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THE INTEGRATION OF DIGITAL ERA SPIRITUAL EDUCATION AND ITS INFLUENCE ON THE PERSONALITY OF STUDENTS OF MADRASAH TSANAWIYAH NEGERI 1 LUBUK LINGGAU

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ABSTRACT

Background: The growing emphasis on character development in education necessitates a closer examination of spiritual education's role in shaping students' personalities. **Purpose:** This study investigates its impact within the context of Madrasah Tsanawiyah Negeri 1 Lubuk Linggau. This study aims to analyze the influence of the application of spiritual education on the personality of students of Madrasah Tsanawiyah Negeri 1 Lubuk Linggau Indonesia. **Method:** The research method used is a quantitative type method. This type of method was chosen because it is in accordance with the purpose of the study, which is to test two variables against affect. The variable to be tested is variable x the application of spiritual education and variable y is the character of students. The population was 200 students and a sample size of 2.5 percent was obtained as many as 50 students. Meanwhile, the research data produced through the questionnaire was tested using the SPSS-assisted moment product correlation formula. **Result:** The results of the data analysis carried out showed that the calculation was $0.58 >$ the table was 0.1966 with an error level of 0.05 and the amount of $N = 100$. The results of the interpretation of the level of relationship to the price of the correlation coefficient of the two variables show a rather low level of relationship. **Conclusion:** The results indicated a significant influence and showed that the more intensive the application of spiritual education used in the learning process, the higher the personality of students. The results are also a reference for teachers to improve Islamic learning by applying a spiritual education approach to students so that they can achieve a better personality.

A. INTRODUCTION

The process of spiritual education is based on the most important and most basic needs (Fraser-Pearce, 2022) that is, having faith and fear of God as a source of work ethic (Konstantina Giorgos Elsayed; Arabatzi Amyras Lestari; Fotini Adamou Brougham, 2023), productivity, relationships, honesty, morals, and ethics. The term "spiritual education" became very popular and was used in all areas, including character education (Alarcón Orozco, 2023). Especially in the digital age, education is the spiritual process of the highest students (Fuertes & Dugan, 2021). Students in the digital age - computers and the internet, actively use technology and social media. This shows that spiritual education is integrated (Muttaqin, 2022) Very important. This can help students use technology morally and responsibly. Technology makes access easier to spiritual resources (Wantimba & Machinga, 2021), such as reading books, videos, and online courses on spiritual practices such as meditation, reflection, and more. It can enrich students' educational experience and enhance their understanding of spiritual principles. Online communities in today's internet age, can help spiritual and character growth (Foltz & Foltz, 2003). Students have the opportunity to participate in discussions, share experiences, and gain support from fellow students who share a common interest in self-development. Technology in spiritual education, allows for a more individualized approach. Students can access learning materials tailored to their personal needs and interests, as well as get support from mentors or counselors online. The use of technology in spiritual education can also help students acquire digital skills that are important in an increasingly connected society (Foltz and Foltz 2003; Riyanti et al. 2023), such as searching for and evaluating information.

But behind the view of the positive impact on the influence between the spiritual education of the digital era, the fact is that there is still a negative view. People's view that technology can also be a source of distraction and abuse hinders students' spiritual progress and character (Alhumaid, 2019). For example, excessive use of social media or online content that violates ethics can have an impact on students' understanding and behavior. In addition, the use of technology for spiritual education can raise privacy and security concerns (Amriani et al., 2023). Students may not be comfortable sharing personal experiences or discussing spiritual issues in an unsecured online environment or exposed to the risk of data leakage. Too much involvement in the digital world can leave them isolated from real interpersonal relationships and deep spiritual experiences (Yu, 2023). This can hinder the growth of empathy, social relationships, and better self-understanding. A lot of content is uncontrollable and unsafe for students to consume in the digital age. Students can be exposed to material that goes against moral principles taught at school or at home if they are not properly supervised. One important aspect in character building and social connections is direct human interaction, which can be reduced by the use of technology in spiritual education (Sweeney & Fry, 2012). Students' ability to forge important relationships in real life can be reduced if they rely too heavily on digital communication.

The difference in views between the influence of character education on character raises debates theoretically and phenomenally. Some of the research findings above show that there are still school institutions that also find doubts about the truth of *ilmiah*, especially in the midst of the digital era. Likewise, *madrasah tsanawiyah negeri 1 Lubuk Linggau city*, based on preliminary research, there are still views of educators who are still pro and con to anxiety about the impact of digitalization in the process of character education through spiritual education. To obtain scientific information answers through research on the causes of this confusion, it is necessary to test the theory of the influence of

two variables, namely variable x spiritual education and variable y character of digital age students. This research was conducted in Madrasah Tsanawiyah Negeri 1 Lupowder Lingsgau.

Application of Spiritual Education

The Latin word "spiritus", which means breath, and the Latin word "spirare", which means to breathe (Damayanti, 2019). Wolman describes spiritual intelligence as "the human capacity to ask the ultimate question of the meaning of life, and simultaneously experience the boundless connection between each of us and the world in which we live" (Bensaid et al., 2014). Spiritual education, the intent is to increase the spiritual power of children and instill faith in them as a way to meet their spiritual needs, organize their nature in a good way, and increase their tendencies, as well as direct them to spiritual principles, values, and principles that they can draw from true faith. Spiritual includes the hastrat for a meaningful life that motivates human life to always seek the meaning of life and yearn for a meaningful life. Spiritual education, the intent is to increase the spiritual power of children and instill faith in them as a way to meet their spiritual needs, organize their nature in a good way, and increase their tendencies, as well as direct them to spiritual principles, values, and principles that they can draw from true faith. Spiritual includes the hastrat for a meaningful life that motivates human life to always seek the meaning of life and yearn for a meaningful life. Spiritual education, the intent is to increase the spiritual power of children and instill faith in them as a way to meet their spiritual needs, organize their nature in a good way, and increase their tendencies, as well as direct them to spiritual principles, values, and principles that they can draw from true faith. Spiritual includes the hastrat for a meaningful life that motivates human life to always seek the meaning of life and yearn for a meaningful life (Keyes, 2011). Spiritual or known (spiritual quotient) emerged as an attempt to uncover the secrets of human intelligence related to human nature as a creature of God.

Madrasahs can integrate religious teachings with digital technology (Suraijiah et al., 2023). They can do this by using apps, online learning platforms, or other digital resources that cover religious teachings in depth, such as podcasts, learning videos, or online discussion forums related to religion. Although the digital era with characteristics of the development of technological advances on the basis of its development is rational, through the integration approach, madrasah is able to balance rationality as well as spirituality. This is the advantage of madrasah which is expected to play a role in the midst of the digital era.

Student Personality

There are many versions of the definition of personality. "Personality is the dynamic organization within the individual of those psychophysical system that determine his unique adjustment to his environment" (Beckmann & Wood, 2017). Although there are differences in how to formulate personality as mentioned above, in

it can be seen the similarities or conformity of opinions with each other. Among other things that personality is dynamic, not static or fixed without change (Yilmaz et al., 2015). It shows integrated behavior and is an interaction between the abilities that exist in the individual and his environment. It is psycho-psychic (Pichurin, 2014), which means that both the physical and spiritual factors of the individual together play a role in personality. It is also unique, meaning that a person's personality is distinctive, has certain characteristics that distinguish him from other individuals. Personality is the sum total of traits or behaviors that reflect a person's disposition, both external behavior and mental activity, which is evident from his appearance in all aspects of life, such as ways of doing, speaking, thinking, and expressing opinions, attitudes and interests, as well as his philosophy of life and beliefs.

B. METHOD

The research method used is a quantitative type method. This type of method was chosen because it is in accordance with the purpose of the study, which is to test two variables against affect. The variable to be tested is the independent variable (x) the application of spiritual education and the dependent variable (y) is the character of the student. The research will be conducted in the 2023/2024 academic year. The research began on September 16, 2023 and ended on March 22, 2024 at Madrasah Tsanawiyah Negeri 1 Lubuk Linggau, South Sumatra. The population was 500 students and a sample size of 10 percent was obtained as many as 50 students. The description of the data presented includes measures of centering tendencies, namely mean (M), median (Me), mode (Mo), variance, standard deviation, maximum value, and minimum value.

Data collection for the variable Application of Spiritual Education in this study used a research instrument in the form of a scale sheet that was distributed to students of Madrasah Tsanawiyah Kota Lubuk Linggau who were selected as research samples. Meanwhile, data for student personality attitude variables were taken with questionnaire sheets that were distributed. The score obtained from each statement item of each variable is tabulated and calculated using the formula;

$$r_{xy} = \frac{N \sum KF - (\sum K) (\sum F)}{\sqrt{[N \sum x^2 - (\sum x)^2] [N \sum y^2 - (\sum y)^2]}}$$

The data obtained through the research will be used for the purpose of testing hypotheses that have previously been tested for pre-examination.

C. RESULT AND DISCUSSION

Application of Spiritual Education Integration

Data on the Application of Spiritual Education Integration (Variable x) was obtained through a questionnaire consisting of 15 statements. The profit score scale of each item is 1-4, with the number of respondents as many as 50 students. Based on data on the Application of Spiritual Education with Personality, students have a tendency to concentrate with a Mean (M) price of 47.9, a median (me) of 48, a sample variant of 49.52040816, a range of 45, a standard

deviation of 7.037073835, a minimum value of 15, and a maximum value of 60. The complete calculation results can be seen in the following table:

Table 1: Spiritual Education Integration Application Data (Variable x)

` Variable X	
Mean	49,9
Standar Error	0,995192526
Median	48
Mode	45
Standard Deviation	7,037073835
Sample Variance	49,52040816
Kurtosis	8,865024546
Skewness	-2,02465267
Range	40
Minimum	10
Maximum	65
Sum	2359
Count	50

The classification of the level of symptoms observed, namely the application of spiritual education, is divided into 4 (four) categories, namely very high, high, low, and very low. Categories based on ideal standard deviation and ideal mean score. The classification is as follows.

- Very High : $>M+1 \text{ Std.Dev}$
- Tall : $M \text{ to } (M+1 \text{ Std.Dev})$
- Rendah : $(M-1 \text{ Std.Dev})-M$
- Very Low : $<M-1 \text{ Std.Dev}$

The identification of high and low categories of the influence of the application of spiritual education in this study is based on the three categories above. The mean price obtained for the variable of playing mobile legends as listed in the descriptive data table above is 48.54 and the standard deviation is 7.50. Based on these criteria, the category of Application of Spiritual Education is obtained as listed in the table below;

Table 2. Distribution of the Application of Spiritual Education Integration

Variable Distribution of Spiritual Education			
Interval	Frequency	Presentase	Category
>65	2	4	Very High
49-56	25	50	High
41-49	21	42	Low
<41	2	4	Low Low
Sum	50	100	

The results above show that the application of spiritual education integration is 2 students (4%) are in the very high category, 25 students (50%) are in the high category, 21 students (42%) are in the low category and 2 students (4%) are in the very low category.

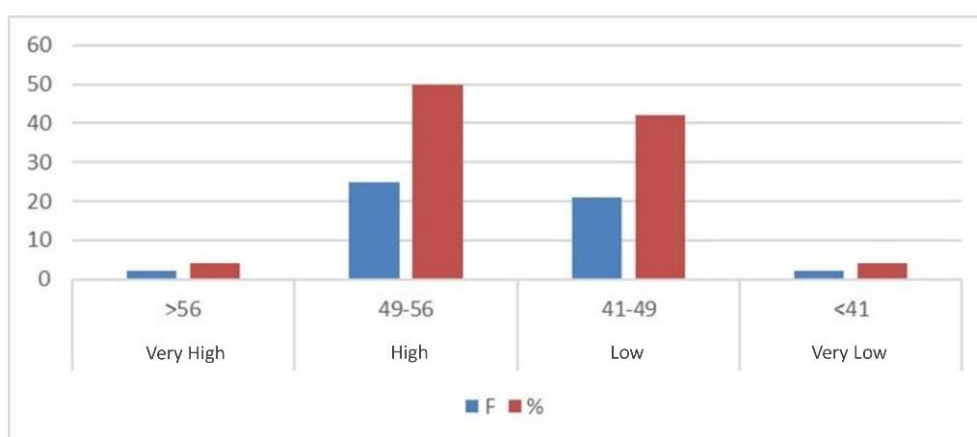


Diagram 1: Application of Spiritual Education Integration

Student Personality

Student personality attitude data (Variable Y) was obtained through filling out a questionnaire containing 15 statements of student personality data (variable Y) obtained through a questionnaire consisting of 15 statements. The score scale for each item is 1-4 with 50 respondents. Each respondent can get a maximum score of 72 and a minimum score of 18. Based on student personality attitude data, the results of calculations with the excel program have a tendency to concentrate with a mean price (M) of 57.22, a median (Me) of 59, a sample variance of 92.66, a range of 54, a standard deviation of 9.62, a minimum value of 18, and a maximum value of 72. The results of statistical analysis of personality attitudes are summarized in the following table.

Table 3. Attitude statistics data Student personality

Variabel Y	
Mean	48,92
Standard Error	0,91911
Median	48
Mode	48
Standard Deviation	6,49911
Sample Variance	42,2384
Kurtosis	9,41194
Skewness	-1,9784
Range	42
Minimum	18
Maximum	60
Sum	2446
Count	50

The classification of the level of influence observed by personality attitudes in the learning process of students in the classroom is divided into 4 (four) categories, namely very high, high, low, and very low. Categories based on ideal standard deviation and ideal mean score. The classification is as follows.

- Very High : $>M+1$ Std.Dev
 High : M sampai $(M+1)$ Std.Dev
 Low : $(M-1)$ Std.Dev)- M
 Very Low : $<M-1$ Std.Dev

L'identification de la catégorie d'influence ou des modèles de personnalité élevée et faible des étudiants dans cette étude est basée sur les trois catégories ci-dessus. Le prix moyen obtenu pour la variable Éducation spirituelle telle qu'elle est indiquée dans le tableau ci-dessus est de 70,179 et l'écart-type est de 15,155. Sur la base des critères ci-dessus, les catégories suivantes de personnalité de l'étudiant sont obtenues:

Table 3; Student Personality Categories

Interval	Frekuensi	Persentase%	Kategori
>67	1	2	Very High
57-67	27	54	High
47-57	19	38	Low
<47	3	6	Very Low
sum	50	100	

Here is a visualization diagram of student personality data.

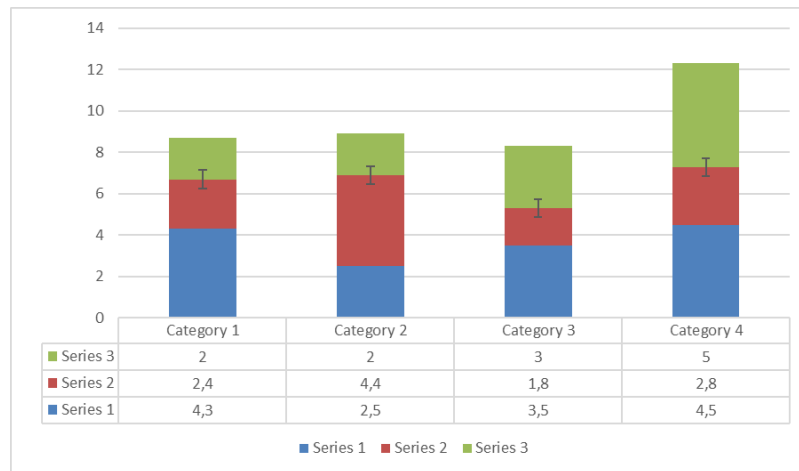


Diagram 2; Student personality data

Prerequisite Test

The summary results of the normality test can be seen in table 4 below;

Table 4. Summary of Data Distribution Normality Test Results

No.	Variable	Sig. K-S	Level Sig. (5%)	explanation
1	Application of Spiritual Education Integration (X)	0.13	0,06	Usual
2	Student Personality (Y)	0.16	0,05	Usual

To determine the results of the linearity relationship, the test technique – F is used. the following are the summary results for the linearity test;

Table 4. Summary of Data Distribution Linearity Test Results

Variable	F value	Sig. F	Level Sig.	Informationb	
independent X	Dependent Y	82,61	0,76	0.05	Linier

The hypothesis test shows the results of the calculation analysis of $0.58 > 0.1966$ rtable with an error level of 0.05 and the amount of $N = 100$. Interpretation of the level of relationship to the price of the correlation coefficient of the two variables and shows a rather low level of relationship. These results indicate a significant influence and show that the more often the application of spiritual education is used in learning processes in the digital era, the higher the personality of students in Madrasah Tsanawiyah Negeri 1 Lubuk Linggau. The results of this study can be used as a reference for teachers to improve teaching methods for the application of spiritual education to students so as to achieve a better personality.

DISCUSSION

The results of this study can be an answer to the difference in views between the influence of character education on student character, reaping theoretical and phenomenal debates. The difference in views on the existing scientific truth is because it occurs in the middle of the digital era. In addition to the state tsanawiyah madrasah 1 Lubuk Linggau city, also education actors in other educational institutions who are equal and observers of education will be helped by the results of this research. The results showed that there was a significant influence between spiritual education on student character. These results are also in line with research findings that a person's spirituality and functioning are effective in shaping one's morals (Baidya & Baidya, 2023). Akhlaq is certainly a compound with a person's character (Mitchell, 2015) in this case students. Spiritual education in various ways and strategies is certainly a process that is emphasized in monotheism education. An important material element in human education is the inculcation of monotheism (Suryani et al., 2023). This is the essence of spiritual education. A good person's character is based on the correct system of tawhid or Aqidah.

There is a relationship between a person's spirituality and his character (Ashley, 2019), Wherever a person is in the era of modern life or the digital age. The existence of children in the era of scientific or digital progress actually causes the importance of spiritual education. Because spiritual education will fortify the formation of one's character attitude. Teachers in schools have an important role in preparing students to have high spiritual resilience by organizing education that is integrated with faith spiritual education (Amin et al., 2021). Education at the age of junior high school or madrasah where the child has begun to grow into adolescence is the right time for spiritual education (Estrada et al., 2019), (Amin et al., 2022) in fostering good character to face the impact of technological advances in the digital era.

D. CONCLUSION

After looking at the level of relationship to the price of the correlation coefficient of the two variables, it turns out that the level of relationship is rather low. The results of this calculation show that there is a significant influence. This shows that the personality of students in Madrasah Tsanawiyah Negeri 1 Lubuk Linggau is increasing along with the use of spiritual education in learning in the digital era. In addition, the results of this study are in line with previous findings that a person's spirituality effectively shapes their morals. Akhlaq is clearly related to the character of the student in this regard. Monotheism education, spiritual education, with various methods and approaches, is definitely a process to focus on. Instilling monotheism is an important component of human education. This is the basis of spiritual education. True Tawhid or Aqidah is the basis of good character.

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