

The Effectiveness of the Student Executive Board Management of FITK UIN-SU in Developing the Personality Competence of Prospective Islamic Education Teachers

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ABSTRACT

This study evaluates the effectiveness of the Student Executive Board (DEMA) of the Faculty of Tarbiyah and Teacher Training (FITK) at UIN North Sumatra in developing the personality competence of prospective Islamic Religious Education (PAI) teachers. Personality competence is considered a fundamental aspect of professional educators, requiring intellectual capacity and moral and ethical maturity. A descriptive qualitative approach was employed, with data collected through interviews, participatory observation, and documentation. Findings indicate that DEMA substantially strengthens students' discipline, social responsibility, and integrity. Active participation in organisational programs provides opportunities for internalising leadership values, social learning, and Islamic character building. Despite structural and cultural challenges, DEMA is a non-formal pedagogical arena that complements classroom learning and supports holistic personality development. The study suggests enhancing collaboration between student organisations and faculty management to optimise organisational roles in preparing competent PAI teachers with strong professional and personal qualities.

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1. INTRODUCTION

Students' campus life development is comparable to that of a state higher education institution. In addition to gaining classroom learning experiences, students may also choose to actively participate in various associations within their environment, including the Student Executive Board (DEMA) on campus. Students involved in extracurricular student organisations are educated youths with an entrepreneurial spirit who may one day hold decision-making positions in public institutions, the private sector, or civil society [1]. An institution or forum is a coordinated entity consisting of at least two individuals

working together to achieve one or more goals. Through such associations, individuals can achieve results or pursue objectives that would otherwise be unattainable alone, since collective engagement creates a strong force that enables individuals to realise their aims [2]. Students who are active in these associations generally enjoy carrying out various events or activities, for example, by serving as advisory group members or as organisational leaders. They frequently find themselves in situations requiring collaboration to fulfil their committee members' or organisational administrators' responsibilities. Thus, organisational activities may be regarded as a social laboratory that trains students to develop interpersonal skills, leadership, and collective responsibility.

The role of a teacher is not limited to academic ability or mastery of subject matter but also includes personality competence, which encompasses professionalism, ethics, communication skills, and social abilities [3], [4], [5], [6], [7], [8]. In Indonesia's education context, particularly at Universitas Islam Negeri Sumatera Utara (UIN-SU), prospective Islamic Religious Education (PAI) teachers must possess strong personality competence as the foundation for carrying out their duties in the future. This aligns with the National Standards for Teacher Education, which emphasise the importance of integrity, responsibility, and discipline as fundamental dimensions of teacher competence.

The Faculty of Tarbiyah and Teacher Training (FITK) at UIN-SU, as the institution responsible for producing future teachers, plays a strategic role in shaping the character and competence of PAI students. One of the key bodies contributing to this character formation is the Student Executive Board (DEMA), which functions as a platform for students to develop their potential in both academic and non-academic aspects. The presence of DEMA is expected to make a positive contribution to enhancing the personality competence of PAI students through various activities such as training, seminars, and leadership development. However, despite the many activities carried out by DEMA, questions remain regarding the effectiveness of these programs in shaping the personality competence of prospective PAI teachers. Many stakeholders continue to ask to what extent DEMA's programs significantly impact the personality development of PAI students, and whether these programs are truly relevant and effective in producing future teachers with strong character and competence. Hence, further research is required to examine the effectiveness of DEMA's role in fostering the personality of prospective PAI teachers.

Moreover, the challenges of education are becoming increasingly complex, requiring teachers not only to be intellectually capable but also to possess high levels of emotional and social intelligence [9], [10], [11], [12]. Therefore, it is essential to reassess the contribution of FITK UIN-SU's DEMA leadership in shaping the personality competence of prospective PAI teachers and evaluate its programs' effectiveness in achieving this goal. Against this background, this study aims to evaluate the effectiveness of the Student Executive Board of FITK UIN-SU in developing the personality competence of prospective PAI teachers and to provide recommendations for improving existing programs to prepare high-quality future teachers. The purpose of this research is also to address both the practical and theoretical need to recognise student organisations as strategic partners in character education for prospective teachers.

Relevant research on the development of learning media has been published in academic journals, such as the study by Mahariah and Fitri Rahmadhani [13] entitled “Student Academic Activities in Shaping Professional Competence of Educators in the PAI Program at FITK UIN Sumatera Utara”. Another example is the work of Nurwida Elvina Harun and Mahariah [14], “Assistance of the Nurul Hakim Santri Organisation (OSNH) in Developing Santri Life Skills.” These studies demonstrate that student organisational activities can serve as effective means of fostering non-academic competence. However, their focus differs from that of the present research.

Previous research on student organisations or the effectiveness of participation in such organisations by PAI students has also been conducted. One example is Haerul Ikbal’s thesis [15] at UIN Alauddin Makassar titled “The Effectiveness of Teachers’ Social Competence on Interactive PAI Learning at SD Negeri 69 Balang-Balang, Sinjai Barat District.” While differing in focus, it shares a common concern with evaluating the effectiveness of PAI teacher candidates’ participation in organisational activities. The research context was also distinct, as it was conducted at SD Negeri 69 Balang-Balang, Sinjai Barat District. Dwi Yudha Lesmana and Syamsu Nahar conducted another study [16] from UIN Sumatera Utara titled “The Effectiveness of Participation in Extracurricular Organisations in Shaping the Interpersonal Competence of PAI Students at UIN-SU.” The present author selected the title “The Effectiveness of the Student Executive Board (DEMA) of FITK UIN-SU in Shaping the Personality Competence of Prospective PAI Teachers” in order to investigate and describe the added value of organisational involvement in enhancing the abilities of prospective PAI teachers beyond classroom-based learning. Accordingly, this study offers a new contribution by focusing on the effectiveness of FITK’s DEMA leadership as a medium for personality development, rather than merely on students’ activeness in organisations.

The author chose this topic to raise awareness among students about the importance of being active, not as a distraction from coursework, but as an additional means of enhancing their skills and experiences. Another reason is that the author is personally involved as a FITK UIN-SU’s DEMA chairperson and a PAI student at UIN-SU. This direct involvement provides an emic perspective that enriches the analysis, though objectivity must still be maintained.

2. METHOD

This study employs a qualitative research design. According to Sugiyono [17], qualitative research is a method based on philosophical foundations, applied to investigate natural conditions (experiments) where the researcher serves as the primary instrument, while data collection techniques and analysis emphasise meaning rather than numerical generalisation. This approach was chosen because it is suitable for exploring experiences, interpretations, and dynamics encountered by students in organisational activities.

The research was conducted in the Islamic Religious Education (PAI) program at UIN-SU, selected as the study site based on preliminary interviews with PAI students who also served as members of the Student Executive Board (DEMA) of the Faculty of Tarbiyah and Teacher Training (FITK) UIN-SU. The study population consisted of five

PAI students who were selected as informants. The research was scheduled to take place during the even semester of the 2024/2025 academic year, starting on May 10 and continuing until completion. The interview phase included several questions regarding the effectiveness of the DEMA FITK UIN-SU management in shaping the personality of prospective PAI teachers. Five informants were selected through purposive sampling, considering that they had direct experience in DEMA management and were representative of the phenomenon under study.

In this study, interviews were used as the main data source, complementing previous research insights. The interviews were conducted within the Islamic Religious Education program at FITK UIN-SU. The study population consisted of five PAI students at UIN-SU. The research was planned to be carried out during the even semester, from May 10, 2025, until completion. The stages of the study included interviews and a review of prior research, which served as both reference points and sources of supporting data for this qualitative study. In addition to interviews, participatory observation of organisational activities and documentation—such as reports, agendas, and photographs—were also utilised as supplementary data sources to strengthen the research findings.

Interviews in qualitative research are purposeful conversations that begin with informal questions. They go beyond ordinary dialogue, ranging from informal to formal in nature. In this context, qualitative interviews serve as a data collection method involving face-to-face interaction between the researcher and informant to understand a phenomenon or research topic better. Qualitative interviews are typically in-depth and unstructured, allowing researchers to explore participants' perspectives, experiences, and meanings comprehensively. The data obtained were analysed using Miles and Huberman's interactive model [18], which includes the stages of data reduction, data display, and conclusion drawing. Data validity was reinforced through source and method triangulation, enhancing the credibility and scientific accountability of the research findings..

3. RESULTS AND DISCUSSION

This study aims to explore the extent to which the management of the Student Executive Board (DEMA) of the Faculty of Tarbiyah and Teacher Training (FITK) at UIN North Sumatra contributes to the development of the personality competence of prospective Islamic Religious Education (PAI) teachers. Using a qualitative approach and descriptive analysis strategy, data were obtained through in-depth interviews, participatory observation, and documentation of organisational activities and student involvement in DEMA programs. This approach is appropriate because it directly captures students' lived experiences while providing a concrete picture of how values are internalised through organisational activities.

Islamic education empowers individuals in intellectual, moral, spiritual, and social aspects, aiming to produce an *insan kamil* ready to carry out their duties as God's vicegerents on earth and as servants of Allah SWT. It represents a synthesis between actualising human innate potential and service to humanity at large [19]. This definition emphasises that Islamic education is not solely oriented toward cognitive aspects but also

highlights affective and psychomotor dimensions, which are highly relevant to shaping teachers' personality competence.

The findings indicate that DEMA FITK plays an important role as a forum for character formation and the strengthening of students' personal values. Several flagship programs consistently implemented, such as student leadership training, Islamic study forums, academic discussions, community service, and organisational event management, have provided effective and transformative learning experiences. Students actively involved in the DEMA structure demonstrated significant improvements in responsibility, self-discipline, interpersonal communication skills, and moral integrity. As mandated in the Standards of Competence for PAI Teachers, these dimensions are integral to personality competence. Thus, student organisation participation enhances academic capacity and reinforces the moral and ethical foundations characterising a professional educator.



Figure 1. Interviewing one of the PAI students who is active in organisations at DEMA FITK UINSU



Figure 2. Documentation of one of the PAI students who is active as the chairman of the organising committee for the national seminar held by DEMA FITK UINSU

Based on the interview with Hafiz Azmi, a PAI student at UIN North Sumatra who also serves as a member of the DEMA FITK management, it can be concluded that his involvement in the organisation plays an important role in shaping the personality competence of prospective Islamic Religious Education (PAI) teachers. Students are trained to develop emotional maturity, responsibility, and leadership grounded in Islamic values through various activities such as program design, committee work, and

deliberation processes. This statement illustrates that non-formal learning through organisational activities can directly influence students' readiness to undertake the teaching profession.

DEMA FITK is an effective forum for character development, where values of role modelling, morality, and leadership ethics are systematically instilled. Hafiz also emphasised that challenges, such as the lack of responsibility among some members, become important lessons in building professional attitudes as future educators. Guidance from the Governor of Tarbiyah further strengthens the internalisation of Islamic leadership values applicable in educational contexts. Thus, organisational experiences in DEMA FITK have proven to be a strategic medium for developing PAI teachers' professional personalities, who possess integrity and can become role models for students. This shows that student organisations function as activity platforms and spaces for character learning relevant to prospective teachers' needs.

Empirically, informants from among the board members, general members, and PAI students participating in activities confirmed that involvement in DEMA strengthens leadership attitudes, social sensitivity, and managerial skills relevant to the demands of the teaching profession. These findings are consistent with Mulyasa's [20] assertion that character education must be systematically internalised through direct experiences in organisational and leadership contexts. Moreover, the experiential learning approach embedded in DEMA activities serves as a key catalyst in facilitating the formation of Islamic personality values and student professionalism as prospective teachers. In other words, the interview and observation data reveal a clear connection between theories of character education and the practical experience of organisational engagement in the field.

Nevertheless, DEMA's management is not effective, and it is not free from challenges. Several problems identified include suboptimal cross-division coordination, lack of continuous cadre training, and limited administrative and logistical support from the faculty. Furthermore, student participation in DEMA activities tends to be dominated by certain groups, which means personality competence development has not been evenly distributed. This condition highlights the importance of strengthening institutional strategies so that the benefits of DEMA can be more widely experienced by all students, not only by those who are already active.

Allah SWT states in QS. Al-Qalam verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And indeed you truly have noble character." (QS. Al-Qalam: 4)

According to Buya Hamka's *Tafsir Al-Azhar*, this verse emphasises that Prophet Muhammad (peace be upon him) possessed a noble and exalted character, reflecting the Qur'an's teachings. His morality was not only evident in outward behaviour but also manifested in his daily actions and conduct, fully aligned with the commands and prohibitions of the Qur'an [21].

This verse underscores the importance of virtuous character and noble personality, which form the core of personality competence for Islamic Religious Education (PAI) teachers. The Prophet ﷺ is the perfect model of morality, and within the context of Islamic education, teachers serve as extensions in transmitting and transforming these values to their students. The management of DEMA, as a space for character development, becomes part of the effort to emulate the Prophet's character.

Thus, a strategic design and a more structured and inclusive student organisational development system are needed. This is essential so that DEMA does not merely serve as a ceremonial activity forum but also becomes a leadership cadre institution oriented toward shaping PAI teachers who are strong in personality, religiously grounded, and adaptive to contemporary developments.

Hadith Related to QS. Al-Qalam verse 4:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ) رَوَاهُ الْبُخَارِيُّ

Narrated by Abu Hurairah (may Allah be pleased with him): The Messenger of Allah (peace and blessings be upon him) said: "Indeed, I was sent only to perfect noble character." (Reported by Al-Bukhari).

Imam Al-Munawi, in *Faidh al-Qadir*, explains that in Arabic, the word *إِنَّمَا* (*innamā*) indicates restriction, meaning that the primary purpose of the Prophet Muhammad's ﷺ mission was to perfect moral character. Meanwhile, the word *لِأَتَمِّمَ* (*li-utammima*) is derived from the root word *تَمَّمَ* (*tammama*), which means to complete or perfect something that already exists, not to create it from nothing. The meaning of perfecting noble character is that good morals were already partially recognised by the Arabs, but the Prophet came to complete, expand, and reinforce them with divine revelation.

According to Prof. Dr. H. Samsul Nizar, in *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global* (Character Education: Strategies for Educating Children in the Global Era), student organisations are important arenas for cultivating morality, responsibility, empathy, and leadership, values that are not directly taught in the classroom. Thus, DEMA FITK, as a student organisation, can function as a miniature of real life in shaping Islamic personality competence, in line with the Prophet's mission conveyed in this hadith.

In general, this study concludes that the management of DEMA FITK UIN North Sumatra significantly influences the personality competence of prospective PAI teachers. This effectiveness is evident in implementing organisational programs that encourage students to undergo value-based and character-oriented learning, although continuous evaluation and innovation in institutional management are still needed to optimise this role sustainably.

In other words, this study examines the effectiveness of the Student Executive Board (DEMA) of the Faculty of Tarbiyah and Teacher Training (FITK) UIN North Sumatra in shaping the personality competence of students, particularly prospective

Islamic Religious Education (PAI) teachers. The research was conducted using a qualitative approach, relying on data collection techniques such as in-depth interviews, participatory observation, and documentation of various programs and activities carried out during DEMA's management under study.

Based on the definitions and explanations outlined above, the effectiveness of the Student Executive Board (DEMA) FITK UIN-SU in shaping the personality competence of prospective PAI teachers can be understood as follows:

1. The Role of DEMA in the Formation of Personality Competencies

In general, the findings of this study show that DEMA FITK plays a significant role in shaping students' character and personality. The programs designed by DEMA, both formal and non-formal, have contributed to the development of students' affective aspects. These include improvements in personal integrity, individual and social responsibility, discipline, and interpersonal skills, all of which are essential components of the personality competence required of prospective teachers. This demonstrates that student organisations function not only as platforms for developing interests but also as arenas for character building that support the achievement of teacher competency standards.

Through activities such as student leadership training, national and local seminars, academic discussions, religious mentoring, and community service, students are technically involved in event management and experience implicit character learning. They learn to make decisions, communicate effectively, manage conflict, and develop empathy for others, skills that are substantively pillars of an educator's personality. Thus, student involvement in various DEMA activities not only develops practical skills but also fosters moral and social awareness that becomes embedded in the identity of a future teacher.

These findings reinforce the perspective of character education experts such as Lickona [22], who emphasised that character is formed through habituation within supportive social environments. In this context, DEMA serves as an effective social ecosystem for instilling these values in students, particularly those oriented toward the teaching profession as future Islamic Religious Education teachers. Therefore, DEMA's role can be positioned as a strategic partner of the faculty in shaping graduates who are not only academically competent but also distinguished by their integrity of character.

2. Leadership Dynamics and Strengthening Moral Values

One of the important aspects of the effectiveness of DEMA management is the leadership dynamics that take place in it. Student leadership is not only administrative, but also a space for moral development and collective responsibility. The administrators and members involved show growth in integrity, example, and the spirit of devotion, which in Islam is called *uswah hasanah*.

Allah SWT says in QS. At-Tahrim verse 6 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"O believers! Protect yourselves and your families from a Fire." (QS. At-Tahrim: 6)

Relevance:

According to *Tafsir Ibn Kathir (Concise) / Fathul Karim Mukhtashar Tafsir al-Qur'an al-'Adzhim*, authored by Sheikh Prof. Dr. Hikmat bin Bashir bin Yasin, professor at the Faculty of Qur'an, Islamic University of Madinah, verses 6–8 are narrated from Ibn Abbas regarding Allah's command: (*protect yourselves and your families from the fire of Hell*), which means to obey Allah, avoid acts of disobedience, and command your families to engage in remembrance of Allah, so that He will save you from the Hellfire. Thus, this verse is not merely a spiritual exhortation, but also a practical guideline for instilling moral values, beginning with the self and then extending to the surrounding environment.

This verse emphasises individual responsibility towards oneself and others, particularly in cultivating morals and ethics. In this context, prospective Islamic Education (PAI) teachers trained through student organisational management are expected to carry moral responsibility for self-development and shape a generation with noble character. This reflects the social and spiritual responsibility dimension nurtured through organisations such as DEMA. In other words, character education within student organisations functions not only as the development of soft skills but also as a mandate with religious and transcendental dimensions.

This is reflected in interviews with several key informants, including students, faculty advisors, and DEMA alums. They agreed that DEMA administrators who carry out their duties with full awareness and responsibility tend to demonstrate better academic and social performance. Here lies the strong correlation between organisational activities and student personality development, as prospective Islamic Education teachers are intellectually capable and morally and emotionally mature. In other words, the success of a future teacher is measured not only by academic achievement but also by the quality of personality shaped through organisational experience.

These findings are also reinforced by the teacher competency theory proposed by Kunandar [23], which states that personality competence is the foundation of all other forms of competence and is crucial in determining a teacher's success in managing meaningful learning processes. Therefore, if student organisations such as DEMA can instil values of responsibility, discipline, and integrity, they will provide a solid foundation for prospective Islamic Education teachers to carry out their future professional duties.

3. Structural and Cultural Barriers

Nevertheless, the effectiveness of DEMA's governance is not without its challenges. In practice, several structural barriers hinder optimising the organisation's role, including ineffective cross-departmental coordination, the lack of systematic internal cadre training, and weak logistical support from the faculty in several strategic

activities. These obstacles indicate a gap between the ideal role of student organisations and their practical implementation at the faculty level. Therefore, it is necessary to develop managerial strengthening strategies and more sustainable cadre development systems to address these structural challenges.

From a cultural perspective, there remains a tendency for low student participation in organisational activities. Many students still lack awareness of the importance of student organisations for self-development and character formation. This presents a distinct challenge for DEMA leaders in cultivating an inclusive and participatory organisational culture, so that character development is not limited to a small group of active students but is extended to the entire academic community of FITK. This effort can be pursued through more intensive socialisation, creating innovative programs relevant to students' needs, and providing recognition for active participants to foster a more vibrant and dynamic organisational climate.

This aligns with the social critique expressed by Tilaar [24], who noted that educational institutions often become trapped in the formalism of activities without truly creating transformative spaces for learners. Therefore, transforming organisational culture becomes the key to strengthening the effectiveness of student institutions such as DEMA. By prioritising a transformative approach, DEMA is expected to develop into a laboratory of leadership and character capable of producing future Islamic Religious Education teachers who are excellent, religious, and adaptive to the challenges of a changing era.

4. Relevance to the Competence of PAI Teachers

The researcher believes that organisational experience in DEMA significantly contributes to fostering the core values of personality competence for Islamic Religious Education (PAI) teachers, including honesty, discipline, responsibility, independence, and leadership. By being involved in the organisational structure, students become accustomed to facing challenges they do not encounter in classroom learning, such as managing time, handling conflicts, coping with pressure, and building cooperation with various stakeholders. In addition, such experiences provide opportunities for students to practice independent decision-making, sharpen communication skills, and learn to prioritise collective interests over personal ones. This positions the organisation as a social laboratory that enriches the formal learning process on campus.

This indicates that student organizations hold a strategic position as a complement to the formal curriculum in shaping intellectually, spiritually, and morally well-rounded graduates. In the context of Islamic education, personality development is not only horizontal (social relations) but also vertical (spiritual relations with Allah SWT). Therefore, the role of DEMA in shaping personality competence should not be underestimated. DEMA can serve as a strategic partner of the faculty in producing future teachers with strong character since its activities instil values aligned with both the goals of national education and the mission of Islamic education.

5. Kedisiplinan sebagai Pilar Pembentukan Profesionalisme Guru

Discipline is one of the core dimensions of teacher personality competence, as emphasised in the National Standards for Teacher Education [25]. This study developed discipline among prospective Islamic Religious Education (PAI) teachers through various internal mechanisms within the DEMA organisation, such as a structured division of tasks, the obligation to attend meetings and activities on time, and accountability for program reports. This indicates that student organisations function as extracurricular platforms and concrete spaces for character formation.

Based on observations and interviews, it was found that students actively involved in DEMA management tended to have more organised time management patterns. They were accustomed to designing agendas, setting priorities, and completing organisational tasks on time. This habituation gradually shaped a disciplined habitus within students, which was also reflected in their academic activities and social interactions. Thus, organisational experience directly contributes to developing positive habits that support their readiness as professional teachers.

The discipline instilled through DEMA's organisational culture is not coercive but arises from a collective awareness of the importance of work ethic and commitment to responsibilities. This aligns with Nata's [26] view that discipline in Islamic education should be developed through role modelling, habituation, and gradual internalisation of values within a conducive environment. Therefore, strengthening the culture of discipline in student organisations can be considered an integral part of preparing prospective PAI teachers.

6. Social Responsibility and Moral Commitment

The dimension of responsibility within DEMA management is reflected in implementing student social programs that engage students as agents of change. For example, community service activities, environmental care initiatives, social service in Islamic boarding schools and fostered villages, and involvement in humanitarian actions. Through these activities, students learn to take an active role in addressing social and communal issues. Thus, the organisation functions as a space for activities and a medium for fostering deep social awareness among students.

Based on interviews, many informants stated that participating in community service activities became a turning point in understanding the meaning of responsibility as prospective educators. They realised that a teacher's responsibility is not limited to the classroom but includes concern for social problems and active involvement in building broader community values. This shows that learning responsibility holistically encompasses academic, social, and spiritual dimensions.

This sense of responsibility is also reflected in the students' ability to complete organisational tasks without constant supervision from lecturers or seniors. This demonstrates an internal awareness of the importance of trust and maintaining personal and organisational reputation. In this context, responsibility has evolved from a mere administrative obligation into a moral identity embedded within the students' character.

This awareness grows through repeated experiences in managing programs, thereby shaping a strong habitus of responsibility.

From Al-Ghazali's perspective, moral responsibility is the pinnacle of an educator's character, as it entails a willingness to bear burdens, maintain integrity, and serve others with sincerity and faith-based values. Thus, organisational experience becomes a strategic pathway to cultivate and nurture this sense of responsibility practically and meaningfully. In other words, involvement in student organisations serves as a character laboratory that prepares students to become Islamic Religious Education teachers who are intellectually competent and morally mature.

7. Integrity as the Foundation of Professional Ethics

Integrity is an inseparable aspect of personality competence, especially in teaching, which demands exemplary conduct. In this study, the integrity of prospective Islamic Religious Education (PAI) teachers was tested through transparency in managing activity funds, honesty in preparing activity reports, and consistency between statements and actions in organisational life. In other words, integrity is the alignment between values upheld and the actual behaviours demonstrated in organisational activities.

The data show that students involved in strategic positions within DEMA, such as president, secretary, and treasurer, undergo a strong process of ethical learning. They face moral dilemmas requiring fair, honest, and responsible decisions. In focus group discussions, informants acknowledged that integrity cannot be sufficiently taught in the classroom but must be forged through real-life experiences in organisational activities. This indicates that student organisations are practical arenas for internalising ethical values that cannot be fully acquired from theory alone.

The researcher noted that students who had completed their organisational tenure tended to be more critical of value deviations, more consistent in their actions, and more trusted in teamwork. This demonstrates that experiences in organisations like DEMA shape strong personal integrity as a provision for responsibly carrying out the teaching profession. This tendency also strengthens the students' personalities as prospective teachers ready to serve as societal role models.

Within the Islamic ethics framework, integrity is a manifestation of *istiqamah* (steadfastness) and *amanah* (trustworthiness). An Islamic Religious Education teacher with high integrity will become a true role model for students through words and daily behaviour. Therefore, leadership and responsibility experiences in DEMA are highly strategic in training students to become individuals of integrity. Thus, fostering integrity through student organisations can be regarded as an integral part of developing the complete personality competence of PAI teachers.

8. Theoretical Reflection and Practical Implications

The findings of this study confirm that the personality competence of prospective Islamic Religious Education (PAI) teachers cannot be developed solely through theoretical learning in the classroom. Rather, genuine character formation grows from

real-life experiences involving responsibility, conflict, social interaction, and ethical decision-making. In this regard, student organisations such as DEMA serve as vital social laboratories in educating future teachers who are both academically proficient and emotionally and morally mature. These experiences provide opportunities for students to sharpen leadership skills, strengthen integrity, and build empathy—dimensions that cannot be fully taught through theory alone. Thus, the role of student organisations is essential in complementing formal education and preparing PAI teacher candidates to face the dynamics of the educational world better.

The practical implication of this study is the necessity of institutional support from the faculty to strengthen the existence and strategic role of DEMA. This includes providing resources, leadership training, and measurable and sustainable mechanisms for evaluating organisational programs. In addition, it is equally important for academic advisors to systematically integrate students' personality achievements into co-curricular and extracurricular activities. With synergy between the faculty, academic advisors, and DEMA administrators, student organisations can develop into platforms that conduct ceremonial activities and make a real contribution to shaping the personality and competence of prospective Islamic Religious Education teachers. In turn, this will enhance the quality of graduates produced by the faculty, both in academic excellence and character formation.

4. CONCLUSION

Based on the findings obtained through a qualitative approach, it can be concluded that the management of the Student Executive Board (DEMA) of FITK UIN North Sumatra has demonstrated significant effectiveness in shaping the personality competence of prospective Islamic Religious Education (PAI) teachers. This effectiveness is reflected in DEMA's role as a non-formal learning environment that enables students to develop personal character through direct experiences in leadership, organisational management, and constructive socio-religious interactions. This indicates that student organisations can function as social laboratories complementing formal classroom learning.

Active involvement of students in DEMA has been shown to strengthen key dimensions of personality competence, such as discipline, responsibility, and integrity. Students practice discipline through time management and commitment to organisational duties; cultivate responsibility by participating in social and educational programs; and build integrity through ethical decision-making and consistently upholding trust. These findings highlight that organisational experiences make a tangible contribution to forming PAI teacher candidates who are intellectually competent and morally and emotionally mature.

Nevertheless, such effectiveness still faces several challenges, both structural (such as internal coordination and limited institutional support) and cultural (such as the low participation of the broader student body). Therefore, continuously strengthening student organisational governance in a more systematic, inclusive, and faculty-supported manner is required. The practical recommendations of this study include the need for continuous cadre training programs, enhanced administrative support, and stronger collaboration

between DEMA and faculty management to expand the impact of personality development initiatives.

Thus, it can be affirmed that DEMA FITK UIN North Sumatra is essential in the ecosystem of nurturing PAI teacher candidates with strong, religious, and professional personalities. The optimisation of DEMA's role as a partner in character education must be continuously promoted to produce knowledgeable and resilient graduates in morality and personality. Furthermore, future research is expected to expand the number of participants and compare the effectiveness of student organisations across faculties to gain a more comprehensive understanding of their contribution to shaping teacher personality competence.

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