same rights.

Challenges of Implementing Tawhid in the Modern Era

In this modern era, the challenges in applying monotheism to children are getting bigger, especially because of technological advances and consumptive culture that can affect children's mindsets and behaviors. Some of the challenges are:

1. The Influence of Technology and Social Media [39]. Children today are highly exposed to technology and social media which can have both positive and negative impacts. One of them is a shift in values and morals that are far from the teachings of monotheism. Digital parenting strategies and methods are needed to use technology wisely and not be trapped in an instant and consumptive culture.

2. Influence of the Social Environment. In an environment that lacks support for religious values, children may be influenced to follow negative behaviors. It is necessary to design an environment that supports the teaching of monotheistic values, such as creating a community or school that implements religion-based education [40].

CONCLUSION

The structure of the Islamic personality is rooted in the Qur'an and Hadith, involving aspects of the spirit, qolbu, intellect, and lust. The spirit is the main driver, keeping the heart (qolbu) so that it is always clean and directed to goodness. Qolbu exudes spiritual values that form a positive character. Reason supports the development of knowledge and deep understanding. Meanwhile, lust becomes a test for individuals to direct desires on a good path. In contrast to Western psychological theories such as Freud, the personality structure in Islam prioritizes the spiritual dimension as the core of character formation. The character developed by Islam with the monotheistic paradigm is the fundamental foundation of its formation. The principle of monotheism instills a strong faith in Allah SWT as the core of human activities. This paradigm-based personality has a balance between the aspect of faith and social responsibility so that it makes individuals who prioritize justice, trust, and devotion to Allah, become rahmatan lil 'alamin with the role of the caliph and servant of Allah. Tauhid-based character education can be applied through 1) habituation of moral character, 2) understanding of human nature as 'Abd Allah, 3) strengthening the attitude of tawakal and effort and 4) implementation of the values of justice and equality in educating children. The challenges of the implementation of Tawhid in the Modern Era include the influence of technology and social media, which have the potential to distance children from the values of monotheism and the influence of the social environment, especially in an environment that does not support religious values.

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Author's Contribution

All authors contributed equally to the publication of this paper, all authors read and approved this paper, and all authors declare no conflict of interest.

Conflict of Interest

All authors state that there is no conflict of interest.

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