

Understanding Istifadah (Utilizing Time and Chance) for Personality Development in Islamic Education

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Chapter 14

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INTRODUCTION

During the last decade, the number of behaviour challenges could be viewed into the certain phenomena of student involvement in the criminal task as reported by the local authority (Afriyanti and Siti, 2015; Arifin, 2015; Khalisotussurur and Ramidi, 2015). Moreover, it is reported that there is such crisis in character with a rampant occurrence of phenomena. Such indicators include violence, vandalism and adolescent mischief, dishonesty, disrespect and cruelty to peers. These incidents point out a worrying condition with declining of characters of students. The decline of the students' morality encourages the researchers to examine the problem through the perspective of character education.

With respect to the problems of character values facing the community in general, and among the students in particular, it is necessary to make a 'foundational concept' as an effort to perform character education. On this regard, both general and character education are necessary as the ultimate component in the effort to instil noble characters and values (Attaran, 2015; Halstead, 2014; Tan, Naidu & Jamil, 2018). This acts as a significant attempt to equip students not only with the qualities of knowledge in the sense of cognitive aspects, but also to reflecting how mental and spiritual aspects become a basic element to develop them in order to be generations with noble character. Through implementing character education, some ways, one of which is how students should do, in terms of managing time and maximizing time for virtues inquiry, become a significant effort to instil ethical foundations for the students.

However, it is unfortunate, not many studies have been taken to particular address the point of how the students should do in the 'specifically shared ways' in the context of utilizing time and chance, known as concept of *istifadah* as a part of ethical foundation for the students. This chapter attempts to examine *istifadah* as moral education through taking the first stage in satisfying this gap through critical exploration. Moreover, the essentials of moral education referring to the *istifadah* context with a comprehensive approach is potentially explored in utilizing time and chance to enhance the quality for students interaction. The integrative morality to be implemented in the educational process refers to most encourage transforming individual qualities with spiritual and intellectual skills. The main discussion of this chapter refers to the theoretical conception of al-Zarnūjī's *Ta'lim al-Muta'allim*, which has the wider influential basis with its crucial guidelines in giving insights into teaching and learning practice in the context of Islamic education (Hafidzah, 2014; Huda and Kartanegara, 2015a; Mansor et al., 2015). Moreover, the distinctive point of this conceptual framework is indicated into the following. Those are the alternative practice amongst the teaching of morality amidst the *pesantren* (Islamic

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1 boarding), its unique model of teaching and learning appropriately advanced as the basic foundation of how to do in respect to the learning and teaching process

Conceptualising *Istifadah* (Utilizing Time and Chance)

Prior to further discussion about the concept of *istifadah*, as al-Zarnuji proposed, it is worthwhile to comprehend its definition first. It comes from Arabic word, which actually means 'taking benefit' or advantages (Yunus, 1990). It means that there can be carried out some principles to be employed through utilising some priorities given, such as time, chance and virtues. On this view, this can be understood that in the order for character education, the students should be with 'favourable feels' in accordance with managing daily list of school, for example, and make discipline for every certain activity, learning schedule outside from school, by always providing some schools' tools and equipment.

In regard to what is meant about *istifadah*, according to al-Zarnuji's *Ta'lim al-Muta'allim*, there are two main aspects, at which all these are particularly concerned to prioritising both two fundamental points, 'time' and 'chance' (p.114-115). On this point of view, there has been clearly outlined in the Qur'an, (al-'Aşr, v.1-3), 'For the sake of time, behold, the man is really in loss: except those who believe in and do righteous deeds (*amal sâlih*) and counsel's advice (*naşihat*) to obey the truth (*haq*) and to comply with patience and constancy (*şabr*)'. From this verse, there contain two main virtues as the ultimate point of stressing on utilising such potentials being a sequence of the process of *istifadah*, at which each has the sustainability, namely time management with discipline and also wisdom through virtues inquiry from experienced personality. As outlined in the verse, the virtues should come from the individual managing well balancing between righteous deeds ('*amal sâlih*) and counsel's advice in order to achieve the truth (*tawâ şawb al-haq*).

In line with understanding the basis of *istifadah*, the attempts to utilise time and chance refer to enhance the moral quality as the responsible awareness in action management, where the planning should be incorporated in gaining the wisdom-based experiential virtues. With this regard, the basis of understanding behavioural manners in leading to the goodness from the personal and social context should begin with flourishing the accountability standard to put into the universal level in enabling the accessibility to achieve the main point. The balance between productivity achievement and entire process in guiding the advanced principles to the people manners refers to apply for the theoretical and practical capability within identifying what to do appropriately and wisely into the particular condition (Brownlee et al., 2016; Tan & Ibrahim, 2017). In this perspective, it is sure to make understanding about the moral virtues supplement to give the positive feedback in assisting the life, for example, as the praise of such individual development. Other chance to be utilised

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is about 'the time for praying at night' in the order for making it as 'soul-reflective thinking' (Al-Zarnuji, 2008). With this regard, there are many opportunities actually being able to utilize for the students or adolescents, as the effort to conduct whatever should come in the attempts to achieve the moral quality virtues. This ensures to yield the main concern which will later become the soul conduction to the heart. In the real discourse, the point could be viewed in particular including the process of learning to fit into the contemporary needs which the student could have chance in understanding the certain subject.

Through moral quality development with a significant attribution to underlie the discipline among the persons, it is worthwhile to take note in a particular way that the scale of understanding to do further towards the behavioural attitude refers to transform the beneficial value which can uphold the personality trait in responding the certain situations wisely within maintaining the human character behaviour (Lubis, 2015; Rahim, 2013; Robinson, 2015). It is true that the essential element of moral behaviour together with applying the extent of knowledge in assessing the appropriate act will consequently lead to the practical habituation which is fundamental to give a feedback with a significant consequence to the personal qualities. In the effort to assess the suitability of acting and realising with the certain practice to become the particular habituation of moral quality development, the manners management in the way to drive the path of direction should bring along with understanding to look at the certain phenomena to provide the solution basis wisely referring to the Islamic way of life in particular (Choudhury, 2016a; Watt, 2017). With this regard, the mutual involvement of action management through planning to give the sustenance committed into the discipline of manners in underlying the human behaviour.

Integrating *Hikmah* (Wisdom) on Moral Quality for Personal Development in Islamic Education

As the wise approach in underlying professional practice with moral responsibility, *hikmah* (wisdom) has the link to expand the capacity of personal quality including knowledge understanding together with certain technique in dealing with the emerging challenges (Önal, 2010; Proctor, 2013). The key point of gaining the information related in supporting the active involvement in the society at large should bring along with spiritual and moral substance. The point of this attainment refers to underlie the personal quality transmitted into upholding the complex condition in the wide range of many levels to solve the problem wisely within the Islamic principles (Fahriana & Huda, 2019; Huda and Sabani, 2018; Lovat, 2016; Suharto, 2018). In the attempts to determine the wise basis to elevate the experience and knowledge understanding, it is necessary to build the quality assurance of the ability to determine whether it is correct and false or right and wrong. In particular, the action plan management

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1 needs to monitor from the entire process with the sufficient knowledge capacity in underlying the responsible commitment towards what to do and how to achieve appropriately (Ferrari et al, 2011). Conceptualised as the extensive knowledge in looking at the whole context of certain phenomena, attempts to recognise the root of problems with sufficient information refer to determine the accuracy of how such solution could be effective within the action plan management (Demirel Ucan & Wright, 2019). Subsequently, the extent of knowledge skills and understanding stage plays a key role in transmitting the decision point of interacting, socialising and acting wisely in the social community at large. Thus, wisdom as a virtue which has the potential qualities in determining which appropriate manners should be performed well.

In terms of learning field, the ethical foundation of socialising the interaction together with its characteristics should build the attempts emphasise the core elements in underlying the social interaction across human relationship. Those are the knowledge understanding about the way to achieve the learning process, the way to do wisely within the Islamic education principle guidelines, the way to become a pious quality of personal and social orientation, and also the way to live peacefully with getting involved into others concisely. As such, the awareness capacity to enlarge the mutual trust in the human relationship refers to point out supporting to conduct the certain task in school context, environmental concern and also nation building (Balakrishnan, 2017; Kartanegara, & Huda, 2016; Mohd Khambali@ Hambali et al., 2017; Tan et al., 2018). As a result, wisdom should be comprehended well in order to being performed in such a way and manner for life. Much whatever should be employed means that the chance given to increase such virtues in search for *hikmah* (wisdom) is required from the 'person with experiences' (al-Zarnuji, 2008, p.117). It means that the extents of potentials which the person has have the coherence extent to give the influential basis through worldview. Moreover, *hikmah* should be maintained to embed in a particular way in underlying the personal quality in managing their time wisely based on the need. The combination amongst the expert knowledge refers to enhance the reflecting practice in terms of teaching and learning process, working experience and also the vacation program at the certain place. With this regard, the extent of wise way to view the reality is the potential effect to how a person should react wisely with in any condition. It means that a person with the wise view should reach one of such characteristics, including an extensive factual and theoretical knowledge, being successful at living well and knowing how to live.

In line with the measurement, operation and definition of *hikmah*, the wide range of elements including integration point of intellectual capacity, reflective practice, and also affective personality characteristics refers to the foundational substance that virtues as emphasised at which its sources derive from the nature are concerned to the acquisition of *hikmah*. Consequently, achieving this *hikmah*,

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which is a central notion for noble values, should be oriented through virtues inquiry (Choudhury, 2016a). The wisdom-based moral virtues could be identified into measuring the manner assigned with the awareness extent to link the relationships between personal and social quality skills in giving the insights into promising the peaceful orientation integrated amidst community. In particular, attempts to offer the principle guidelines through the initiative of pathway of instructional process in achieving harmony and integrity in the balance between personal and social orientation behaviour substance (Huda et al., 2017a; Maselena et al., 2018). With deploying the wisdom-based manner as the way to deal with the certain challenges in the social interaction for instance, it is necessary to point out giving the function as the particular chance to ensure in overcoming the integrated perspectives of the behavioural paths together with critical thinking skills. As a result, the sufficient supplement to give the feedback in giving the direction to go forward could be determined to enhance the experiential basis in the life circumstance in achieving the happiness. Moreover, the broader context of assessing the realities in perceiving the principle of direction towards what to do and how to do wisely with committed awareness of having look at the whole into the certain issue refers to play a key role in ensuring the way to achieve the happiness (Bergsma and Ardel, 2012; Huda et al., 2017b). In particular, the wise basis here could be taken to give a point of contributing the direction as a pathway to transmit the mutual feeling, concern and also understanding in the sense that can be concentrating a vision to be aware of issues around the social life amidst the community at large.

In addition, the mutual line of moral quality principles refers to sustaining the essential value of distinctive form of Islamic point of view in stressing the discourse of developing the personality traits with having the maturity-based experiential scale together with knowledge understanding. This is important to take note that the basic elements of moral quality with pointing out the virtue ethics refer to the main principles which direct persons to give on directing the pathway the addressing the human consciousness towards emerging global context. Emphasising the virtue ethics refers to take a beneficial value of moral responsibility committed to flourish the dimension of human behaviour together with skilful ability to lead to the manner management (Intezari, 2016; Huda et al., 2017c). In particular, it is necessary to enlarge the way of ethical discourse in underlying both person and community at large to be aware of recognition of the relationship between personal and social level to represent the behavioural substance oriented to the interaction. With this regard, the ethics to supplement as the dimension of human manner incorporated into the essential principles of Islamic education could be emphasised in transmitting the valuable insights of stressing both human harmony and multiplicity.

Moreover, the critical discourse could be comprehended with the essential point of assessing the moral behaviour to represent the orientation of building the balance

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1 between personal development and social responsibility in the context of recognising what is appropriately good to conduct in further. This is to ensure that the availability of experiential scale together from the integration between moral obligation and intellectual discourse could be enhanced to drive a pathway to determine wisely in line with embodying the rationality, spirituality and also cognitive ability in underlying the interaction basis. The circumstance of personal quality gathered from experiential level and also the knowledge understanding of religion and sciences may have a portion to give insights into directing the wise technique on the way to have a look at what is true and wrong in a whole context (Huda et al., 2017d; Tan et al., 2018). In the attempts to enable the process of interacting, socialising and acting with others appropriately within Islamic principles, it is worthwhile to consider in particular that the arrangement to show the integrity commitment into moral, spiritual and intellectual skills has to be determined to provide a clear picture of having a sense in looking at the issues in a broader context, so that the way to give solution could appropriately be prepared in fitting to the condition. As a result, the determination process should bring along with an appropriate technique combined into the wise approach to which extent of the knowledge expert person has would result in the typical way to see the choices.

Sustaining Continuous Discipline

According to al-Zarnuji (2008), *istifadah* (taking benefits) for the students should be performed at any time to acquire 'virtues' (p.114). In terms of building the commitment to have the continuous discipline, the essential components of virtue ethics to underlie the value of responsibility engagement places a key role as the bases of wisdom. It indicates the consistent awareness of managing the personal quality through the knowledge understanding in underlying to give the direction path in what to do and how to do appropriately and wisely in line with expanding the capacity the human belongs (Huda & Teh, 2018). In consequence, this deliberation provides a broader significance of scriptures in religious consciousness. From this perspective, personality development qualities with a sufficient commitment to build the experiential basis should bring along with an entire approach to give insights into personal development in transmitting the social responsibility awareness (Rahim, 2013; Robinson, 2015). Moreover, the particular attention should be pointed out in determining the intellectual capacity together with spiritual ability as a basic assumption contributing to the educational field (Othman et al., 2016). In terms of learning, student has to prioritise the best commitment to employ utilising time management with 'discipline'. It is important to note that the discipline is not only to do whatever students are really concerned, but also to make the reflection for

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1 the soul refinement, namely by conceptualising such virtues to be manifested in learning, as an effort for inculcating noble character values, in particular.

In addition, transmitting the essence of discipline refers to the training of intellectual capacity together with accepting the principle rules towards the certain lesson that can be learnt from the life circumstances, such social interaction. Similarly, discipline as believed in an individual life is the main requirements of creating a condition where the person can learn to control one's feelings, emotions and behaviour (Intezari, 2016; Swartwood, 2013). As a result, it enables whoever can manage it well to think maturely about some phenomena, act maturely towards such problems and to take decisions responsibly with self-awareness through self-propelled, self-controlled and self-guiding persons (Proctor, 2013; Choudhury, 2016c). In other words, discipline, which can make us responsible and conscious, is one of the essential traits required for social life.

Consequently, discipline in a society becomes a particular decision which might determine whether spirit and the key-note of the worldly order are in accordance with a part of life style. In particular, discipline should be taught earlier as a virtue ethics necessary to be instilled within the children to be a personality habituated to do right path and to have a spirit way. Since being a part of virtues, discipline is the pre-requisite for growth and development for further process for one lesson which has to be in imbibed at a very young age (Foucault, 2018). It is necessary to point out the significance of committing with the discipline could give the point in enabling the learners to have access in continuing the tasks appropriately within the wise approach. In particular, it is the responsibility of the teachers to inculcate in them the value of discipline. Simply, discipline will be consequently taught through giving the commitment towards the certain appointment in the sense that could be given a chance into self-control management together with obtaining the obedience as the responsibility awareness (Michael, Storey & Thomas, 2008). From this perspective, it is clear that discipline is not only as a good virtue which adds colour and charm to the personality, but also as an essential quality of life required by every one of our society to make social, professional and family life.

In further, discipline, which is essential for life in terms of different forms in many different situations, refers to establish the extent of personal quality in enabling to learn in controlling one's feelings, emotions and behaviour (Evertson & Weinstein, 2013). The ability to manage self-controlled behaviour means that discipline is the condition of having all experienced personally and socially. In other words, discipline is also an ultimate component as the supreme importance of the heart and mind which enables to perform such activities in life (McCullough and Willoughby, 2009). As the professional standard for the key components to uphold the development of knowledge understanding and competence skills, it is the main character in the sense that without discipline there is nothing to be achieved in life

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1 with a variety of purposes. Simply, discipline is an ultimate factor which affects such spirit way for the human life in terms of work, study and other activities, and is an essential habit that everyone should possess as a civilized citizen.

In terms of the reason of discipline, there are many reasons for why it is necessary as a part of life conduct. The main reason is that with a discipline it is a particular way that we need to exercise discipline to be successful in life (Duckworth et al., 2011). As a result, discipline can mean various kinds of purposes to different people and students, for example. Thus, discipline is concerned to motivate the individual and make concentrate on learning to get best assignments in on time (Lu et al., 2016). It can, thus, be analysed that discipline has two main purposes, to give the nice situation for students and teachers in order to manage their needs and to create circumstance enabling to learn well. In other words, its significance has been vary in line with a variety of purposes, and also has the significant impact to academic success, or success in careers.

Nurturing Effective Time Management

Time management refers to concisely attempt the entire process of establishing the planning together with utilizing the appropriate way to employ the certain activities, by which to achieve the effectiveness, efficiency and productivity (Adair, 2009). In addition, time management needs to adopt the committed awareness of transforming the wide focus on what to do wisely. It means that the effectiveness in some time that a person has may seem more dependent on the particular manner to dedicate precious time to learning about time management. As for one of the potential components in managing time, a further investigation on how to utilise time with necessary and useful matter is an effective strategy to manage time appropriately in the balance of fulfilling the demands amidst the society needs. As such, it indicates to give the point of view in enhancing the necessary supplement to complete many other aspects of life, such as time for study, work, relax, etc. (Thomas et al., 2017). In particular, the necessary act in the useful matter here depends on the technique in organising the plan to spend on specific activities. Simply, it is usually a necessity in any project development designed with combination of processes, tools, techniques, and methods, as it determines the project completion time and scope.

In terms of learning, time management in specific strategies need to be considered in particular, since an appropriate conceptual framework may be used to conceive a fundamental understanding of managing time wisely. As a result, the manner for condensing and memorizing an important material becomes one particular necessity to self-evaluative standards for learning preparation accurately. In particular, al-Zarnuji (2008) points out whoever gets memorise at any time will surely get lost about his/ her memory, and thus through writing down he/she will get it forever,

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since the knowledge is information, skills and understanding obtained from such experiences as the theoretical or practical understanding of a subject. On this view, the knowledge is something which is obtained from scholars' understanding of any subject in the form of talk or discourse, since they memorised well on what they have ever heard, and showed to the best they memorised.

In addition, the reason why time management is importance is that the personal quality in managing the time consequently has the potency in making successful (Morden, 2017). There are many ways to do in terms of managing time wisely for learning. One manner is with making a note for recording such events involving experience, understanding to something new and even some unique and interesting phenomena. In addition, this can be implemented by providing 'stationery to record all new information' about the knowledge which the person had just heard in accordance with the scientific avail (al-Zarnuji, 2008). In particular, the students should be concisely aware to make up date something regarding their needs during the process of learning, even as being part of character education, by always alerting all regards related to the school needs, such as making diary notes in the order for being taken a reflective essence and also considered as potential enhancement. The particular skill involving the manner of managing the detailed goal refers to enhance the commitment in building the appropriate approach to submit the planning in line with concentrating on a crucial point of view in transmitting the progress of the goals (Chase et al., 2013). In terms of taking the priority in managing the active involvement into the social community as an attempt to take benefit of the time, making the action planning should be determined in enhancing the individual development and social responsibility development. Obtaining the important task in organising the careful engagement of performing what to do and how to do wisely refers to the mutual line with covering the action planning as indicated in the time management.

Empowering Strategic Effort With Experiential Foundations

Personal qualities involving knowledge, skills, and experience become factors that play a role in developing self-regulation. It means that such skill, knowledge and experience function as one of the most significant variables as an ability to monitor and control our own behaviour, emotions and thoughts in accordance with particular situation. As such, levels of skill and experience to ensure suitability with accumulated experience is influenced many factors, one of which is religious qualities which may serve as the most important factor (Foucault, 2018; Greene, 2018). In particular, McCullough and Willoughby (2009) determine the distinguished theoretical framework that the role of religious consciousness gave the influences on development of self-regulatory power, social behaviour and self-monitoring control.

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Subsequently, from this perspective, few steps at the process to carry out are necessary, mainly in self-regulatory power to monitoring control. One of them is 'caring' with such experienced person (al-Zarnuji, 2008). This notion essentially has the consequence from understanding (*istifhām*), feeling (*ihsās*) and implementing (*'isti'māl*), at which caring is located between *istifhām* and *'isti'māl*. In terms of 'caring', it can be with such analysis on how adolescents and students should have the feeling, being part of those with more experience, such as discussing or sharing about the constraints, which may usually be confronted from any way unknown. This is similar with a poetry 'how much I deeply regret and loss to get anything from a noble knowledgeable person, and what has passed not being able to return (Choudhury, 2016c). The other ways as the effort necessary to achieve such virtues in learning are to 'always memorise and reflect whatever about the virtues and knowledge' (al-Zarnuji, 2008, p.116). It means that moral quality that person do refer to actually endowment from God by means of human action, since the good process for gaining the virtue (...). Pertaining to the emphasis on virtues inquiry from experienced personality, it seems to have been a key point about the significance of anyone who has more learned, as al-Zarnuji (2008) points out that 'one learned with more experience will be more significantly difficult for the *shaytan* (devil) to encourage disturbing with such earnest than one thousand worshippers'. The further explanation of difficult for *shaytan* (devil) here is that a willingness to manage and control mentality from immoral or wicked behaviour, such as arrogance in terms of both inward and outward, since this is a very crucial thing which needs to be considered in particular (Huda and Kartanegara, 2015). It means that with remarkable elucidation, virtue ethics encourages people to develop their character to become the fundamental basis for the good life.

In terms of *mashaqqah*, it can actually be defined as 'an apprehensive sense for learning' (Yunus, 1990, p.201). In other words, there should be any effort to conduct during the process of education with the meaning that such effort can be outlined as the form of 'readiness to have the responsibility and duty' as the students who have consciousness and awareness in a whole. With this regard, it can be understood as readiness and consciousness in accepting the duty and responsibility for the students, in the order for completing such requirements. Al-Zarnuji (2008) believes that achieving the knowledge will be glorious if implemented with a contemptible essence assigned into the earnest effort, and thus could be attained through such struggle with various divergences of requirements. It means that during acquisition of knowledge, readiness to bear various kinds of tests to endure, essentially known as 'an earnest effort' should be performed well (Michael, Storey & Thomas, 2008). This should become an underlying component in taking into spirit manner as an attempt to make some desirable traits of character (Choudhury, 2016d). In particular, the commitment to sustain obligation through the wide range of the moral responsibility

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1 and professional practice will give the chance to resolve the challenges involving such ethical questions in terms of obligations and options to the spirit way in a practice in new community.

The original definition of *tamalluq*, according to al-Zarnuji's *Ta'lim al-Muta'allim*, is flirting (Yunus, 1990, p.428). In other words, it can be understood that there such a divergence of tasks and obstacles should be made as the challenges for the students in order to achieve the wisely mature thinking and caring. Al-Zarnuji believes that someone with continually determined attempt will have more chance to achieve the glory as he says 'I knew you are desired to be glory, but you will not achieve it until making yourself lowly'. It means that in terms of consequences during the process of education, some obstacles are necessarily required to resolve, and thus making a person with continuous effort until pursuing such knowledge and readiness for managing any risk. In other words, some obstacles during the educational process will become the main elements to make maturity in thinking. This is to construct the learners in the order for encourage on dynamic thinking how to resolve the problems.

Implication Into Islamic Education

Istifadah is a particular concept as the ethical foundation for character education, since it contains such psychological sections. The necessary point in the attempt of measuring the psychological components depends on a variety of approaches including the quality of belief qualities in Gods. In particular, the wider experience from gaining the spiritual quality would also have the consequence towards the extent of responsible awareness into the human life condition. In this view, the mutual involvement of personal and social qualities in the sense that can be deployed amidst the social community activities whether it is from traditional or modern motives should be incorporated into building the awareness together with strengthening the Islamic principles (Choudhury, 2016e; Huda et al., 2019a; Mohd Khambali @ Hambali et al., 2017). This is to ensure the extents of expanding the wide range of services provided into the social activities in running well appropriately under the prayer setting and management appointment. Moreover, the balance between personal development and social responsibility awareness should be taken into consideration in a particular way to enhance the commitment in contributing into the community service for instance (Tan et al., 2018). With this regard, the responsible capacity transmitted into the practical capability to deliver the information sufficiently has to be involved with building the moral obligation in underlying the way of persons in interacting, acting and socialising with their partnerships wisely within Islamic education principles (Arjmand, 2017; Fahriana, & Huda, 2019; Halstead, 2004; Halstead, 2007). As such, the spiritual capacity within Islamic principles to underlie the service in shaping the moral responsibility in terms of individual and social

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1 performance should bring along with strengthening the commitment in building a wise approach in facilitating the balance circumstance. Such variety of kinship through constituting the balance condition with such a convenient interaction in the personal and social level is necessary as an effort to construct the character building for the students.

In line with building the moral principles in Islamic education, character building refers to the strategic system of cultivating the moral values amongst the students. This process involves knowledge, consciousness or volition, and action to implement these values, both to Almighty God, ourselves, others, environment. In particular, this attempt can make human perfect man who has the wise view. Attempts to cultivate the moral quality with the good orientation refer to the universal value in enabling the global context to have a look at the whole context (Alavi, 2008; Ali, 2011; Choudhury, 2016; Kumar & Che Rose, 2012). Moreover, it is worthwhile to take note that both parents and educators need to adopt the mutual relationship to provide the basis of having such understanding to the certain phenomena through reflecting all the life circumstance components (Proctor, 2013). As a result, ethics has become the upholding elements for enhancing a good character. It results a quality improvement, which aims at the realisation of generations with a vision, fixed into the social responsibility with giving the valuable insights into the nation building awareness. In order to achieve that process, it is necessary for character education implemented at school to cover all the components based on its curriculum, learning process and achievement, relation quality, subject matter, school management, activity and curricular, maintenance of facilities, payment and hard work from all educational environment.

Through implementing character education, some ways, one of which is quality of relationship among either school environment or family circumstance, become a significant effort to instil ethical foundations for the students. In terms of the significance of instilling characters and values, as underlined in al-Zarnuji's *Ta'lim al-Muta'allim*, the character is required with noble values cooperation between mental and physical aspect, as referred in his essentials of *niyyah* (motivation) in education. In other words, the role of considering *niyyah* being point of view for managing the soul and mind, has been a central element, prior to further direction for constructing educational process, particularly among the students (Halstead, 2014; Huda and Kartanegara, 2015a). Moreover, it is also seen as an attempt to pass on moral and religious values to the students. In this context, moral and religious principles should be determined to give an insightful value in the education system, since the criteria, as stated, have appropriately been designed to the citizenship, for example belief and devotion to God, responsibility, respect, competence and skills and possession of high moral quality (Mabud, 2018; Lubis, 2015; Parrott, 2017; Robinson, 2015). In particular, such values need to be embedded into the context

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of teaching and learning procedure through designing the curriculum with various activities as its components implemented in the school. Thus, the role of the institution where student and teacher interact with has a quite significant potency to help them virtuous, knowledgeable, balanced and harmonious development in their individuals.

CONCLUSION

This chapter did examine the essential value of *istifadah* for personality development through elucidating the thoughtful dialogues within the conceptual level in enabling the transmission into the practical desires with its specifications. Based on the significant effort to practise for the students, being such tasks of character education, through utilisation or taking benefit (*istifadah*), to instil such noble character values, there are three fundamental basis emphasised in the process for education. In terms of the powerful construction of al-Zarnuji's concept of *istifadah*, understanding, feeling and implementing such proposed conceptual frameworks are necessary as the effort to attain the moral values, *hikmah*, through virtues inquiry. The findings reveal that there four core stages to examine *istifadah* for personal development in Islamic education context. Those are sustaining continuous discipline, nurturing effective time management, integrating *Hikmah* (wisdom) based moral quality for personal development, and empowering strategic effort with experiential foundations. Moreover, this study is supposed to give the contribution mainly in supplementing the theoretical basis on personality development in Islamic education context. For conceptual recommendation of education, it is hoped to contribute particularly in constructing the personal development.

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