

COMPETENCY OF EDUCATIONAL PERSONALITY IN ESTABLISHING PARTICIPANT PERSONNEL'S THROUGH THE RELIGIOUS ATMOSPHERE

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Abstract: This qualitative research aims to describe the competence of educator's personalities in the personal formation of learners in SMAN 4 Kota Sungai Penuh-Jambi-Indonesia. Research in the field found that the personality competencies of educators in general have been good, such as a stable personality, stable, mature, wise authoritative, noble and can be exemplary, but not yet fully owned, and evenly and still varied, because it is influenced by the age factor, Background, education level and environment. The role of educators in the personal formation of learners is made through the structural model, beginning with a top-down principal policy, followed by formal model with subject islamization, mechanical model with religious activity, organic model with integration curriculum. In addition, through intracurricular instruments (selected subjects and local content), extracurricular activities, religious development activities, religious worship, creation of a safe, peaceful, polite, courteous, greeting, smiling, and greeting. This activity received responses from school residents, including educators and learners. The formation of personality, character or character, emotional stability and sense of responsibility of learners is very strategic and will be successfully implemented through an atmosphere of harmony, so that the learning environment becomes conducive, comfortable, calm and religious.

Keywords: Personality, learners, religious atmosphere.

INTRODUCTION

This paper proves that the competence of urgent educators in the formation of attitudes, mental and personality of learners. The existence of the setting of religious atmosphere (*bi'ah*) in an educational institution able to influence the formation of the character of learners. In the national education of Indonesia, for example, "National education functions to develop the ability and form the character and civilization of dignified nation in order to educate the nation's life, aiming for the development of potential learners in order to become a man who believes and cautious to God Almighty, noble, Knowledgeable, competent, creative independent, and become a democratic and responsible citizen "(Article 3 of Law Number 20 Year 2003 on National Education System).

These functions and goals are in line with the principles of education contained in the Qur'an. In the perspective of Islam, Qur'an as the primary and standard source in the process of character formation of its students (QS al., Rum, 30: 30, QS al., A'la, 87: 2, QS *Al-Baqarah*, 2: 31, QS Ali Imran, 3: 102, and QS *Al-Qalam*, 68: 4).

The essence of Islamic education aims to improve the understanding, appreciation, and practice of the students about Islamic norms, so that Muslims who believe and pious, noble in personal life, community, nation and state (Muhaimin,

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2004: 78). Therefore, the process of character formation of learners who are in sync with the principles of the Qur'an and the National Education System is determined by educators in providing education in accordance with these two basic principles. Educators cannot provide an optimal educational personality to learners, without being equipped with an understanding of the personality that is in sync with the Islamic concept and the National Education System philosophically and holistically.

To prove this paper, researchers interested in conducting research related to the location of research at State Senior High School (SMAN) 4 Sungai Penuh City. The selection of this location because this school became a favorite school in Sungai Penuh City, Jambi Province - Indonesia and has a vision and mission in accordance with the theme of this research is, "Forming learners' personality and Islamic character".

LITERATURE REVIEW

1. Educators Personality Competencies

In English, competency is understood by skill, ability, competence (John M. Echols and Hassan Shadily, 1984: 132). Competence also means basic knowledge, skills and values that are reflected in the habit of thinking and acting (Kunandar, 2007: 68). Competence is also presented as the ability to mobilize learning resources available in schools taking into account the characteristics of learners (Inriyanto, 2012: 30). Furthermore, the component of competence consists of various elements, namely: elements of attitude, values, personality. The personality component is a very important component as a fundamental requirement for the whole set of other components of competence (Sutarsih, 2009: 73). Therefore, competence in the context of this paper is understood as a reflection of the habit of thinking and acting derived from the knowledge, skills and basic principles of norms.

To understand the concept of educator's personality competence, an understanding of the meaning of personality becomes necessary. A personality that represents an organization/structure of attributes and other interrelated behaviors in an individual (Sartain, 1958: 134). Personality is the whole aspect within a person, including temperament and character (Ahmad Fauzi, 1997: 121). Personality is the integration of the system of heart, mind and human passions that cause behavior (Abdul Mujib, 1999: 133). Personality is always dynamic and experiencing changes, especially those related to the character (character, character) that is the properties associated with values, for example: honest, lies, diligent, lazy, clean, dirty, and so on (Purwanto, 2010: 160). It is necessary to emphasize that these qualities are not innate human outbreaks, but are derived from the results of habits since childhood, and may be influenced by education/environment (Natural Mason, 2014: 65). Therefore, urgent education in developing the child's personality. The existence

of children's education can recognize various aspects of life, values and norms prevailing in society (Yusuf and A.Nurihsan, 2008: 220, Soemanto, 2006: 73).

Article 10 Paragraph (1) of Law of the Republic of Indonesia Number 14 Year 2005 regarding Teachers and Lecturers mentioned that personality competence is a personality ability that is steady, morality, wise, and authoritative and become role model of learners. Educators are required to have a personality competence or a solid identity, can present himself as someone who is virtuous noble character, wise and wise, has a high prestige and be a good example in the middle of the learner's life. Therefore, personality competence in detail is a personal ability that reflects a steady, stable, mature, wise and authoritative personality, a role model for learners, and noble character. The Directorate of Labor explained that the indicators of personality competence include:

1.1. Steady and Stable Personality

Steady personality is a relatively consistent personality stable in self-control, unstable, rocking or wavy, not easily affected by negative conditions. According to Klages there are two forms of personality, the personality is controlled by the spirit and personality controlled by the soul (Subyabrata, 1998: 117). In this context, the indicators include: a. Acting in accordance with legal norms; B. Act according to social norms; C. Proud as a teacher; D. Have consistency in acting in accordance with the norm. In man there is a spiritual power composed of *al-qalb*, *al-'aql*, and *al-nafsu*. *Al-qalb* serves as a means to capture the doctrinal matters of obtaining guidance, piety and *rahmah* and being able to think and ponder something (Ziadat, 1986: 596). *Al-'aql* is an energy capable of acquiring, storing, and expelling knowledge, capable of delivering humans to humanistic substances (human substances) or potential *fitriah* that have differentiating forces between good and bad, useful and harmful (Ramayulis, 2008: 160). Meanwhile, lust is a power of *nafsani* that has two powers, namely the power of *al-ghadhabiyah* and *al-syahwaniyah*. *Al-Ghadhab* is a potential power to avoid the self from harm, also called defense (defense, defense and custody), the behavior that seeks to defend or protect the ego against error, anxiety, and shame. *Al-shahwat* is a potential power to induce itself from all that is pleasing, also called *epipite*, which is a desire (desire, lust, lust). Stability and stability of one's personality are closely related to the power of *al-ghadhabiyah* which is always to perform positive actions steadily and steadily in his life (Ali Rajab, 1961: 13).

1.2. Adult Personality

Maturity is a full accountability of oneself, responsible for one's own destiny and self-establishment. Responsible here can be interpreted to understand and practice ethical norms and values, as well as the realization of awareness of obligations and

dare to bear the risks for the actions it does (Kartono, 1990: 65). Adult personality indicators include: a. Showing independence in acting as an educator; B. Having a work ethic as a teacher.

1.3. Wise Personality

A wise personality in the view of the Ministry of National Education is wise; Clever and clever; Knowledgeable, understand; understand. Wisdom are closely connected with openness, honesty, and justice. Openness is the essence of making decisions, which is done through the process of selecting and sorting (Agustian, 2001: 122). Thus in the world of education, an educator is required to apply wisely, openly, honestly and fairly in all actions so that learners do not feel harmed. Personality indicators are wise, namely: a. Display actions based on the benefit of learners, schools and communities; B. Shows openness in thinking and acting.

1.4. Authoritative Personality

Authority in education can be divided into two, namely: authority is born, is a visible authority and seen in an educator, such as how to talk and act. Inner authority, is the authority possessed by an invisible educator, but can be perceived. Educators who have high authority will be obeyed all that is done, spoken, and ordered. Conversely educators who do not have the authority will not be obeyed and respected (Kurniawan, 2011). In this context the indicators include: a. Has a behavior that positively affects the learner; B. Have a respected behavior.

1.5. Personality is Noble and Can be an Example

Based on the nature of morality is divided into two, namely morality *mahmudah* (morality commendable) and *madzmumah* (morally despicable). Another term of morality is the *al-akhlaqkarimah* (noble morality) or *makarim al-akhlaq* (noble morality), *al-akhlaq al-munjiyat* is morality that saves the culprit (As-Sulami, 1990: 37, Al-Mahdali, 1996: 159). Which belongs to morality *karimah* (morality praised), among others: ridha to God, love and believe in Allah, believe in angels, books, apostles, doomsday, fate, obedient worship, always keep promises, carry out the mandate, Words and deeds, *qanaah* (willing to God's gift), *tawakal* (submission), patience, gratitude, *tawadhu'*, (humble) and all good deeds according to the Qur'an and Hadith. Moral *madzmumah* (morally disgraceful) or morals *sayyiah* (ugly). As for the *madzmumah* include: *kufir*, shirk, apostasy, wicked, *riya'*, *takabur*, pitting, sheer, jealous, jealous, rancorous, treacherous, disconnecting, despairing, and all misconduct according to Islamic view (Anwar, 2008: 212).

A noble personality will be an example. Exemplary by Indonesian Dictionary means something that can be imitated, emulated, about deeds, behavior, attitudes, and so on. Fortunately, most human behavior is learned from the observation of

the modeling of codes information as sequencing of action (Bandura, 1977: 96). Impersonation is a way of learning based on observations about the behavior of others who later used as guidelines to be imitated and displayed himself (Neviarni, 2009: 89).

In the Qur'an there are several terms about example or exemplary *ieuswahhasanah*. The word *uswah*, in its use has several meanings, among others; Make someone as a follow-up or an example, equating between two things and naming others. *Uswah* or *iswah* with *qudwah* (follow-up or role model). From linguistic studies, it is understood that *uswah* and *qudwah* are attempts to make someone as followers imitated, or make an effort of self-identification to someone who is used as a model or example, whether in the way of life, behavior and nature, or success (Alam, 2012: 99).

According to the Qur'an term *uswah* given nature *hasanah*, given the enormous influence of *uswah* in human life. Thus, the use of term *uswahhasanah* in the Qur'an means the person who is modeled, for example, the follow-up or the best example as well as the best by someone in goodness. Things that need to be accustomed as good morals are: (1) courageous in kindness, (2) fair in breaking the law, (3) wise in making decisions, (4) generous, (5) sincere in charity, (9) is full of compassion, (10) heartless/not revenge, (11) can take care of himself, (12) shame Doing bad deeds, and (13) willing to sacrifice for religion (Makbuloh, 2011: 143).

In personality competence noble and can be an example, the indicators are: a. Acting in accordance with religious norms (faith, piety, honest, sincere, helpful); B. Has a behavior that is emulated by learners.

2. Personality of Educators in the Personal Formation of Learners and Religious Atmosphere

Personality in Islamic studies known as *syakhshiyah*. *Syakhshiyah* comes from the word *syakhshun* which means personal. This word is then given ya 'nisbat so it becomes a noun *syakhshiyat* which means personality (Yusuf and A.Nurihsan, 2008: 212). Ramayulis reveals Muslim personality is divided into two, namely: (1) personality of humanity (*basyariah*) and (2) personality of revelation (*samawi*). The personality of humanity (*basyariah*) is divided into two parts: (a) Personality of the individual; Includes the characteristics of a person in the form of attitude and behavior and intellectuals owned by each individual. According to the view of Islam, human beings have different potential which includes physical and psychic aspects. (B) Personality of the *ummah*; Includes the characteristics of Muslim personality as *ummah* (nation/state) in the form of attitude and behavior that is different from other *ummah*. Personality of revelation (*samawi*) is a personality style formed through the guidance of revelation in the holy book of the Qur'an (Ramayulis, 2002: 293).

In the Islamic perspective, man has a personality that can develop like an angel who always *istiqomah*, can also be like a demon, which plunges into immorality (Q.S. *At Tahrim*, 66: 6 and Q.S. al., *Baqarah*, 2: 168). The development of personality depends on one's choice to fill his mind with faith and piety or wickedness. Faith and piety will encourage people to do good deeds. Beneficial conditions are stable, robust and integrated in all situations. Whereas wickedness (*fujur*) creates personal troublemakers and prankers (*mufsid*) (Budimansyah, 2014: 30).

Aspects of personality consist of: (1) the character, which is consequent in the absence of ethical behavior, consistent in not holding the opinion or opinion, (2) temperament, i.e. reactive position of a, or quickly react to the stimuli coming from the environment, (3) attitudes, i.e. responses to objects that are positive, negative, or ambivalent, (4) emotional stability, i.e. the level of stability of emotional reactions to stimuli from the environment, (5) responsibilities preparedness to accept the risk of action Or deeds performed, and (6) sociability; i.e. personal dispositions related to interpersonal relations (Mahmud, 2010: 366).

The personality structure is composed of the highest (general) to the most specific: (1) type, (2) trait, (3) habitual response, and (4) specific response. Type is composed of several components in the form of trait which is a more specific reflection of the underlying type. Trait is divided into habitual responses that are a set of specific behaviors that coexist in similar and similar situations. Habitual response is formed from a specific response or specific response that is a behavior that appears in a particular event and this behavior is the structure of the most restricted personalities of its generalization (Eysenck, 1994: 289).

In the context of education, educators have an important role in shaping the personality of learners through educational efforts. The formation of personality is one of the goals of national education. Article 1 of the Law of the National Education System states that the purpose of national education is to develop the potential of learners to have intelligence, personality and noble character. The personal formation of learners will be more successful when supported by the creation of religious atmosphere in schools. The creation of a religious atmosphere will create a conducive, safe, peaceful and religious learning environment. Religious education has always put forward the "knowing" and "doing" (knowledge and skills) and has not put forward the "being" side of how learners can live up to their religious teachings and values. Creating a religious atmosphere in school is necessary in the effort to shape the personality, character or character, attitude, emotional stability, sense of responsibility and others. Through these patterns learners not only have the competence, but also the will (will) and habits (habit) in realizing the teachings and religious values in life.

Some factors that need to be considered in creating a religious educational institution, namely: (A) a quiet, conducive, clean study; The availability of religious

facilities and infrastructure, such as mosques and ablution sites; (B) a safe, peaceful, cool and pleasant atmosphere; (C) adequate prayer time; And (D) the association of learners is considered and controlled well (Walgito, 2004: 154-155).

Some models of creation of religious atmosphere in schools, as follows (Muhaimin, 2004: 306): (A) structural models, i.e. top-down models, religious activities made on the initiative or instruction of the leader or principal; (B) The formal model, namely the creation of a religious atmosphere based on the understanding that religious education is a human effort to teach the question of the life of the hereafter or of the spiritual life; (C) The mechanical model, that is, education is seen as the planting and development of a set of values of life that each move and walk according to its function; And (D) The organic model, that is, the view that religious education is a unity or system (composed of complex components) that seeks to develop a religious life-view and is manifested in a religious attitude of life.

The creation of a religious atmosphere in schools is more dependent on structural models, followed by other models, through intracurricular, extracurricular, religiously nuanced instruments, the provision of religious facilities and infrastructure, the creation of a safe, comfortable, peaceful, cool, polite, Mutual respect, always greetings and fun.

RESEARCH METHODOLOGY

The research is located at State High School (SMAN) No. 4 Kota Sungai Penuh, located at RT 14 Sungai Penuh Village, Arif Rahman Street Judge City of Sungai Penuh Jambi Province with an area of 524,500 m² and building area of 440.000 m². This school is adjacent to the Arif Rahman Hakim highway, the west is bounded by the resident's house, the northern boundary with SMAN 1 Sungai Penuh, and the southern boundary with SDN No 5/III Sungai Penuh Village.

This research is field research field with qualitative type that will produce descriptive data. This research includes the collection, compilation, analysis and interpretation of data. Research collaborators are educators who serve as teachers, research variables are the educational personality competencies, the role of educators in the personal formation of learners through the creation of religious atmosphere (Bungin, 2007: 66).

Data collected from primary and secondary data. Primary data were obtained from in-depth interviews and observations on teacher personality, especially school leaders, religious education teachers, civic education teachers, and guidance and counseling teachers. Interviews and observations were made repeatedly to obtain clear and valid information. Secondary data is obtained from literature in the form of laws, books, journals and related school documents. To ensure the validity of data triangulation, that is for the purposes of checking or confirming the results of observations with the results of interviews and documentation.

Researchers can recheck their findings by comparing different sources, methods, and theories. Triangulation with the source, the researchers compare the observation data with the results of interviews and documentation, then made confirmation to some sources to be more clear. Triangulation by method, the researcher checks the degree of trust (credibility) on the findings of research results from several different collection techniques or data sources with the same method and different results. A data is credible if found match between the results of observation with the interview and the existing reality. Triangulation by theory, researchers compare the degree of trust with some theories about the educator's personality, then use a theory that has more advantages (Moleong, 2007: 332).

The model of analysis used is a model of data flow analysis (flow model). The analysis steps contained in the data flow model consist of: data reduction, data presentation and conclusion. Data reduction was performed during the study by compiling all data in the form of observation, interview and documentation, then selected, simplified, neglected. After reducing the presentation of data or information by describing the research findings, then analyzed and interpreted to be drawn a conclusion. If the answer remains consistent after the dependency, and assured its neutrality after confirmation, a tentative conclusion can be increased to a strong final conclusion, firmly rooted (Miles and Huberman, 1984: 21-23).

RESULTS AND DISCUSSION

1. Research findings

1.1. Educators' Personality Competencies

Based on interviews with the headmaster (Sutarso, Head of SMAN 4 Sungai Penuh, Interview, January 4, 2014, at SMAN 4 Sungai Penuh) (Sutarso Head of SMAN 4 Sungai Penuh, Interview, January 9, 2017 at SMAN 4 Sungai Penuh) That SMAN 4 Sungai Penuh City has a vision of "Realizing the participants who have praised morality, one of the mission and goal is to realize or produce learners who are characterized. This vision can be accomplished by preparing educational personality first. Conditions of educator personality competencies based on research can be put forward as follows: Steady and stable personality competencies, based on interviews with some educators, suggest that educators' actions are in conformity with social norms and legal norms/regulations, especially those related to school discipline (DiahSetiawati Guru PPKn, Interview, 13 January 2017, At SMAN 4 Sungai Penuh and Aflizar, Religious Teachers, Interviews, January 20, 2017). However, it is recognized by the principal that not all educators have a stable personality, especially young and unmarried educators. With the age and experience of educators, the personality will be more stable (Sutarso, Head of SMAN 4 Sungai Penuh, Interview, January 30, 2017 at SMAN 4 Sungai Penuh).

Adult personality competencies, based on interview results, it is said that most senior educators have displayed independence in acting, especially in completing the tasks and responsibilities of teachers. In contrast to junior educators who still need guidance. However, when viewed from the responsibility to develop the profession, junior educators are very enthusiastic to improve their knowledge and abilities (Roli Darsa, Master Penjaskes, Interview, February 4, 2017, in SMA 4 Sungai Penuh) Based on the observation, it appears that senior teachers more master the theoretical basis or Teaching materials. The disadvantage is that the duties and responsibilities as mentors are still done is limited to teachers BP/BK. Likewise curriculum development is still limited to local content. Fostering relationships with the wider community is also not widely done, is still limited to the relationship with the school committee as a parent representative of learners.

In relation to the work ethic of the educator, according to the interview, in general the educator is very confident, be positive and accustomed to carry out the teacher profession. Duties and obligations do not become a burden and work with full responsibility and sincerity, and assume that the task of educating is very noble and worthy of worship. Thus, educators are always working to improve the work ability to achieve optimal results (DiahSetiawati, PPKn Teacher, Interview, February 11, 2017, at SMAN 4 Sungai Penuh).

Based on the results of interviews about wise personality, according to one teacher of Religious Education, (Zubir, Religious Teacher, Interview, February 18, 2017, at SMAN 4 Sungai Penuh) educators have performed their best, especially in conducting quality learning process. Similarly, in the aspect of pollination, in thinking and acting educators have an open, transparent and democratic nature, in the sense of giving freedom to learners to choose the values that are believed to be the truth, especially in the opinion of removing what is in the heart and mind that is considered true in the form of discussion. In general, educators are totalitarian, non-discriminatory and not authoritarian. In developing the aspect of the openness of the educator always behaves fairly, rightly, and fairly. Reason means not to pretend, to do more than the true nature of the person. Correct means acting according to the rules or conditions set. Fair means giving equal rights and obligations to learners as well as objective in giving judgment, impartial to one of the learners. However, based on observations, the nature of openness has not been done thoroughly, as in learning is still encountered by educators who are otoriter, discriminative, not democratic and subjective.

Authoritative competence, based on interview results (Septina, Religious Teacher, Interview, February 25, 2017 at SMAN 4 Sungai Penuh) obtained information that educators have behaviors that have a positive effect on learners, always showing actions or speech that is charismatic, dignified and admired. Authority owned by educators shows it as a respected, respected, and admired person. In contrast to the results of observation, it appears that beginner educators

have not fully show a respected figure, daily conversations have not been well controlled and often less polite.

Personality competence is noble and can be an example based on interviews (Aflizar, Religious Teacher, Interview, March 4, 2017, at SMAN 4 Sungai Penuh) can be seen that overall educators have acted according to religious norms and values. In the case of faith all educators minister God, believing that God who created this nature, possesses, regulates, enlivens, lethal, and gives sustenance to the creatures of the earth. In the case of piety in God most educators have been cautious in the sense of guarding, avoiding, avoiding, afraid of wrongdoing, and carrying out every command and away from any prohibition of Allah. In terms of honesty, all educators are always honest in words and deeds, keeping promises and not lying. In sincere terms, educators have sincerity in carrying out the task of the profession solely for God, all the work done expecting the blessings of Allah. So also in terms of relationships with fellow human beings, educators help each other, especially to friends who have difficulty, distress or disaster. Thus, in general educators have exemplary behavior, *uswatunhasanah*, both in the form of speech and deeds.

1.2. The Role of the Educator's Personality in Shaping the Personalities of Learners through a Religious Atmosphere

The steady and stable role of teacher's personality competence is expressed by counseling teachers (Maidami, BP/BK Teacher, interview, March 25, 2017 at SMAN 4 Sungai Penuh) has been instrumental in shaping students' personalities in the school environment. Learners have acted in accordance with legal norms, such as discipline coming on time, studying diligently, and not roaming outside locally. Between learners always show intimacy, friendship, brotherhood, cohesiveness, willing to discuss, and help each other. The personality of the learner who is generally in the early puberty (puberty period/aged between 14-17 years), is still childish, but there is an element of awareness of personality, as well as reinforcement of my sense, and the emergence of a phase of steadiness. Educators play a greater role in guiding learners to find themselves or their identity, as well as reassess their own behaviors that are considered useless to be replaced with more valuable activities.

The condition of the learner is in the period of *taufan* storm and passionate lust, unstable, shaky, positioned between pessimistic and hopeless, optimistic and happy, gloomy and joyful, childish and mature, Consistency in acting or behaving. At times like this the role of educators is needed so that learners do not fall into the abyss of humiliation. Based on the observation and information of some educators, it is known that the learner has never committed an act contrary to the legal norms, social norms, or acts that are not commendable in the school environment, except for minor offenses such as violation of school clothes, late apple flags, late entry Local, and rarely follow extracurricular activities.

The role of educators has also been shown by showing a mature personality, visible from the responsibility or responsibility of educators in managing learning showing by the attitude of independence, maturity in solving problems. Competence has played a role in disseminating and positive attitudes planting, moral norms and ethical values that can be used as a weapon for learners to face the future. If associated with the work ethic, still found some learners who do not have a high work ethic. This will impact on ineffective learning outcomes. Educators have begun to make changes, among them by preparing the necessary tools in learning and control of competence through new references. But the change has not been followed by all learners.

In the case of the role of educator competency wise and prudent, especially in taking a decision, still apply in the internal scope of school and learners only, such as improving the professionalism of educators through training and education, the implementation of extracurricular activities, self-development and enrichment, try out and other activities. While in the scope of society has not been done signing of cooperation and Memorandum of Understanding (MOU). Orientation to the outside world is not yet widely open, it is still limited to school committees as parent representatives who support intracurricular and extracurricular activities, and meet the completeness of learning tools learners. In terms of openness or transparency, the educator's personality plays a role in shaping the right behavior.

Observations on the authority of educators, especially the authority of birth, educators have done its role that is exemplary by the students. In the case of a student's outfit have displayed a courteous and Islamic outfit, including sports clothing. In speaking or communicating and acting, it has shown a polite figure. However, if observed from the inner authority, the figure admired, respected, and obeyed has not been wholly owned by educators. This has an impact on the not yet optimal role of educators, so that although the learning is conducive, but outside the school encountered some students who fight because regardless of teacher supervision. Also confirmed by the teachers of Pancasila and Citizenship Education (PPKn Teachers, Interviews, March 31, 2017 at SMAN 4 Sungai Penuh) that the supervision of educators has not been up to supervise learners in the life of society, nation and state, but still limited in the school environment, related to the duty of performing the duty, preservation of school environment/hygiene, democratic education, responsibility, obedience to the law/discipline.

The role of competence of morality (*karimah*) and exemplary, expressed by the teacher of Religious Education, (Aflizar, Religious Teacher, Interview, March 18, 2017, at SMAN 4 Sungai Penuh) in accordance with the vision and mission. Most learners have acted according to religious norms, showing the criteria of the faithful, being cautious, honest, sincere and helpful. In the case of faith, the learner acknowledges to have stuttered God or acknowledged the oneness of God, acknowledging that nothing is equal to the essence, nature, and asthma of God, it

has been demonstrated by practicing worship of God. In the case of piety to Allah learners have acted in terms of *ukhrawiside*, that is to observe and implement the laws of sharia such as worship, fasting and others.

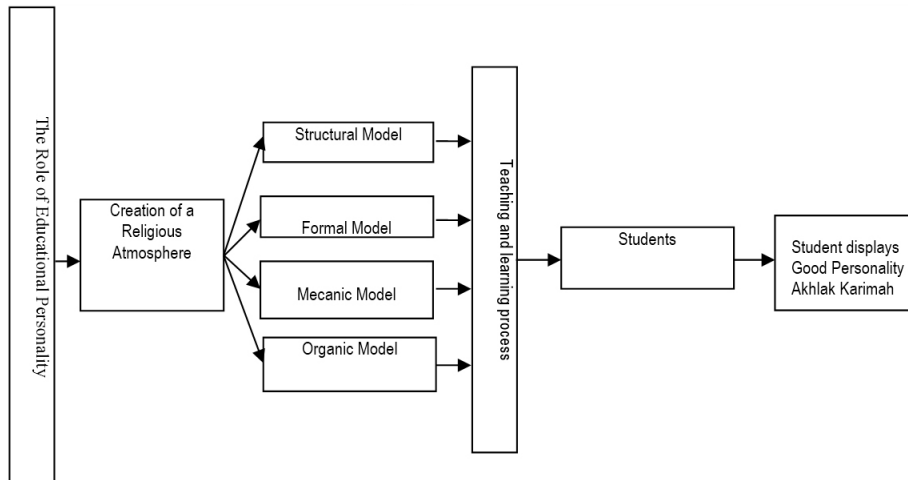
From the earthly side, learners pay attention and adapt to the laws of religion. In terms of honesty, words and deeds have been demonstrated by the learner in everyday life, always telling the truth, keeping promises, not making things up, and doing things according to the religious guidance, willingly and willingly. Similarly, the academic community who have problems, distress or possibly overridden, always provided assistance in the form of materials and services. The teacher of religious education (Zubir, Religious Teacher, Interview, March 4, 2017, at SMAN 4 Sungai Penuh) conveyed that students generally have exemplary behavior, as *uswahhasanah*, although the model has not covered all aspects.

With the personality competencies they have, all the educators have done their duty to realize learners with noble personality and morality. Learners present themselves as ethical, virtuous, moral, and character. The trust of the community or parents to send their children to SMAN 4 also increases. The mission and objectives of SMAN 4 are more emphasizing to produce learners with good character, good behavior, moral, ethical values, with routine, spontaneous, and exemplary habituation program.

The role of the educator's personality in shaping the personalities of learners is done through the creation of a religious atmosphere with several models:

- (a) The top-down structural model, which is the policy of the head of SMA Negeri 4 Sungai Penuh, makes the rules used as guidance in the formation of student's personality, such as: (a) setting the learning schedule that does not collide with the schedule of worship/prayer, (b) Namely Arabic, choosing local content related to morals and noble morals, personal self-development, spirituality (ROHIS), habituation programs, including activities that are character-guidance of learners, (c) providing extra-curricular materials that are ex-curricular, (d) commemorate religious festivals, (e) establishing Islamic school and sports clothing.
- (b) The formal model, by transforming and internalizing religious nuances in general subjects, is in the form of the Islamization of subjects conducted through several stages: (1) value transport, the educator simply informs the worth of a commendable and dishonest personality, the nature is still verbal or one-way communication, (2) value transactions, educators are already engaged to implement and model exemplary personalities, learners are asked to respond, accept and practice them. There is two-way communication, educators and learners are equally active, (3) transinternalization, the appearance of educators in the presence of learners is no longer the physical figure, but his personality (mental attitude, moral or ethical value). In the end educators and learners carry out religious teachings or Islam as a whole.

- (c) The mechanical model, education is seen as the planting and development of a set of values of life, each moving in motion according to its function. With the hard work of religious teachers, the personality of learners can grow and develop well. Conducting various activities that can create a religious atmosphere, such as: *yasinan*, *zuhur* prayers in congregation, *dhuha* prayer, religious ceremonies, spirits, greetings, well-dressed, simple living, maintaining order, beauty, cleanliness on an ongoing basis.
- (d) Organic modeling, applying a common curriculum that correlates or integrates with religious values. This form is done by combining new values with the old values selectively, innovative, and accommodative. In its application there are still obstacles such as limited religious reading materials and religious education package books.
- (e) The steps of implementing the model of personality formation of learners through the creation of a religious atmosphere, can be seen diagram below:



DISCUSSION

From the above findings can be seen that the competence of the personality of the educator in general has been good, but still found the competence of a variety of personalities and has not been fully acquired. Among them is an educator who has a steady, stable and mature personality competency, but not wise and authoritative. There is also a competence wise and authoritative, but less morals and cannot be a good example for learners. Differences in personality competence are influenced by differences in age and educational background of educators. It is also influenced: (1) temperament, which is strongly influenced by the constitution of the body

which is difficult to change, educated and cannot be influenced. (2) the nature, the characteristic of behavior that tends to be fixed, and influenced from within a person, and (3) the type, as it is more closed and difficult to adapt, rather open, and mixed types.

Personality, morals, and character can lead to positive or negative behaviors. Required habituation in everyday life, formation and coaching through education in order to materialize a positive attitude. The personality of the educator can flourish, increasing like an angel or descending like a demon. The educator whose soul and soul is filled with piety, his mind and his senses will move him to do good deeds and be a noble person, if his soul and soul are filled with “*fujur*”, he will become a *mufsid* personality (the maker of trouble and mischief).

Educator is a person whose all aspects of personality will be used as a guideline and affect the personal learners. The role of educators in schools in the personal formation of learners is very strategic. The role of educator competence will be optimal if done through the creation of religious atmosphere. Learners are in an environment full of religious nuance, all the actions, speeches and deeds are accustomed to various forms of religious activity and will arise desire to maintain and preserve it.

CONCLUSIONS

In general, the competence of educator personality in SMAN 4 is good, but there is no educator who has overall level of personality indicator. This condition is influenced by age, background, education and environment. The role of the educator’s personality in shaping the personalities of learners is accomplished through the realization of religious atmosphere in schools. Selected subjects, local content, self-development, habituation programs, become educator instruments to realize the religious atmosphere. Top-down school principal policies form the rules that guide the formation of student personality.

Student personality formation programs should be well designed, systematic and implemented in a sincere, consistent and sustainable manner. Thus it is expected that all the potential that exist in the personality of learners can grow and develop perfectly into a complete human, which is ready to fill the development in all fields.

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