

NON-MUSLIM STUDENTS' PERCEPTIONS OF ISLAMIC RELIGIOUS EDUCATION LEARNING IN CLASS X AT YPI TUNAS BANGSA HIGH SCHOOL PALEMBANG

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ABSTRACT

The purpose of this study was to determine how the perceptions of non-Muslim students towards learning Islamic religious education in Class X at YPI Tunas Bangsa High School Palembang. The research method used is a quantitative method with descriptive analysis. The total population is four non-Muslim students in class X. The data collection technique uses interviews, observation, documentation and questionnaire techniques. The data analysis technique used quantitative analysis to find out the perception data of non-Muslim students towards Islamic religious education learning by describing its implementation analytically using the percentage model. The results show 1) non-Muslim students like to hear PAI teachers with alternative answers: strongly agree (75%) and agree (25%); 2) non-Muslim students enjoy reading Islamic religious books with alternative answers: strongly agree (50%) and agree (50%); 3) non-Muslim students pay attention to all Islamic education activities with alternative answers: agree (25%), unsure (25%) and disagree (50%); 4) non-Muslim students feel that Islamic religious lessons are not boring with alternative answers: strongly agree (25%), agree (50%) and disagree (25%); 5) non-Muslim students find it challenging to do Islamic education lesson assignments with alternative answers: strongly agree (75%) and agree (25%); 6) non-Muslim students find Islamic education lesson very enjoyable with alternative answers: strongly agree (25%), agree (50%) and disagree (25%); 7) non-Muslim students feel Islamic education lesson are easy to understand with alternative answers: agree (75%) and unsure (25%); 8) non-Muslim students are not happy with Islamic religious lessons with alternative answers: unsure (25%) and disagree (75%); 9) religious education provides benefits in the lives of non-Muslim students with alternative answers: strongly agree (25%) and undecided (75%). Based on the results of the questionnaire above, it can be concluded that Islamic religious education has been carried out well, and all students participate in classroom learning. Although non-Muslim students are not required to take Islamic religious lessons, non-Muslim students remain silent in class and often participate in Islamic religious studies.

Keywords: perception, students, non-muslim, Islamic religious education

A. INTRODUCTION

Information every day continuously comes through our five senses regarding the physical characteristics of the human world. So much information makes humans need a frantic sensory filter and temporary sensory storage to help humans choose the amount and type of data transferred to the brain. Psychologists have developed perception theory to assist humans in understanding the process of sensation into perception or object.

According to Sugihartono, perception is interpreting the stimulus received by the human senses or the ability to interpret the push by the five senses. There are different points of view about human perception in sensing, which perceives something, either negative or positive, which will affect actual human behaviour (Sugihartono et al., 2007). Mulyana added that perception is the essence of relationship and interpretation is the essence of perception, similar to communication coding. So that perception chooses or ignores the message received (Mulyana, 2007).

Perception goes through certain stages and processes that come into contact with the senses to give rise to stimuli. Energy requirements that are changed from these stimuli will be converted into nerve energy conveyed to the human brain by the senses. Then humans will understand and interpret objects or messages captured after the incentives are processed (Hidayat, 2019). Each human being has his way of looking at the world, so that that perception will affect the actions and behaviour of each human being. Sensitive teachers will be able to understand their students if the teacher knows how humans see certain situations (Karwono & Mularsih, 2017). Referring to the explanations above, it can be understood that perception is an opinion about an object or event that is obtained through the five senses, then interpreted by the five senses, and brings meaning or perception to humans or the environment around them.

The role of the teacher in his relationship with students varies according to the social interaction he faces, namely the formal situation in the teaching and learning process in the classroom and informal situations (Erni, 2015). In legal cases, namely in the teacher's effort to educate and teach students in the school, the teacher must be able to show his authority or authority, meaning he must be able to control it, regulate and control the behaviour of students. If necessary, he can use his power to force students to study, do their job or obey the rules. Teachers can relax formal relationships and social distance in informal social situations, for example, during recreation, sports, picnics or other activities (Nasution, 2009).

One indicator that can support student success in learning is the ability of students to receive information from the teacher. The learning system, teacher teaching methods and the availability of supporting infrastructure will affect student achievement. According to Mulyasa, "Educational facilities are equipment and supplies that are directly used and support the educational process, especially the teaching and learning process." (Mulyasa, 2005). Learning activities in schools include facilities such as buildings, classrooms, desks and chairs, teaching tools and media. The definition of educational infrastructure is facilities that indirectly support the course of the education or teaching process, such as yards, gardens, school gardens and roads leading to schools. Facilities and infrastructure that can provide convenience for students in learning are called learning facilities (Merdeka Sari, 2013).

In addition to the supporting factors above, perception of learning contributes to the learning process's success. Perception becomes the basis of thinking for a person (relation to learning). If it is associated with the perception of sociological education, then the perception has an important role. Because for example, in the learning process, regardless of who is studying, the material, location, level of education or the learner's age is always influenced by students' perceptions. According to Dewi Salma Prawiladilaga and Eveline Siregar, "Perception is rarely mentioned in related writings in the learning process, even though ways of thinking, interests or potential can develop well if one has adequate perception". It is hoped that perception exploration can change perceptions to be positive, especially perceptions in learning, affecting memory, concept formation and fostering student attitudes (Merdeka Sari, 2013).

Character education is very similar to religious learning because any religion, even though there are several different sides, will teach character. In addition, there is the influence of religious or cultural teachings that mingle with surrounding habits. In the practical aspect, humans who carry out the recommendations of their beliefs will indeed have a noble mind (Nasin Eklabumaini, 2016). Islamic religious education, as a subject, has a very significant and strategic role in students' character, morals, and ethics. Making students have better personalities, ethics in socializing, and able to show noble character (Islam & Depag, 2001).

Islamic religious education is devoted to moral action, which is not only at the level of competence but has the habits and willingness to manifest in everyday life religious values and teachings (Muhaimin, 2002). Referring to these presentations, religious education, as a

subject, is expected to be able to forge students who are experts in spiritual aspects and can also apply it in public.

Research conducted by Hidayat on the perception of non-Muslim students towards Islamic Religious Education shows that the perception of Islamic Religious Education by non-Muslim students, in general, has established an excellent perception; this can be seen in the results of the questionnaire that has been given to all non-Muslim students. Muslims, totaling 29 students at YPI Tunas Bangsa High School Palembang (Hidayat, 2019). Then the research conducted by Aziddin Harahap on the efforts of Islamic religious education teachers in internalizing the values of religious plurality and their implications for student behaviour shows that: First, the implementation of religious education at Public Senior High School 1 Sungai Kanan, Labuhanbatu Selatan Regency consists of formal education (schools) and Non-formal education, the curriculum used is KTSP. Second, the efforts made by teachers in actualizing the values of the religious plurality include: 1) Developing Islamic Religious Education subject matter by developing a syllabus, 2) providing understanding to students about the meaning of religious plurality in-depth, 3) carrying out religious guidance in schools. Outside of Teaching and Learning Activities in the classroom, and 4) actualizing the values of Religious Pluralism to students by being good role models. Third, the implementation of plurality 1) Learning through the provision of materials, 2) Intra-school activities, 3) Extra-school activities, 4) Instilling human nature as an essential trait, 5) Accelerating Information and Communication, 6) Equalizing Perceptions and Making Agreements 7) Dialogue 8) Being Fair Fourth Implications Internalization of Pluralistic Values on Student Behavior (Harahap, 2019).

Finally, research conducted by Hasby et al. regarding student responses to online learning during the COVID-19 pandemic in junior high schools showed that student responses and perceptions regarding online learning for Islamic Religious Education showed that Islamic Religious Education learning carried out online had good quality (80.00%), online knowledge of Islamic Religious Education allows students to be able to take part in learning well (83.39%) and get a recent learning experience that is different from face-to-face learning, learning Islamic Religious Education online is good (83%) and is relevant to be applied during the Covid 19 pandemic. This, of course, requires a learning system that supports teacher-student learning to minimize the challenges faced during online learning of Islamic Religious Education during the Covid-19 pandemic (Hasby et al., 2021).

Previous research shows that no one has researched the perceptions of non-Muslim students towards Islamic religious education learning. Hidayat did some research, but he focused on Islamic religious education and was conducted in junior high school, while this research focused on learning and was born in high school. Meanwhile, other research focuses on student responses to online learning of Islamic Religious Education and teachers' efforts to instil the value of religious plurality.

Students, as the main target in the learning process in the classroom, need to know their perceptions, especially non-Muslim students, towards Islamic religious education. In this way, Islamic spiritual teachers in teaching will be able to make appropriate adjustments, and students will appreciate Islamic religious education. High School is an educational institution whose students consist of various religious backgrounds. According to Pak Fahurrozi, the principal, he said that from the beginning, students at YPI Tunas Bangsa High School were not only Muslim, even though the school was under the auspices of the Islamic Education Foundation.

The observations made by researchers show that when learning religious education, most non-Muslim students participate in learning activities and do not leave class. Even though there is no obligation or coercion to take part in learning. Non-Muslim students only follow the theoretical learning process, not involved in practical knowledge. Based on the results of the documentation, it can be seen that class X at YPI Tunas Bangsa High School is divided into eight classes, namely class X IPA 1, X IPA 2, X IPA 3, X IPS 1, X IPS 2, X IPS 3, X IPS 4, and X IPS 5. Of the eight classes, 4 have non-Muslim students, namely class X IPA 1 1 student, X IPA 3 1 student, X IPS 3 1 student, and X IPS 5 1 student. While the Islamic religion teacher in class X, there is one teacher.

In addition, based on the results of interviews with Islamic religion teachers, the total number of non-Muslim students in YPI Tunas Bangsa High School is quite large each year, so this research is to find out how the perception of non-Muslim students toward learning Islamic religious education at YPI Tunas Bangsa High School Palembang.

B. METHOD

The research location was conducted at YPI Tunas Bangsa High School Palembang, which has its address at JL Patal Pusri, 8 Ilir, Kec. Ilir Team. II, Palembang City, South Sumatra. The participants in this research were the researchers themselves, the Head of YPI

Tunas Bangsa High School Palembang, Islamic Religion Teachers, and Non-Muslim Students as data sources.

The type of method used is quantitative using a descriptive-analytical approach, with the population being all non-Muslim students in class X YPI Tunas Bangsa High School, consisting of 4 students, class X IPA 1 1 student, X IPA 3 1 student, X IPS 3 1 student and X Social Studies 5 1 student. The objects observed were four non-Muslim students. Quantitative methods are phenomena that are investigated systematically by collecting data that can be measured using statistical, mathematical, or computational techniques. Quantitative methods are investigations of social problems based on testing a theory consisting of variables measured by numbers and analyzed by statistical procedures to determine whether the predictive generalizations of the theory are correct (Siregar, 2017).

The data collection techniques, namely observation, interviews, documentation, and questionnaires (questionnaires). The observation technique is a data technology carried out in a way that you want to research or through experiments (experiments). An effective way if you want to use the observation method is to complete it with observations in the form of a checklist as an instrument (Fitrah & Luthfiyah, 2017). The interview technique is a technique of analyzing data by asking questions directly to respondents or sources. There is a new interview instrument in the interview, namely a research description presented in the form of a list of questions (Gunawan, 2014). The documentation technique is a method that is easier to do than other methods because if there is an error, the data source is still the same. Objects observed in the error documentation method are animate objects but inanimate objects (Achmadi, 2019). The questionnaire technique (questionnaire) collects data through forms containing questions submitted in writing to a person or group of people to get answers (Tohirin, 2016). Data processing is used in editing and scoring in frequency and percentage.

Data analysis uses quantitative analysis by describing it analytically. The data obtained from each statement item will be made into a table with frequencies and percentages, and then the authors will analyze and interpret these data.

C. DISCUSSION AND RESULT

Perceptions of non-Muslim students can be known through the distribution of questionnaires. Researchers have distributed a questionnaire containing 10 statement items about the perceptions of non-Muslim students towards Islamic religious education to 4 YPI Tunas Bangsa High School Palembang students. Obtaining raw data from all alternative

answers is done by scoring. To obtain raw data regarding the perception of non-Muslim students towards Islamic Religious Education at YPI Tunas Bangsa High School Palembang. Each statement has five answer choices, namely SA (Strongly agree), A (Agree), D (Doubtful), D (Disagree), and SD (Strongly Disagree). Following are the results of the questionnaire per statement item:

1. Happy to hear Islamic religious education teachers

Table 1. Glad to hear Islamic Religious Education Teachers

| No. | Alternative Answer | F | P% |
|-----|--------------------|---|-----|
| 1 | Strongly agree | 3 | 75 |
| 2 | Agree | 1 | 25 |
| 3 | Doubtful | 0 | 0 |
| 4 | Disagree | 0 | 0 |
| 5 | Strongly disagree | 0 | 0 |
| | | 4 | 100 |

2. Enjoys Reading Islamic Religious Books

Table 2. Enjoys Reading Islamic Books

| No. | Alternative Answer | F | P% |
|-----|--------------------|---|-----|
| 1 | Strongly agree | 2 | 50 |
| 2 | Agree | 2 | 50 |
| 3 | Doubtful | 0 | 0 |
| 4 | Disagree | 0 | 0 |
| 5 | Strongly disagree | 0 | 0 |
| | | 4 | 100 |

3. Paying attention to all Islamic religious education activities

Table 3. Paying attention to all Islamic religious education activities

| No. | Alternative Answer | F | P% |
|-----|--------------------|---|----|
| 1 | Strongly agree | 0 | 0 |

| | | | |
|---|-------------------|---|-----|
| 2 | Agree | 1 | 25 |
| 3 | Doubtful | 1 | 25 |
| 4 | Disagree | 2 | 50 |
| 5 | Strongly disagree | 0 | 0 |
| | | 4 | 100 |

4. Islamic Religion Lessons Are Not Boring

Table 4. Islamic Religion Lessons Are Not Boring

| No. | Alternative Answer | F | P% |
|-----|--------------------|---|-----|
| 1 | Strongly agree | 1 | 25 |
| 2 | Agree | 2 | 50 |
| 3 | Doubtful | 0 | 0 |
| 4 | Disagree | 1 | 25 |
| 5 | Strongly disagree | 0 | 0 |
| | | 4 | 100 |

5. Feeling Difficulty Doing Islamic Religious Education Lesson Tasks

Table 5. Feeling Difficulty Doing Islamic Religious Education Lesson Tasks

| No. | Alternative Answer | F | P% |
|-----|--------------------|---|-----|
| 1 | Strongly agree | 3 | 75 |
| 2 | Agree | 1 | 25 |
| 3 | Doubtful | 0 | 0 |
| 4 | Disagree | 0 | 0 |
| 5 | Strongly disagree | 0 | 0 |
| | | 4 | 100 |

6. Islamic Religious Education Lessons are Very Fun

Table 6. Islamic Religious Education Lessons are Very Fun

| No. | Alternative Answer | F | P% |
|-----|--------------------|---|-----|
| 1 | Strongly agree | 1 | 25 |
| 2 | Agree | 2 | 50 |
| 3 | Doubtful | 0 | 0 |
| 4 | Disagree | 1 | 25 |
| 5 | Strongly disagree | 0 | 0 |
| | | 4 | 100 |

7. Islamic Religious Education Lessons are Easy to Understand

Table 7. Islamic Religious Education Lessons are Easy to Understand

| No. | Alternative Answer | F | P% |
|-----|--------------------|---|-----|
| 1 | Strongly agree | 0 | 0 |
| 2 | Agree | 3 | 75 |
| 3 | Doubtful | 1 | 25 |
| 4 | Disagree | 0 | 0 |
| 5 | Strongly disagree | 0 | 0 |
| | | 4 | 100 |

8. I am not happy with Islamic religious education lessons at school

Table 8. I am not happy with Islamic religious education lessons at school

| No. | Alternatif Jawaban | F | P% |
|-----|---------------------|---|-----|
| 1 | Sangat setuju | 0 | 0 |
| 2 | Setuju | 0 | 0 |
| 3 | Ragu-ragu | 1 | 25 |
| 4 | Tidak setuju | 3 | 75 |
| 5 | Sangat tidak setuju | 0 | 0 |
| | | 4 | 100 |

9. Islamic Religious Education Provides Benefits In My Life

Table 9. Islamic Religious Education Provides Benefits in My Life

| No. | Alternative Answer | F | P% |
|-----|--------------------|---|-----|
| 1 | Strongly agree | 1 | 25 |
| 2 | Agree | 0 | 0 |
| 3 | Doubtful | 3 | 75 |
| 4 | Disagree | 0 | 0 |
| 5 | Strongly disagree | 0 | 0 |
| | | 4 | 100 |

10. I Know Reading and Knowledge of Tajweed in Reading the Qur'an

Table 10. I Know Reading and Tajweed Science in Reading the Qur'an

| No. | Alternative Answer | F | P% |
|-----|--------------------|---|-----|
| 1 | Strongly agree | 0 | 0 |
| 2 | Agree | 0 | 0 |
| 3 | Doubtful | 0 | 0 |
| 4 | Disagree | 1 | 25 |
| 5 | Strongly disagree | 3 | 75 |
| | | 4 | 100 |

From table 1 above, it can be concluded that more than half of them strongly agree that they are happy to hear Islamic religious education teachers (75%), and a small proportion agree that they are so glad to listen to the advice of Islamic religious education teachers (25%). Thus it can be understood that more than half of the non-Muslim students stated that they were pleased to hear the advice of Islamic religious education teachers. This result was corroborated by an interview with one of the non-Muslim students with the initials JA. Namely, non-Muslim students enjoyed listening to what the Islamic Religious Education teacher said, especially when the teacher explained the history of Islam. This was also confirmed through interviews with Islamic religious teachers and non-Muslim students who did not go out during Islamic spiritual lessons and listened to what the teacher said.

From table 2 above, it can be concluded that half of the non-Muslim students strongly agree that non-Muslim students are thrilled to read Islamic religious books (50%), and the other half agree that non-Muslim students are delighted to read Islamic holy books (50%). These results are supported by interviews with non-Muslim students with the initials MG, namely that non-Muslim students are thrilled to read Islamic religious books, especially Islamic history books, prophets and apostles, and other stories books.

From table 3 above, it can be concluded that a small proportion agrees if non-Muslim students pay attention to all Islamic religious education activities (25%), and another small part is hesitant if non-Muslim students pay attention to all Islamic religious education activities (25%), and so on. Most non-Muslim students disagree if they pay attention to all Islamic religious education activities (50%), such as prayer movements, prayers, reading the Koran, and reading hadith.

From table 4 above, it can be seen that a small part strongly agrees that learning Islamic Religious Education is not dull (25%), and half state that they agree that learning Islamic Religious Education is not dull (50%). Another small part does not agree that learning Islamic Religious Education is not flat. Bland (25%). Then from table 5 above, it can be seen that more than half strongly agree if non-Muslim students find it challenging to do Islamic religious lessons (75%), and a small part agree if non-Muslim students find it challenging to do Islamic spiritual tasks (25%).

Table 6 above shows that a small proportion of non-Muslim students agree that Islamic Religious Education lessons are very enjoyable (25%), half-agree (50%), and a small portion disagree. Then from table 7 above, it can be seen that half of them agree if Islamic religious lessons are easy to understand (75%), and a small proportion are doubtful that Islamic spiritual studies are easy to understand (25%).

From table 8 above, it can be seen that a small proportion are hesitant if non-Muslim students do not like Islamic religious lessons (25%), and more than half of non-Muslim students do not agree if they do not want Islamic religious studies (75%). Then from table 9 above, it can be seen that a small proportion strongly agree that Islamic spiritual lessons provide benefits in their lives (25%), and half are more hesitant (75%).

Finally, from table 10 above, it can be seen that a small proportion does not agree if they know reading and tajwid in reading the Qur'an (25%), and more than half strongly disagree if they know reading and tajwid in reading the Qur'an (75%). Based on the results of the questionnaire above, it can be concluded that Islamic religious education has been carried out well, and all students take part in learning in class. Although non-Muslim students are not

required to take Islamic spiritual lessons, non-Muslim students remain silent in class and often participate in Islamic religious studies.

D. CONCLUSION

Islamic religious education has been carried out well, and all students participate in classroom learning. Although non-Muslim students are not required to take Islamic spiritual lessons, non-Muslim students remain silent in class and often participate in Islamic religious studies. Regarding the perception of non-Muslim students towards learning Islamic religious education, it shows that most non-Muslim students have a good perception. This can be seen in the results of the questionnaire given to all non-Muslim students, totalling four students of class YPI Tunas Bangsa High School Palembang.

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