

RELIGIOUS LIVE OF MUSLIM STUDENT IN NON-ISLAM SCHOOL

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Abstract

Religious life is a real thing happening to the community or community as a form of expression of the belief in religion. The community referred to in this paper is a community of Muslim learners who attend a non-Islamic school. How the Muslim life is seen in this non-Islamic school will be seen in this paper. Guided by the two dimensions of Glock and Stark's religious dimensions, the dimensions of religious practice and the dimensions of religious teachings in behavior, make religious life visible in non-Islamic schools. Religious practice is meant worship muamalah. While the practice of behavior is referred to the behavior of learners when interacting with the school community.

Keywords: Religious life, Muslim students, and Non-Islamic School.

A. Introduction

There is good religious life to be transferred to the community and many are not good so it should be suppressed, until eliminated. The phenomenon of religious life not only uses the name of religion, such as religious organizations, religious conversion, conflicts between religious communities, but can be directed to deviations of religious teachings that do not use religion, such as poverty, crime, corruption, collusion, and nepotism because religion in general is not respond to these social problems.¹ What is seen in this last case is certainly the negative influence of religion in each case. Community cases that are exemplary, such as the harmony of a household, the rise of an economic system, the emergence of a political force, the high legal and moral awareness of a society.

The phenomenon of religious life is such as the role of houses of worship in urban or rural areas, the phenomenon of headscarves on public campuses,

¹Bustanuddin Agus, *Agama dan Fenomena Sosial*, (Jakarta: Universitas Indonesia, 2010), hlm. 4.

mystical developments in big cities and so on. The usual approach places the phenomenon of religious life as the dependent variable, which is researched or influenced by other factors. Socio-cultural views adopted by scientists place various phenomena of religious life as objects that are influenced by socio-cultural factors. Various kinds of God that are worshiped for example, are considered as the influence of the structure of the society concerned. Primitive agricultural societies for example, worshiped the god of rice. The patriarchal people worship God who functions as a father.²

When it is associated with psychological youth, it turns out to have an influence on their religious life. Cognitive development of adolescents who reach the formal operational level, allows adolescents to think abstractly, theoretically and critically. Critical attitude of adolescents also appears in religious life. They no longer take for granted the religious teachings given by their parents. Even the religious lessons that they had learned in childhood began to be questioned, so it often caused religious doubts. Clark sees that religious doubt is indeed a very prominent characteristic of religious life in adolescence. Things that are doubtful can involve ritual worship.³ For example, Muslim adolescents often ask why they have to pray five times, why they have to face the Qibla, why the pilgrimage has to go to Mecca and so on. In fact it is not uncommon to doubt that is the essence of God himself.

A teenager with his consciousness tries to find his way of life and look for certain values which he considers can bring self-actualization in his life process.⁴ Some negative psychological changes related to adolescent development can be caused by a mismatch between the needs of developing adolescents and the opportunities provided by educational institutions.

Religious education to increase spiritual potential and shape students to become human beings who believe and fear God and have good character. Noble character includes ethics, manners and morals as an embodiment of religious education. Increased spiritual potential includes the recognition,

²Bustanuddin Agus, *Agama dan Fenomena Sosial . . .*, hlm. 5.

³Walter Houston Clark, *The Psychology of Religion*. (New York: The Macmillan Company, 1958), hlm. 34.

⁴Zulkifli L., *Psikologi Perkembangan*, (Bandung: Remaja Rosdakarya, 2000), hlm. 63.

understanding of values in individual or collective community life.⁵ The role of religious education is very important because religious education is a strong provision to be used as a foundation in developing Indonesian people as a whole. Science and Technology must also be balanced with IMTAQ (Faith and Taqwa) so that the happiness of the world and the hereafter can be achieved.

In the Regulation of the Minister of Religion of the Republic of Indonesia Number 16 Year 2010 concerning Management of Religious Education in schools, it is stated that every student in each education unit is entitled to receive religious education in accordance with his religion and taught by educators of the same religion.⁶

Facts on the ground show that some Christian or Catholic schools, do not provide religious education subjects in accordance with the beliefs of students. These schools replace the subject of Religious Education with Religiosity Education. Religiosity Education is a subject (like) religion, but not only one religion is studied, but learns a general picture of all religions and beliefs in Indonesia. All students from various religious backgrounds are in one class to get Religiosity Education.⁷ This is intended so that each student knows and understands the picture of religious life between different religious communities so that students are expected to be able to be wise and tolerant in dealing with existing differences. Social piety is the core of Religiosity Education material.

As a private educational institution based on religion based on loving love that accepts students from all religions, it is very interesting to know about the religious life of Muslim students. Furthermore, if this research is related to the school environment, school activities and the community in the family environment of Muslim students as an amplifier of the existing allegations.

⁵Muhaimin, Suti'ah dan Nur Ali, *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*, (Bandung: Remaja Rosdakarya, 2008), hlm. 75.

⁶Peraturan Menteri Agama Republik Indonesia Nomor 16 Tahun 2010 tentang Pengelolaan Pendidikan Agama, (Jakarta: Direktorat Jendral Pendidikan Islam Departemen Agama RI, 2010), hlm. 3.

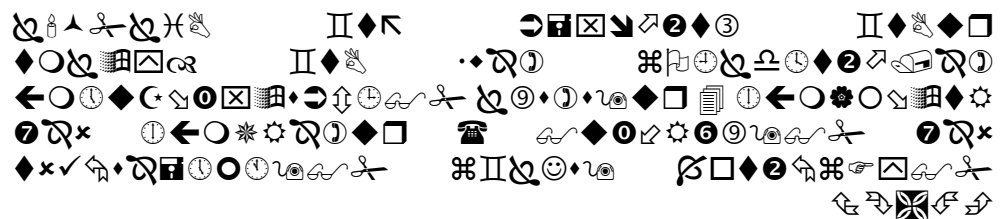
⁷Rizky Setiawati dan Nurhamidi, "Dinamika Religiusitas Siswa Muslim di Sekolah Non-Islam (Studi Kasus Siswa Muslim SMA Santo Thomas Yogyakarta)", *Jurnal Pendidikan Agama Islam*, Vol. XI, No. I, (2014), hlm. 98.

B. Religious Life

1. The Nature of Religion

Before discussing and defining religious life, it is necessary to first interpret the words and nature of religion. In Arabic, religion is referred to as الدين, this word contains several meanings, namely: (a) coercion, strength and pressure, (b) obedience, obedience and worship, (c) retaliation or calculation, and (d) system or method.⁸ The first meaning is used by religion because there are many assumptions that religion is a teaching that forces and presses its adherents to practice their teachings. If it is not practiced, God will be angry with followers of religions who do not practice it, he will sin, and in the hereafter one day he will get His punishment in the form of entering hellfire. The second meaning, obedience, is used by religion because religious teachings contain demands to obey, obey, and always worship God. The third meaning, retaliation, can also be used by religion when it teaches that there is retribution for every charity that is done in this world, both good and bad work. This meaning is used in Surat al-Fatihah verse 4 which means "The one who rules the day of vengeance"⁹. The fourth meaning, system or method, is used because religion is a teaching about systems, ways or methods of living life in various aspects.

In addition to the word ad-din, religion is also called the word al-millah which can be seen in Surat al-Baqarah verse 130:



And no one hates the religion of Abraham, but someone who made a fool of himself, and truly We have chosen him in the world and surely He in the hereafter is truly a pious person. (Al-Qur'an, Surat al-Baqarah [2]: 130)¹⁰

⁸Murad Wahbah, *Al-Mu'jam al-Falsafiy, Arabiy, Ingliziy, Faransiy*, (Kairo: Dar al-Tsaqafah al-Jadidah, 1971), hlm. 98.

⁹Departemen Agama RI, *Al-Qur'an dan Tafsirnya jil VI*, (Jakarta: Lentera Abadi, 2010), hlm. 11.

¹⁰Departemen Agama RI, *Al-Qur'an dan Tafsirnya jil I*, (Jakarta: Lentera Abadi, 2010), hlm. 120.

The word al-millah means religious teachings, beliefs and sharia. According to Quraish Shihab, the word millah is taken from the word which means to imagine, ie to read it to others to write it. This is because religion or millah are guidelines delivered by God as if they were imaged or written so that they are completely the same as what is conveyed. The teachings conveyed by the Messenger of Allah are likened to Millah Ibrahim because of the principles of the teachings of the Prophet Ibrahim such as monotheism, fitrah, moderation, enforcement of rights and justice, respect and others.¹¹

In English and French, religion is translated as religion. The adjective is religious so that it means religious. The word religion comes from the Latin religare which has several meanings, namely reading, gathering, and binding.¹² The reason the word contains three meanings is used by religion so that it can be understood because religious teachings contained in the scriptures are often read. The meaning of gathering can also be understood because religious teachings are believed to be a collection of ways of serving God. Then the meaning of binding can also be understood because religious teachings indeed bind its adherents to do orders and stop the prohibition.

From some of the definitions above, the main point of religious characteristics is the existence of something that is sacred and comes from God or something that is deified. So that religion can be interpreted broadly as a set of rules that come from God, has a sacred nature that regulates human relations with God, human relations with humans and regulates humans with their environment. The rule in question is a teaching in which it contains historical, legal, legal and retaliatory purposes aimed at directing salvation in this world and the hereafter.

¹¹M. Quraish Shihab, *Tafsir al-Misbah* Vol. 1, (Jakarta: Lentera Hati, 2011), hlm. 403.

¹²M.A. Subandi, *Psikologi Agama dan Kesehatan Mental*, (Yogyakarta: Pustaka Pelajar, 2013), hlm. 27.

2. The Purpose of Religious Life

The word religious life is derived from two words arranged together, each of which has its own meaning, namely life and religion. First, the life of the basic word of life has an impact on the meaning of life itself or way of life.¹³ Life also means a state or matter of nature related to life.¹⁴ Second, religion from the basic words of religion that has a bearing has a meaning of belief in God or God and with teachings and obligations related to that belief. Furthermore, the word religion itself is interpreted as: (a) Adhering to or embracing religion and (b) Obedience to religion or worship. It can be said that religious life is a condition or way of life of a person in practicing religion.¹⁵ To be able to know how a person lives in practicing religion, it is necessary to know the purpose of religion.

Psychologist Gordon Allport, quoted by Robert W. Crapps, explained the function of religion by looking at the differences in two religious orientations, namely extrinsic and intrinsic orientations.

Extrinsic and intrinsic orientations although conceptually and psychometrically difficult to measure, they have been widely accepted. Extrinsic orientation is a characteristic of people who tend to use religion as their final destination. People with this orientation find religion useful in many ways, because religion provides calm, provides guidance on how to socialize and seek truth. In the context of theology, this type of orientation is essentially returning to God, and not turning away from Him. In contrast, the characteristic of intrinsic orientation is that people find their primary intention in religion. They as much as possible bring the teachings of the religion he believes into the behavior of daily life in society. Someone who has this orientation seeks to internalize the religion that is believed and follow it in total. In his heart and mind always guided by religion.¹⁶

Talking about religion is always interesting, especially related to the diverse realities that emerge in the community. Religion itself gives

¹³Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Pusat Bahasa*, (Jakarta: Gramedia Pustaka Utama, 2008), hlm. 497.

¹⁴W.J.S. Poerwadarminta, *Kamus Umum Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1986), hlm. 356.

¹⁵Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia . . .*, hlm. 15.

¹⁶Robert W. Crapps, *Dialog Psikologi dan Agama: Sejak William James hingga Gordon W. Allport*, (Yogyakarta: Kanisius, 1995), hlm. 178.

meaning to the lives of individuals and groups, also gives hope about the permanence of life after death. Religion can be a human tool to lift themselves from the hardships of worldly life which is full of suffering on spiritual independence. Religion reinforces group norms, moral sanctions for individual actions, and forms the basis of shared goals and values which form the basis of community balance.¹⁷

Empirical religious life is a reality of religious life in society. That fact can be, often different from what is desired by the teachings of religion itself. Ordinary religion is different from the diversity of society. The ideal teaching religion, how it should be, while religion is a factual fact, how it is. The teachings of religion are *das Sollen*, while the diversity of society or someone is *das Sein*. Religion as a teaching that must be followed and applied in daily life, which is certainly learned beliefs, norms, laws, morals and spiritual tendencies that must be possessed by someone who adheres to religion. While religion is a religious teaching that can be implemented well, partially obeyed, or not obeyed at all.

William Chittick was quoted by Mohammad Azadpur as saying that, "Like other religious, Islam addresses three basic levels of human existence practice, understanding, and virtue; or body, mind, and heart; or to use the well known Koranic triad, Islam (submission), iman (faith), ihsan (doing what is beautiful)¹⁸

Because religion involves all functions of the human body and soul, religious awareness also includes affective, conative and motoric aspects. The involvement of affective and conative functions is seen in the experience of the divine nature and the longing for God. While motor functions appear in the actions and movements of religious behavior. All aspects are difficult to separate because it is a system of religious awareness that is intact in one's personality.

William James gives an explanation of religious life as follows.

There can be no doubt that as a matter of fact a religious life, exclusively pursued, does tend to make the person exceptional and

¹⁷Dadang Kahmad, *Sosiologi Agama* (Bandung: Remaja Rosdakarya, 2002), hlm. 120.

¹⁸Mohammad Azadpur, *Reason Unbound on Spiritual Practice in Islamic Peripatetic Philosophy*, (New York: State University of New York Press, 2011), hlm. 44.

eccentric. I speak not now of your ordinary religious believer, who follows the conventional observances of his country, whether it be Buddhist, Christian, or Mohammedan. His religion has been made for him by others, communicated to him by tradition, determined to fixed forms by imitation, and retained by habit. It would profit us little to study this second hand religious life. We must make search rather for the original experiences which were the patternsetters to all this mass of suggested feeling and imitated conduct. The experiences we can only find in individuals for whom religion exists not as a dull habit, but as an acute fever rather.¹⁹

Based on the fact there is no doubt that religious life, if done seriously, tends to make humans into unique and eccentric personalities. Religion comes to its adherents from others, delivered through tradition, becoming a standard teaching through imitating and enduring activities. It is better if religious life comes from an experience. This experience can only be found in people who consider religion not only as ordinary behavior, but more than that.

James approached religious awareness through subjective experiences as reported in books containing piety and autobiography by people who are able to express themselves and are full of self-awareness. He argues that truth must be discovered, not through logical and theoretical arguments, but through observation on the basis of experience.²⁰

Behavior is a central element of observation. Behavior of religious people can be in the form of behaviors that appear (overt behavior) that can be observed. For example physiological responses (heart rate, breathing, brain waves and so on) experienced by people who perform worship, or religious behavior in people's lives. Religious behavior is likely an invisible behavior (covert behavior). For example, resignation, feelings of calm or conflict and religious doubts to experiences.

Behavior that can be observed (overt behavior) is an observation that ordinary people do in everyday life. People make observations with the aim to satisfy their curiosity about the symptoms that are observed everyday.

¹⁹William James, *The Varieties of Religious Experience*, (New York: New American Library, 1902), hlm. 24.

²⁰Robert W. Crapps, *Dialog Psikologi dan Agama: Sejak William James hingga Gordon W. Allport*. (Yogyakarta: Kanisius, 1995), hlm. 170.

This observation does not require careful planning in the process. The observer is only concerned with the symptoms that appear in the surrounding environment.²¹

Adeng Muchtar Ghazali explained:

Religious life is a social phenomenon with a view and lifestyle that relies on a belief in the transcendent dimension or a special revelation. Religious life as a social phenomenon, which of course will not judge whether his beliefs are true or not, but rather observing and responding to religious or social expressions.²²

Thus, religious life is something that is real happening to the community or community as an expression or expression of the belief in religion. Religion in the reality of human life or society such as the presence of behavior, beliefs, types of feelings caused, both positive and negative. Religious life involves beliefs held, gives rise to certain understandings and feelings about something, gives rise to certain attitudes and movements, gives rise to unity and also sharpens conflicts between religious disputants in dispute. Religious life can provide a sense of happiness and can also cause feelings of disappointment. Religious life can lead to optimism in dealing with various life problems and can also lead to resignation to the fate that befalls. Religious life can make a society more open or inclusive in socializing, as can also make society more closed, exclusive and rigid. It is clear that people's acceptance of religion is diverse.

3. **The Concept of Religious Life**

It has been mentioned in the etymological definition of religion that the word 'religion' comes from the Latin word 'ereligio' whose root word is 'religare' and means 'binding'.²³ The point is that in religion (religion) in general there are rules and obligations that must be implemented, all of

²¹Sulisworo Kusdiyati dan Irfan Fahmi, *Observasi Psikologi*, (Bandung: Remaja Rosdakarya, 2016), hlm. 9.

²²Adeng Muchtar Ghazali, *Antropologi Agama: Upaya Memahami Keragaman, Keyakinan dan Agama*. (Bandung: Alfabeta, 2011), hlm. 34.

²³M.A. Subandi, *Psikologi Agama dan Kesehatan Mental*, (Yogyakarta: Pustaka Pelajar, 2013), hlm. 27

which serve to bind and need a person or group of people in relation to God, fellow human beings and the natural surroundings.

Religion or religion is not a single thing, but it is a system that consists of several aspects. The detailed distribution of aspects of religiosity has been done by Glock and Stark. According to Glock and Stark, in his book *The Nature of Religion*, there are five aspects or dimensions of religiosity, namely: Religious Belief (the Ideological Dimension), Religious Practice (the Ritual Dimension), Religious Feeling (the Experiential Dimension), Religious Knowledge (the Intellectual Dimension) Dimension) and Religious Effect (the Consequential Dimension).²⁴ The five dimensions are explained by Subandi as follows:

- a. Religious Belief (the Ideological Dimension) is the degree to which a person accepts things that are dogmatic in his religion. For example in Islam, this dimension of belief is included in the Five Pillars of Faith.
- b. Religious Practice (the Ritual Dimension) is the degree to which a person performs ritual obligations in his religion. In Islam, this dimension is known as the Five Pillars of Islam.
- c. Religious Feeling (the Experiential Dimension) or the dimension of religious experience and appreciation, namely the feelings or religious experiences that have been experienced and felt. For example, feel close to God, afraid to sin or feel prayers answered, saved by God and so on. In Islam this aspect is much discussed in Sufism which is known as the Ihsan aspect.
- d. Religious Knowledge (the Intellectual Dimension) or the dimension of knowledge that is how far someone knows about the teachings of his religion, especially those in the Scriptures and others. In Islam this dimension is included in the knowledge of Fiqh, Tawheed and Sufism.
- e. Religious Effect (the Consequential Dimension) is a dimension that measures the extent to which a person's behavior is motivated by the teachings of his religion in social life. For example, does he visit neighbors who are sick, help those who are struggling, give away wealth and so on. This dimension can also be called the Charity dimension.²⁵

The religious dimensions of Glock and Stark as observable forms of religious life (overt behavior), namely: religious practice and religious effect (actualization of religious teachings in the form of behavior). A person's religious commitment can be shown from the actualization of elements or

²⁴Rodney Stark and Charles Y. Glock, *American Piety: The Nature of Religion (Pattern of Religious Commitment)*, (Barkelay: University of California Press, 1968), hlm. 14.

²⁵M.A. Subandi, *Psikologi Agama dan Kesehatan Mental . . .*, hlm. 30.

dimensions in religion optimally. These elements are interrelated, but cannot be said to be linear elements. Where someone shows their actualization is not always the same.

William Chittick in Mohammad Azadpur said that Islamic practice is rooted in the Sunnah or the model of the prophet, who demonstrated how the Koran could be applied to everyday life. In Islamic terms, this practice or ritual is called *ubudiyah* (worship) such as prayer, fasting, zakat hajj or other *muamalah* practices. Worship is a very important part as the implementation of religious life or worship is the realization of appreciation and faith. Worship is a very important part as the implementation of religious life or worship is the realization of appreciation and faith. Worship here means the implementation of *shari'ah* in a special sense that is something prescribed by Allah about the laws of the commands and prohibitions.

Islam which has been adopted by someone because it is believed to be true, is then used as a way of life that is constantly believed and studied in order to guide his life. The implementation of that commitment is an effort to identify the daily activities of every Muslim. Furthermore, to make efforts to internalize and personalize so that all activities of every Muslim will be more Islamic.

4. **Religious Life in Adolescence**

Thun in Wulff (1991) conducted research aimed at exploring the changes in religious life that occurred during adolescence. He found that there were some characteristics of religious life during childhood that were still carried into adolescence, including ritualistic behavior and egocentricity. Some of the subjects in the study did experience a more intensive and deeper religious life that was demonstrated by a strong inner experience during adolescence. However, most of them still feel that pure religious experience is foreign. Some of them experience religious conflicts

and doubts, while others are hypocritical, and many even do not care about religion.²⁶

The psychological condition of adolescents turned out to have a considerable influence in their religious life. Adolescent cognitive development which has reached the formal operational level according to Piaget's theory, allows adolescents to think abstractly, theoretically and critically. Critical attitude of adolescents also appears in religious life. They no longer take for granted the religious teachings given by their parents. Even the religious lessons that they had learned in childhood began to be questioned, so it often led to religious doubts.²⁷ Various questions that arise as revealed in research Subandi (2013) include:

For what life? What is the meaning of all this creation? Why are there special human beings? Why is there evil? Is religion only dogma and teachings made by humans? Why doesn't God just make all human well so that no one goes to hell. If on earth there are humans in other parts of space, is there a creature that lives like a creature on earth? When the end comes, will God make a new world again?²⁸

Clark (1958) saw that religious doubt was indeed a prominent characteristic of religious life in adolescence. Things that are doubtful can involve ritual worship.²⁹ For example, Muslim adolescents often ask why they have to pray five times, why should they face Qibla? Why did the pilgrimage have to go to Mecca, wouldn't that benefit the Arabs? In fact it is not uncommon to doubt by adolescents is the essence of God himself. Does God really exist? Doesn't the universe exist evolutionarily? If God is one why create various religions?

In addition to cognitive development, which also contributes to the rise of religious doubts in adolescents is the scientific information they get. It is not uncommon for scientific explanations of science to be perceived by

²⁶D. M. Wulff, *Psychology of Religion: Classic and Contemporary Views*, (New York: John Wiley and Sons Inc, 1991), hlm. 49.

²⁷M.A. Subandi, *Psikologi Agama dan Kesehatan Mental . . .*, hlm. 48.

²⁸M.A. Subandi, *Eksplorasi Pengalaman Beragama pada Mahasiswa Fakultas Psikologi UGM*, Laporan Penelitian, (Yogyakarta: Fakultas Psikologi, 2013), hlm. 61.

²⁹Walter Houston Clark, *The Psychology of Religion*. (New York: The Macmillan Company, 1958), hlm. 34.

adolescents as contradictory.³⁰ An example that often occurs is the conflict between Darwin's theory of evolution which says that human origins are from apes, with religious teachings (Semitic traditions: Jewish, Christian and Islamic) which say that the first human was Adam. Conflicts between religious teachings and science not only cause religious doubts, but also cause conflict in adolescents. Especially in adolescents who are in a strict religious environment. On the one hand, adolescents are required by the environment to continue to perform rituals, while on the other hand teenagers do not fully believe in the teachings of their religion.

Religious doubt and conflict also occurs in relation to the teachings of other religions. Teenagers in general already have an increasingly broad social association, so the possibility of getting information about beliefs from other religions is quite large. It is the differences and even the contradictions between the teachings of one religion with another that can lead to religious doubts and conflicts. Some respondents in the Subandi survey (2013) suggested this:

In any recitation, it is always Islam that is said to be the most correct. It cannot be denied, our religion depends on our parents too. Then what if our parents happen to be non-Islamic? we automatically live in a non-Islamic environment, without knowing what Islam is like. Even though Allah is just. Poor who happened to be born in a non-Islamic environment. Then, has God actually determined beforehand who goes to heaven and who does not? Who is Islam and who is not? Then how is the form of justice?³¹

Of course it is very important for related parties, such as families, schools, and communities to pay attention to education, especially education that supports the religious life of adolescents. This is one important step so that teenagers do not fall into various deviations.

³⁰M.A. Subandi, *Psikologi Agama dan Kesehatan Mental*, (Yogyakarta: Pustaka Pelajar, 2013), hlm. 48.

³¹M.A. Subandi, *Psikologi Agama . . .* , hlm. 63.

C. Religious Education in Non-Islamic School

1. Definition of Religious Education

Religious education in question here is Islamic religious education. In terms of language education comes from the Arabic language "tarbiyah" with the verb "rabba". The teaching word in Arabic is "ta'lim" with the verb "alama". Education and teaching in Arabic is "tarbiyah wa ta'lim". Islamic Education in Arabic is "tarbiyah Islamiyah".³² In the book *Education and The Muslim World Challenge and Response* states:

The meaning of education in its totality in the context of Islam is inherent in the connotations of the terms Tarbiyah, Ta'lim, dan Ta'dib taken together. What each of these terms convey concerning man and his society and environment in relation to Allah, is related to the other and together they represent to scope of education in Islam, both formal and nonformal.³³

The overall understanding of education in the Islamic context is inherent in the connotations of the interrelated terms Tarbiyah, Ta'lim and Ta'dib. Which each of these terms conveys about humans and society and the environment in relation to God, relationships with others and they together represent the field of education in Islam both formal and informal.

Education according to Ahmad D. Marimba in his book *Introduction to the Philosophy of Education*, education is "Guidance or leadership consciously by the educator on the physical and spiritual development of the educated toward the main personality."³⁴ Conceptually, education is a very abstract understanding, which can only be understood through deep theoretical discussion. Education is the most important component of human life. This activity has existed and will continue from the time humans first existed in the world until the end of life on this earth.

In the conception of Islam, education is a series of human empowerment processes towards maturity. Maturity in the form of reason, mental and moral in order to carry out the function of humanity which is

³²Zakiah Daradjat, et.al., *Ilmu Pendidikan Islam*, (Jakarta: Bumi Aksara, 1996), hlm. 25.

³³The Islamic Foundation Institute of Policy Studies, *Education and The Muslim World Challenge & Response*, (Pakistan: Institute of Policy Studies, 1995), hlm. 2

³⁴Ahmad D. Marimba, *Pengantar Filsafat Pendidikan*, (Bandung: Al-Ma'rif, 1989), cet. ke-VIII, hlm. 19

carried as a servant in front of His khalik (Abdullah) and as ambassadors of Allah (Khalifah Allah).

The principles of education can be seen in Chapter III of Law no. 20 of 2003 Article 4 paragraph 1: "Education is held in a democratic and fair manner and is not discriminatory by upholding human rights, religious values, cultural values and national pluralism".³⁵ Furthermore, it is further strengthened in Article 5 paragraph (1) that every citizen has the same right to obtain education quality.

There are several definitions of religious education including:

- a. According to PP No. 55 of 2007 Chapter I Article I, Religious education is education that provides knowledge and shapes the attitudes, personalities and skills of students in practicing their religious teachings, which are implemented at least through subjects / lectures in all lines, levels and types of education.
- b. Ahmad D Marimba argues that Religious Education (Islam) is spiritual physical guidance based on Islamic religious law leading to the formation of a main personality according to Islamic standards.
- c. Abd. Rahman Saleh believes that Religious Education is an effort in the form of guidance and care for students so that later after completion of education they can understand and practice Islamic teachings and make it a Way of Life.³⁶

From the above understanding, it can be concluded that religious education (Islam) is a conscious effort by educators in order to prepare students to believe, understand and practice Islamic teachings through activities guidance, teaching or training that has been determined to achieve the goals set. Besides religious education (Islam) is the process of developing all the potential both physically and mentally towards the main person (insan kamil) by referring to two main sources of Islamic teachings namely the Qur'an and the Hadith

2. Basic Religious Education

The basis of the implementation of religious education in Indonesia has a fairly strong status. This basis can be viewed from several aspects:

- a. Juridical / Legal

³⁵UU RI Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, (Jakarta: Direktorat Jendral Pendidikan Islam Departemen Agama RI,2006), hlm. 4

³⁶Zuhairini, dkk. *Metodologi Pendidikan Agama*, (Solo: Ramadhani, 1993), hlm. 10.

What is meant by legal basis or law is the basic basis derived from statutory regulations. Which can directly and indirectly be used as a guide in implementing religious education in schools. The basis in terms of formal juridical divided into 3 types, namely:

1) Ideal Base

The ideal basis is the basis of the State philosophy of Pancasila. Where in the first precepts reads the Almighty God. This first precept implies that all Indonesian people must believe in God Almighty or in other words must be religious.³⁷

2) Structural / Constitutional Basis

This structural or constitutional basis is derived from the 1945 Constitution in Chapter XI article 29 paragraph 1 and 2. In article 29 paragraph 1 and 2 contains the understanding that the Indonesian people must have a religion. Besides that, the State also protects religious people to fulfill their religious teachings and worship according to their respective religions.³⁸

3) Basic Operations

The operational basis is the basis that directly regulates the implementation of religious education in schools.³⁹

The operational basis is as stated in Tap. MPR No. IV / MPR / 1973 which was then reaffirmed in Tap. MPR No. IV / MPR / 1978, MPR Decree No. II / MPR / 1983, MPR Decree No. II / MPR / 1988, MPR Decree No. II / MPR / 1993 concerning GBHN which basically states that the implementation of religious education is directly included in the curriculum in schools, starting from elementary schools to state universities.⁴⁰

Reinforced by Law No. 20 of 2003 concerning the National Education System in Chapter X article 3 paragraphs 1 and 2 that the

³⁷Abdul Majid dan Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi*, (Bandung: Remaja Rosdakarya, 2005), cet. ke-2, hlm. 132.

³⁸Undang-Undang Republik Indonesia tahun 1945 Bab XI pasal 29 ayat 1 dan 2, 9.

³⁹Zuhairini, dkk. *Metodologi Pendidikan Agama*, (Solo: Ramadhani, 1993), hlm. 19.

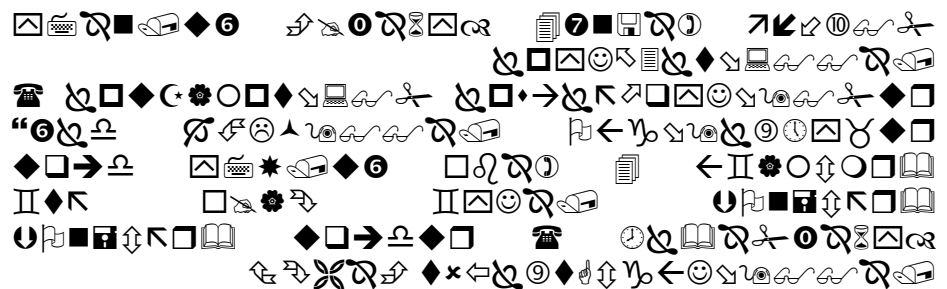
⁴⁰Abdul Majid dan Dian Andayani, *Pendidikan Agama Islam . . .* , 132.

basic, secondary and higher education curriculum is required to contain Religious Education.

b. Religious

What is meant by religious basis is the basis which is based on the Islamic religion which is stated in the Verses of the Qur'an and the Hadith of the Prophet. According to Islamic teachings, carrying out religious education is an order from God.

In the Qur'an many verses that indicate the existence of these commands, including the Qur'an An-Nahl verse 125:



Call on (people) your Lord's path with good wisdom and lessons and refute them in a good way. Indeed, your Lord is He who knows better who is lost from His ways and He who knows better those who are guided. (QS. An-Nahl [16]: 125)⁴¹

The above verse explains that the Prophet Muhammad was ordered to invite anyone to follow the principles of the teachings of the Prophet Abraham. The term serulah implies that the Prophet Muhammad was ordered to continue the effort to call on the path indicated by your Lord, the teachings of Islam.⁴²

c. Social Psychological

All humans in their lives in this world always need a hold of life called religion. They feel that in their souls there is a feeling that acknowledges the existence of the Almighty Essence, a place of refuge and a place to ask for help. They will feel calm and peaceful in their hearts if they can draw closer and serve the Almighty Essence. Therefore humans will always try to get closer to God. It's just that the

⁴¹Departemen Agama RI, *Al-Qur'an dan Terjemahnya Jus 1-30 Edisi Baru*, (ttp: Pustaka Agung Harapan, 2006),.383

⁴²M. Quraish Shihab, *Tafsir Al-Misbah*, (Jakarta: Lentera Hati, 2002), Vol.6, 774.

way they serve and draw closer to God varies according to their religion.⁴³

3. Religious Education Goals

The purpose of education is a very important factor in education because the goal is the direction to be achieved by education. If we look back at the understanding of Islamic education, it will be clear that something is expected to be realized after people experience Islamic education as a whole, namely the personality of a person who can make him a "Human Kamil".

The purpose of religious education as stated in PP No. 55 of 2007 Chapter II article 3 is to develop the ability of students to understand, appreciate, and practice religious values that harmonize their mastery in science, technology and art. The purpose of religious education is the goal to be achieved by everyone who carries out religious education. So the purpose of religious education must refer to the inculcation of religious values and it is not justified to forget social ethics or social morality.

4. Fulfillment of Muslim Student in Non-Islamic Schools

The National Education System Law provides a middle solution for students or parents who want to go to school in an education unit that uses the symbol of the religion of their religion, with a decision determined by the school. The solution is to fulfill the rights of students to get religious education according to their religion and to be taught by educators of the same religion (Article 12 paragraph (1) letter a of the National Education System Law).

With the provisions of the explanation of article 12, it is required that each education unit in all lines, levels and types of education organize religious education, which education can be provided by the Government or Regional Government as needed. For example the government provides a large space devoted to all religions to accommodate students in schools who are unable to carry out religious education for each religion separately. In formal education and equality education, religious education is at least held

⁴³Zuhairini, dkk. *Metodologi Pendidikan Agama*, (Solo: Ramadhani, 1993), 18.

in the form of subjects or religious subjects. As for non-formal education, at least it is only obliged to provide opportunities for students to freely practice their worship.

The provisions of article 12 also require that each education unit provide a place to hold religious education, as well as places and opportunities that can be used for worship, whether only in the form of empty rooms or houses of worship. Education units that cannot provide them can work together with equal education units or religious education providers in the community. This does not mean that every education unit must provide a place of worship in its environment. Especially if the house of worship is not in accordance with the characteristics of the school in question. For education units that organize religious education not in accordance with these provisions, they will be subject to administrative sanctions.⁴⁴

The great hope for this new model of religious education is the construction of religious education design which has three objectives, namely:

The first goal, to maintain deviations or misinterpretations of religious norms that can occur if taught by unreligious educators. The second goal, with the existence of religious educators who are of the same religion and meet the eligibility requirements for teaching, this can maintain harmony in religious life for students of different religions but learn in the same educational unit. The third objective, religious education taught by educators of the same religion shows professionalism in organizing the learning process of religious education.⁴⁵

These goals are intended to create religious education that should foster a critical, creative, innovative, dynamic attitude, encouraging students to master science, technology and art. The character of this religious education is reaffirmed for the guidelines and refinement of religious education itself, after the religion becomes a "accused" party giving motivation as narrow as worship, unable to build national morality, non-violence and other

⁴⁴Departemen Agama RI, *Pendidikan Islam dan Pendidikan Nasional (Paradigma Baru)*, (Jakarta: Direktorat Jenderal Kelembagaan Agama Islam, 2005), 44.

⁴⁵Departemen Agama RI, *Pendidikan Islam dan Pendidikan Nasional...*, 44.

characters that are not in line with the original teachings of religion and demands for changing times.

D. Factors that influence the Religious Life of Muslim Students in Non-Islamic Schools

1. Internal Factors

Broadly speaking, internal factors that influence the development of one's religious life include heredity, age, personality, and mental health.

a. Heredity factor

The religious soul is indeed not directly as an inherited factor inherited from generation to generation, but is formed from various other psychiatric elements that include cognitive, affective, and conative. A bad and despicable act if done, will cause guilt in the culprit. These feelings influence the development of one's religious soul as an element of heredity.⁴⁶

b. Age level

The development of religion in a person is determined by their age level. The development is also influenced by the development of various aspects of psychology including the development of thinking. Children who are at the age of critical thinking are also more critical in understanding religious teachings, although age level is not the only determining factor in the development of one's religious soul, but what is clear is that in reality there is an understanding of religion at different age levels.

c. Personality

The innate element is an internal factor that characterizes a person. Personality is often referred to as the identity (identity) of someone who is more or less a distinguishing characteristic of other individuals outside himself. Under normal conditions, indeed individually humans have differences in personality. From this difference, it is estimated that

⁴⁶Jalaluddin, *Psikologi Agama: Memahami Perilaku Keagamaan dengan Mengaplikasikan Prinsip-prinsip Psikologi*, (Jakarta: Rajawali Pers, 2011), 307.

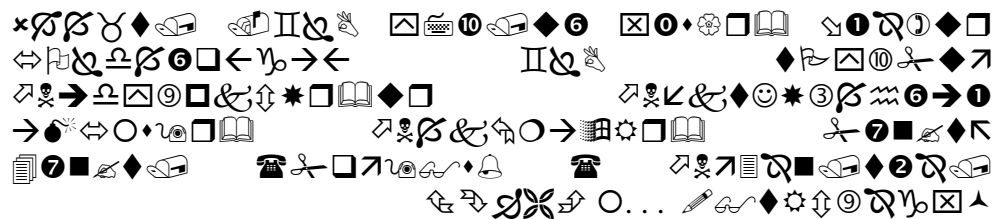
it influences the development of psychological aspects, including the religious life.⁴⁷

d. Psychiatric Conditions

The approach from the standpoint of the science of personality psychology informs how the personality relates to the human psychological condition. This relationship further reveals that there is a mental condition that tends to be permanent in humans which is sometimes distorted or abnormal. This type of abnormal behavior originates from an unusual psychological condition. What is important to note is its relationship with the development of the religious soul. Because after all someone who has schizophrenia will isolate themselves from social life and their perception of religion will be influenced by various hallucinations.⁴⁸

2. External Factor

Basically humans have a tendency to religion. This tendency makes humans called Homo Religious (religious beings). This statement illustrates that humans have the basic potential that can be developed as religious beings. Human nature for religion is contained in the Word of Allah SWT



And (remember), when your Lord brought the descendants of the children of Adam from their sulbi and Allah took a witness to their souls (saying): Am I not your Lord? they answered: "That's right (You are our Tuban), We are witnesses". (we do it like that) (QS. Al-A'raf [7]: 172)⁴⁹

The above verse illustrates that humans have the potential to be prepared to accept outside influences so that they can be formed into beings

⁴⁷Jalaluddin, *Psikologi Agama . . .* , 309.

⁴⁸Jalaluddin, *Psikologi Agama . . .* , 310.

⁴⁹Departemen Agama RI. *Al-Qur'an dan Tafsirnya jil VII*. (Jakarta: Lentera Abadi, 2010), 223.

who have religious tastes and behaviors. As a potential, it is necessary to have an influence that comes from outside of human beings.

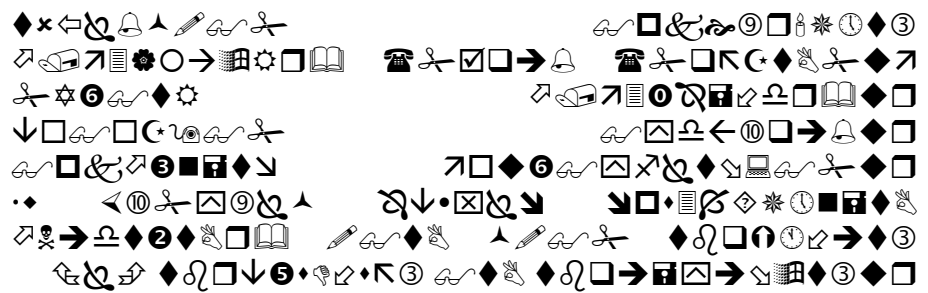
Humans as social creatures, life interacts with their environment. In interacting, there is mutual influence between humans and their environment. Siti Partini in *Social Psychology* states that the formation of attitudes is much influenced by stimuli from the social and cultural environment, such as family, norms, class, religion, customs and customs.⁵⁰

Religious education is considered to have a very important role in efforts to instill a sense of diversity in a person. Through education as well, the formation of the attitude and spirit of diversity is carried out. There are three phases of education that affect the formation of one's religious life, namely family, school and community education.

a. Family education environment

The family is the simplest social unit in human life. For children, the family is the first social environment he knows. Habits that children have are largely shaped by family education. From waking up to going back to sleep, children receive influence and education from the family environment. This shows that the role of family life and education is the initial phase of socialization for the formation of a child's religious life.

God tells in his Word:



O you who believe, protect yourself and your family from the fires of hell whose fuel is man and stone; guardian angels who are rude, hard, and do not disobey God for what He has commanded them and always do what they are commanded (QS. At-Tahrim [66]: 6)⁵¹

⁵⁰Siti Partini, *Psikologi Sosial*, (Yogyakarta: Studing, 1980), 67.

⁵¹Departemen Agama RI. *Al-Qur'an dan Tafsirnya jil X*. (Jakarta: Lentera Abadi, 2010),

The above verse explains that parents are obliged to take care of themselves in this case keep away from bad things that result in later being able to go to hell, as well as first carrying out religious commands properly. This is because children are more likely to imitate and follow the habits that exist in their environment, especially in the family. So if parents have a habit of doing good things, then the child will be good to become a godly human, because since childhood he has been tempered with good things.

The influence of both parents on the development of the child's religious soul in the Islamic view has long been realized. Therefore, as an intervention to the development of the religious soul, both parents are given the burden of responsibility. There is a kind of set of rules that are recommended to parents, which is to encourage the ears of a newborn baby, endorse, give a good name, teach reading the Qur'an, familiarize prayer and guidance in line with religious orders.⁵²

b. School education environment

Institutional or school education is a continuation of family education. Because of the limitations parents have to educate their children, they submit their children's education to schools. Of course the school selection is determined by considering the children's future interests.

Parents who want their children to become religious devotees, and understand the religious sciences, then they will send their children to schools in faith-based schools. There are also parents who want their children to be smart in terms of empirical science or exact, so they will send their children to public schools. Contributions made at school greatly affect the diversity of students, contributions can be through anything, one of which is through the concept of religious education provided.

Although religious education in the family is more dominant in the formation of a person's religious life, but it does not rule out the

⁵²Jalaluddin, *Psikologi Agama . . .* , 320.

possibility of religious education provided in schools contribute to the formation of a religious soul in a child. However, the size of the influence is highly dependent on various factors that can motivate children to understand religious values. Because religious education is essentially a value education. Therefore, religious education is more focused on how to form habits that are in line with religious guidance.⁵³

It is difficult to express precisely how far the influence of religious education through institutional education on the development of religious souls in children, But if seen from the reality, for example there are religious figures produced by religious education through special educational institutions such as boarding schools, seminaries and the temple, it can be concluded that religious education (religious pedagogic) can influence religious behavior (religious behavior).

c. Educational environment in the community

Physical growth stops when you are an adult, whereas psychological growth does not stop until humans die. Education obtained from families and educational institutions is limited. This is because educational institutions are limited by time. Likewise with family education.

Interacting with the community is something that undoubtedly happens in life as a social creature that always requires others to continue living. Therefore, the prevailing culture in society is very influential in the formation of the soul of human diversity.⁵⁴

Social life is limited by various norms and values supported by its citizens. Therefore every citizen tries to adjust their attitudes and behavior to the existing norms and values. As such, social life has an order which is conditioned to be obeyed together

E. Conclusion

⁵³Jalaluddin, *Psikologi Agama . . .*, 325.

⁵⁴Jalaluddin, *Psikologi Agama . . .*, 333.

Religious life is something that is real happening to the community or community as a form of expression or expression of belief in religion. Religious life involves beliefs held, gives rise to certain understandings and feelings about something, gives rise to certain attitudes and movements, gives rise to unity and also sharpens conflicts between religious disputants in dispute.

Muslim students are designations for students who in fact are Muslim both who attend public, private, vocational, and non-Muslim schools. Therefore in the teaching and learning process the first thing to pay attention to is the learner, how the circumstances and abilities, then after that determine the other components.

Schools as educational institutions are the most possible places for a person to increase knowledge and are the most appropriate place to foster young people. So every educational institution should meet the criteria as above in order to achieve the educational goals expected by each educational provider.

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