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Problems of Learning Islamic Religious Education in Muslim Minority Environments (Case Study of SDN 4 Awan Rantekarua) North Toraja

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Abstrak

Kata Kunci:

Problematika;
Pembelajaran
Pendidikan Agama
Islam; Lingkungan
Minoritas

Penelitian ini mengkaji tentang problematika pembelajaran pendidikan agama Islam di lingkungan minoritas muslim (studi kasus SDN 4 Awan Rantekarua) Kabupaten Toraja Utara. Penelitian ini bertujuan untuk mengetahui gambaran problematika pembelajaran pendidikan agama Islam dan mengetahui strategi guru dalam melaksanakan pembelajaran pendidikan agama Islam di lingkungan minoritas muslim (studi kasus SDN 4 Awan Rantekarua) Kabupaten Toraja Utara. Jenis penelitian adalah penelitian lapangan yang bersifat deskriptif. Sumber data dalam penelitian ini yaitu kepala sekolah, guru pendidikan agama Islam dan peserta didik. Instrumen penelitian menggunakan pedoman observasi, pedoman wawancara dan dokumentasi. Teknik analisis yang digunakan adalah observasi partisipatif, wawancara mendalam dan kajian dokumen yang bertujuan untuk menggali data dan mengungkap makna yang terkandung dalam latar belakang penelitian. Hasil penelitian ditemukan bahwa (1) gambaran pembelajaran pendidikan agama Islam di lingkungan minoritas muslim (studi kasus SDN 4 Awan Rantekarua) Kabupaten Toraja Utara antara lain bahwa belum adanya guru tetap pendidikan agama Islam, proses pembelajaran digabung menjadi satu ruangan dari kelas 1 sampai kel VI, sarana prasarana masih kurang memadai, pengaruh lingkungan masyarakat. (2) Strategi guru dalam pembelajaran pendidikan agama Islam di lingkungan minoritas (studi kasus SDN 4 Awan Rantekarua) Kabupaten Tana Toraja adalah pengadaan guru tetap pendidikan agama Islam, pengadaan buku paket dan buku panduan untuk guru dan

peserta, pengadaan guru kelas untuk pelajaran pendidikan agama Islam.

Abstract

Keywords:

Problems; Learning; Islamic Religious Education; Minority Environment

This study examines the problems of learning Islamic religious education in a muslim minority environment (a case study at SDN 4 Awan Rantekarua) North Toraja Regency. This study aims to describe the problems of learning Islamic religious education and find out the teacher's strategy in carrying out Islamic religious education learning in Muslim minority environments (a case study of SDN 4 Awan Rantekarua) North Toraja Regency. This type of research is field research that is descriptive in nature. Sources of data in this study are school principals, Islamic religious education teachers and students. The research instruments used observation guidelines, interview guidelines and documentation. The analytical techniques used were participatory observation, in-depth interviews and document review with the aim of extracting data and uncovering the meaning contained in the research background. The results of the study found that (1) the description of learning Islamic religious education in a Muslim minority environment (a case study of SDN 4 Awan Rantekarna) North Toraja Regency included that there were no permanent teachers for Islamic religious education, the learning process was combined into one room from class 1 to class VI , infrastructure facilities are still inadequate, the influence of the community environment. (2) The teacher's strategy in learning Islamic religious education in a minority environment (a case study of SDN 4 Awan Rantekarna) Tana Toraja Regency is procuring permanent Islamic religious education teachers, procuring textbooks and manuals for teachers and participants, procuring classroom teachers for educational lessons Islam.

INTRODUCTION

Education has an important role in the progress and development of the nation, because education makes its population have quality, increases human resources to an optimal stage that is adjusted to the educational goals stated in the National Education System Law No. 20 of 2003: Indonesian education functions to develop the ability and shape and civilization of a dignified nation in order to educate the nation's life, aimed at developing the potential of participants educate them to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens (Dute, 2021).

Word of God QS.2/207:

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

Translation:

and among men there are those who sacrifice themselves for seeking the pleasure of Allah; and Allah is merciful to His servants.

Minority is defined as: first, the population is smaller than the community share of a country. Second, its position is not prominent in the environment of the State. Third, have religious, cultural and ethnic differences with other communities. Fourth, have brotherhood in terms of tradition, culture, religion, interests and language in men. According to Azyumardi Azra in his introduction to M. Ali Kettani's book entitled *Muslim Minorities in the World Today* "He said that if the majority group has different characteristics and begins to give different treatment to a group of people who are considered different, then the actions of the majority group will awaken the consciousness of the person who is considered to be with different features. The above actions make it difficult for an ethnic minority group within a country to integrate if various identities accumulate into one. Muslims still hope to gain their own autonomy or at least become rulers over their societies. Achieve unity in public with communities that are outside. The Muslim minority as an element of society that has differences from other societies because the people believe that the Prophet (peace be upon him) was made by Allah Almighty as the last messenger, but often received different treatment from other people who believed differently. (Rizkika, 2021)

More specifically in terms of the implementation of Islamic education in minority Muslim areas, of course, various problems are also encountered. For example, there is no Muslim place of worship in schools, during Friday prayers, Muslim students are not given the opportunity to pray because the learning process is still ongoing. Furthermore, the biggest problem in optimizing Islamic education in the form of Islamic religious education learning is the lack or even absence of Islamic religious education teachers in some schools in Muslim minority areas, even in a Muslim minority area school found non-Muslim Islamic education teachers.

Islamic religious education learning is an interactive process that takes place between teachers and participants to gain knowledge in believing, helping, living and practicing Islam from Islamic religious education lessons. Hidayat & Syafei (2018) stated that Islamic religious education learning aims to increase students' understanding, faith, appreciation, and practice of Islam, so that they become Muslim humans who believe and fear Allah Subhanahu Wa Ta'alā, and have noble morals in personal, family, and community life (Sunhaji, et al, 2022). The purpose of Islamic education is in line with the purpose of human life, because education is

only a means used by individuals to maintain and maintain sustainabilityn hidupnya sebagai pribadi juga masyarakat (Syarif, 2021).

Pembelajaran pendidikan agama Islam di SD Negeri 4 Awan Rantekarua. Terletak di Desa. Kampung Baru kec. Awan Rantekarua Kabupaten Toraja Utara. Yang mana pembelajaran di sekolah ini masih belum maksimal. Studi lapangan menunjukkan bahwa guru mata pelajaran pendidikan agama Islam sendiri masih Islamic religious education learning is an interactive process that takes place between teachers and participants to gain knowledge in believing, helping, living and practicing Islam from Islamic religious education lessons. Hidayat & Syafei (2018) stated that Islamic religious education learning aims to increase students' understanding, faith, appreciation, and practice of Islam, so that they become Muslim humans who believe and fear Allah Subhanahu Wa Ta'ālā, and have noble morals in personal, family, and community life (Sunhaji, et al, 2022). The purpose of Islamic education is in line with the goals of human life, because education is only a means used by individuals to maintain and care for their survival as individuals and communities (Syarif, 2021).

The problems of learning Islamic Religious Education at SDN 4 Awan Rantekarua include the lack of facilities and infrastructure in schools that have not been crowded, lack of interest in learning Islamic Religious Education in students, there are still many students who cannot read so that it hampers the learning process of Islamic religious education. And there is still a lack of support from families and local communities.

Sekolah SD Negeri 4 Awan Rantekarua is located in the middle of the Christian community and Muslims, Muslims are only a minority. There most of the population is Christian and Catholic, and a small part of the population is Muslim. The percentage of the Muslim population in Awan Rantekarua District is approximately 15% and 85% are non-Muslims (Christians and Catholics). While in SD Negeri 4 Awan Rantekarua school itself the percentage of Muslim students is only 10% and the rest are non-Muslim students. Of the total 154 students, only 12 students are Muslims, the rest are non-Muslim students.

The problems in this study are (1) What is the picture of the problem of learning Islamic Religious Education in Muslim minority environments (Case study of SDN 4 Awan Rantekarua)? (2) What is the teacher's strategy in implementing Islamic religious education learning in Muslim minority environments (case study of SDN 4 Awan Rantekarua)?

RESEARCH METHODS

Qualitative research has the special characteristic of exploring problems and developing a detailed understanding of central phenomena (Creswell, 2015). Qualitative research is research that is descriptive and tends to use analysis with an

inductive approach (Rukin, 2018). Qualitative research is research whose data is collected in a natural state, researchers as the main tool for collecting data, data collection is carried out descriptively.

The source of data in this study is carried out in two ways, namely (1) The primary data source is an object or original-raw material document from the perpetrator called first-hand *information*. Primary data sources are data collected from the actual situation when the event occurred. The primary data sources in this study are 1) Principal of SDN 4 Awan Rantekarua, 2) Teacher of SDN 4 Awan Rantekarua. (2) Secondary data sources, Secondary data sources are data collected second-hand or from other sources that have been available before the research is carried out such as the principal's report, archives on school establishment, teacher conditions, student conditions, curriculum used and lesson implementation plans, school facilities and infrastructure.

Data collection instruments are measuring instruments or guidelines used to collect research data. In qualitative research, researchers act as *key instruments* so that researchers actively involve researchers in the field to obtain data. Thus, researchers must appreciate and understand social conditions in the field. Data collection instruments consist of several forms, namely, test instruments, interview instruments, observation instruments, and documentation instruments. (1) The main instrument of research is the researcher. (2) Observation sheet is a reference consisting of steps to carry out conservation in the form of a checklist. (3) Interview guidelines, researchers use as a reference for conducting interviews with informants (4) Documentation references are references for data collection when recording written documentation at the research site.

RESULTS AND DISCUSSION

The implementation of Islamic religious education learning in formal institutions does not always run smoothly, there will be several obstacles. The obstacle needs to be done a solution to solve the obstacle so that the learning objectives can be achieved optimally effectively and efficiently. The total number of students in classes I-VI is 154 students consisting of 79 men and 75 women, 12 students who are Muslims.

Overview of Islamic Education Problems at SDN 4 Awan Rantekarua

Based on observations and interviews at SDN 4 Awan Rantekarua, several problems were found in the process of implementing the Islamic Religious Education learning process, including:

1. Islamic Religious Education Teachers Are Not Permanent

Based on observations at SDN 4 Awan Rantekarua, North Toraja Regency, the main problem in the school is that there is no definitive Islamic religious education teacher teaching in the classroom. Mrs. Martha Salu' as the Principal of SDN 4 Awan Rantekarua explained that "For the procurement of Islamic Religious Education teachers at SDN 4 Awan Rantekarua, the school has proposed to educational institutions to provide permanent teachers of Islamic Religious Education, but until now there has been no response from the educational institutions. Because most likely the condition of students is very less or the number of students is very small. The results of the interview with the principal can be concluded that the school has tried to procure Islamic Religious Education teachers, although it has not received a response from educational institutions.

Mrs. Marta Salu' also explained that "as for now, the Islamic education teacher at SDN 4 Awan Rantekarua is an Islamic religious leader in the surrounding community who volunteered to teach Muslim students at the school. However, due to the busy life of Islamic religious education teachers are often unable to attend, so they are often replaced with other subjects. This condition cannot be avoided because there are no Muslim teachers in the school who can help or replace for a while during the learning process of Islamic religious education. Nevertheless, efforts to instill Islamic religious education can still run well and smoothly despite many challenges, especially the absence of permanent teachers of Islamic religious education. Therefore, it can be concluded that in the learning process of Islamic religious education at SDN 4 Awan Rantekarua, North Toraja Regency, there are very obstacles, especially in achieving learning objectives in accordance with the Islamic Religious Education curriculum.

Based on an interview with Mr. Muhammad Siswanto, the teacher as a volunteer teacher of Islamic religious education explained that "In my opinion, there is still a need for procurement for permanent teachers in school, especially since I myself can rarely come on time or even not come, therefore, as much as possible and as soon as possible the school provides fixed teachers for Islamic Religious Education.

In Siti Maysarofah's opinion in an interview at SDN 4 Awan Rantekarua explained that "I really want to study Islamic religious education smoothly, especially if Mr. Siswanto rarely goes to class. But I am very grateful that there are still those who want to teach Islamic religious education in schools

Based on this information, it can be concluded that the school must still seek permanent teachers for Islamic religious education subjects so that the learning process of Islamic religious education can run smoothly and achieve these learning objectives. The results of the interview were corroborated by observations by researchers that there were few Muslim students at SDN 4 Awan so that the North Toraja Education Office had not facilitated Islamic education teachers at the school.

2. Students combined in one class

The implementation of the Islamic Religious Education learning process at SDN 4 Awan Rantekarua, North Toraja Regency in its activities has faced several

obstacles, namely in the implementation of the learning process of Islamic religious education subjects, all students who are Muslim are combined in one class starting from grade I to grade VI. As conveyed by Mrs. Martha Salu' as the principal of the school "For the continuity of the learning process of Islamic religious education teachers are forced to take policies, by combining classes I to grade VI in Islamic religious education learning peoses, this is done because the number of students who are Muslim only amounts to 12 students who are divided into VI classes, The total number of students amounted to 157 people.

This condition is not effective in learning Islamic religious education. Moreover, it greatly affects the selection of Islamic religious education learning materials so that the material given to students is based on aspects of needs and priorities. For example, aspects of the ability to recite, how to pray, ablution, fasting, zakat, instilling attitudes, manners, and knowledge of Islam. So the Islamic Religious Education delivered by the Islamic religious education teacher at SDN 4 Awan Rantekarua, North Toraja Regency is not in accordance with the curriculum set by the educational institution

According to Mr. Muhammad Siswanto as a teacher of Islamic religious education, he also explained that "it is not good and effective in the teaching and learning process because of differences in material from class I to grade VI, so for now the material I deliver to students from grade I to grade VI is the same material.

The results of an interview with one of the students at SDN 4 Awan Rantekarua, North Toraja Regency, Dava Alvino Saputra explained that "Actually, I feel uncomfortable when classes are combined, especially the library used so many friends have various reasons to want to enter the library. The results of the interview were corroborated by observations by researchers and found the fact that each class only had 1 student and at most 4 students so the teaching and learning process was forced to be combined into one class. And learning is also only carried out once a week depending on the presence of Islamic religious education teachers.

3. Limited Infrastructure Facilities

Based on the results of observations at SDN 4 Awan Rantekarua, North Toraja Regency, the limitations of facilities and infrastructure in schools are characterized by: 1). The absence of special classrooms for the learning process of Islamic Religious Education. Even so, in the learning process Islamic Religious Education can still be carried out properly and lamcar in the school library. 2). Handbooks for teachers and learners that are not yet available. According to Martha Salu' in an interview in the Principal's room, she explained that "In the beginning, there was a guidebook for teachers and students, but because there was no teacher for Islamic Education in schools, the guidebook for teachers and students was abandoned or scattered somewhere"

According to one of the students at SDN 4 Awan Rantekarua named Dewi Marselina Anggraini, the student explained that "learning without a guidebook is very ineffective especially since the guidebook is very helpful in the teaching and learning process and is requested by the principal to facilitate a classroom for us who are Muslim".

According to Mr. Muhammad Siswanto as a teacher of Islamic Religious Education at SDN 4 Awan Rantekarua, he explained that "Guidebooks or package books for teachers and students are very important and very helpful in the learning process of Islamic religious education. With the existence of guidebooks or package books for teachers and students can distinguish the materials to be delivered in class.

4. Community Environment

The community environment is a learning that greatly affects human personality. If the community environment is good, our personality will be good, and vice versa, if the community environment is not good, then our personality is also not good.

The research was conducted at SDN 4 Awan Rantekarua, North Toraja Regency and the school environment. Basically, the community around the school has a very high tolerance, but still it greatly affects the students who are Muslim in the school. The most significant influences are when in the learning process students tend to be lazy, do not listen to the teacher explain the material, joke individually and lack of support from family. So that students do not understand and understand about the science of Islamic religious teachings. The families of Muslim students at the school are people who are still laymen in their knowledge of Islamic teachings. This will greatly facilitate the surrounding environment to influence.

Mr. Muhammad Siswanto as the guru of Islamic Religious Education explained that "In the school environment and the surrounding community, basically 95% are Christian, therefore more or less there must be an influence experienced by students, let alone very significant social factors.

Teacher Strategies in Implementing Islamic Education at SDN 4 Awan Rantekarua

Strategy is one of the most important factors in achieving learning objectives. The strategy is ideally chosen according to the nature and character of the learning material itself. In this case, SDN 4 Awan Rantekarua, North Toraja Regency has several strategies in carrying out teaching and learning activities for Islamic religious education lessons by fulfilling what things support teaching and learning activities themselves. These include:

1. Procurement of Islamic Religious Education Teachers

An interview with Mrs. Martha Salu' as the Principal of SDN 4 Awan Rantekarua explained that "The proposal to procure Islamic religious education teachers at SDN 4 Awan Rantekarua still has not received a response from educational institutions, even though the school will still strive or strive for permanent teachers for Islamic religious education in order to create learning objectives in accordance with the predetermined curriculum.

Based on an interview, Siti Musyarofah as one of the Muslim students at SDN 4 Awan Rantekarua, North Toraja Regency explained that "In my opinion, schools should still have permanent teachers Islamic religious education so there

are no more empty classes and teachers are absent. Nevertheless, I personally thank Mr. Muhammad Siswanto who has been teaching us Muslim students for the past few months.

The results of the interview were corroborated by observations by researchers that there are no permanent teachers, especially Islamic religious education teachers and the lack of Muslim educators so that the procurement of Islamic religious education teachers is very difficult to meet let alone the small number of students.

2. Procurement of Package Books for Teachers and Students

Handbooks or package books for teachers and students are very important. For teachers, guidebooks or package books can help in delivering material so that it is easy for students to understand and understand, so that the material delivered by the teacher is directed in accordance with the existing curriculum. As for students, guidebooks or package books as a guide for learning activities to make it easier for students to master the materials delivered by the teacher.

Based on observations made by researchers that there are still no guidebooks or package books for both teachers and students for Islamic religious education subjects. So it is very ineffective and hinders in the learning process of Islamic religious education.

An interview with the principal of SDN 4 Awan Rantekarua, North Toraja Regency, Mrs. Martha Salu' explained that "I as the principal actually regret why there is no guidebook or package book for teachers and students of Islamic religious education. And the school will try to apply for the procurement of package books to educational institutions as soon as possible.

The results of the interview with Mr. Muhammad Siswanto as a student who is Muslim explained that "Package books or guidebooks must indeed be present in every subject because it is very helpful in teaching and learning activities and of course in accordance with the educational curriculum.

3. Procurement of Classrooms for Students of Muslim Faith

Classroom is one of the factors to support face-to-face activities in the teaching and learning process. In the observations of SDN 4 Awan Rantekarua, North Toraja Regency, there are no special classrooms for Islamic religious education subjects at the school.

This was confirmed by Martha Salu' in the interview explaining that "Classrooms for Islamic religious education subjects do not yet exist and currently the teaching and learning process of Islamic Religious Education subjects is temporarily carried out in the school library. However, the school is still trying to make a room that can be used as a classroom for students who are Muslim as well as can be used as a school prayer room. The results of an interview with a student named Dava Alvino Saputra explained that "it is not comfortable if the teaching and learning process of Islamic religious education in the library is because many students of other religions intentionally or not go in and out for the reason of taking or borrowing books"

Therefore, it will be more effective and efficient if in the learning process of Islamic religious education using its own classroom even if it is not too spacious as long as it is comfortable to occupy. This was also clarified by Mr. Muhammad Siswanto as a volunteer teacher of Islamic religious education, "I as an Islamic teacher at SDN 4 Awan Rantekarua, North Toraja Regency feel very concerned about Muslim students in the school, especially the place or teaching and learning room that is used is not comfortable to be used in the learning process of Islamic religious education.

The strategy used by Islamic Religious Education teachers in carrying out the learning process that used to be classes combined into one class, from grade I to grade VI is now divided into two classes: from grade I to III and grade IV to grade VI because there are still students who cannot read fluently and correctly. By using this strategy, it is hoped that students will be easier and better able to understand what is conveyed by Islamic Religious Education teachers.

One strategy to improve Islamic religious education learning at SDN 4 Awan Rantekarua, Toraja Utata Regency is to provide a package book or guidebook for Islamic religious education. Package books or guidebooks help students in making it easier for students to understand and understand the materials delivered by Islamic religious education teachers. So that teaching and learning activities run well and efficiently.

Another strategy used by schools for the learning process of Islamic religious education is by providing classrooms specifically used by students who are Muslim. For the time being, teaching and learning activities using the library room are very ineffective, especially since there are so many non-Muslim students in and out of the library for the reason of taking or returning books. With the existence of special classrooms for students who are Muslim, students can learn safely, calmly and comfortably so that they can achieve the learning goals of Islamic religious education. The classroom can also be used for prayer rooms for students who are Muslim in order to increase their mandatory worship such as praying on time.

CONCLUSION

Descriptions of the problems of learning Islamic religious education at SDN 4 Awan Rantekarua, North Toraja Regency, include: (1) Islamic religious education teachers are not permanent, teachers are supporting factors in the teaching and learning process. Therefore, it is very important in the teaching and learning process to have teachers who are professional and have qualified skills. (2) The learning process is combined from grade I to grade VI, at SDN 4 Awan Rantekarua the learning process is still combined it is very ineffective. Moreover, the material from class I to grade VI is not the same so it is not in accordance with the curriculum that has been determined. (3) Facilities and infrastructure have not been met, facilities and infrastructure are supporting factors in an activity so that if the facilities and infrastructure are inadequate, it will hamper the activity. (4) Community environment, the influence of the environment around the school is very secular, especially in that environment, including minority groups.

Strategies in implementing Islamic religious education learning (1) The procurement of Islamic religious education teachers for the time being at SDN 4 Awan Rantekarua Islamic religious education teachers are still volunteers. (2) Procurement of package books or manuals for teachers and students because there are still no guidebooks that can facilitate teachers and students in the learning process of Islamic religious education.

The provision of classrooms for the learning process of Islamic religious education can also be used as a prayer room for students who are Muslim so as not to abandon their obligations to perform prayers.

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