

**ISLAMIC EDUCATION FOR MUSLIM STUDENTS IN NON
ISLAMIC EDUCATIONAL INSTITUTION**

(Descriptive Study in SMAK St. Bonaventura Madiun)

THESIS

Written by:

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ISLAMIC EDUCATION DEPARTMENT

FACULTY OF TARBIYAH AND TEACHING TRAINING

**MAULANA MALIK IBRAHIM STATE ISLAMIC
UNIVERSITY MALANG**

MAY, 2018

**ISLAMIC EDUCATION FOR MUSLIM STUDENTS IN NON ISLAMIC
EDUCATIONAL INSTITUTION**

(Descriptive Study in SMAK St. Bonaventura Madiun)

THESIS

Presented to Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim State
Islamic University Malang in Partial of the Requirments for *the Degree of Sarjana*
Pendidikan Islam (S.Pd.I)

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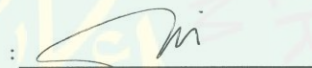
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Malang, May 14th, 2018

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MOTTO

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى

“Dan sesungguhnya hari kemudian itu lebih baik bagimu daripada yang sekarang (permulaan).”

(QS. Ad-Dhuha : 4)¹



¹ Departemen Agama RI, *Al-Qur'an dan Terjemahannya: Al Jumanatul 'Ali Seuntai Mutiara Yang Luhur*, (Bandung: CV.Penerbit J-Art, 2005), hal. 52

WORLD PAGE

Alhamdulillah, for Allah grace and guidance, I can finish this thesis well.

With all humility, I would like to dedicate this little masterpiece to:

My beloved Almamater Faculty of Science Tarbiyah and Teacher Training University of Islam Negeri Maulana Malik Ibrahim Malang as my place of study.

Specifically I dedicate to both my parents, They are Mr. Suwarno and Mrs. Tutik Supraptianingsih, thank you for giving birth, taking care, guarding, guiding, protecting and always mendo'akan and provide support to me both morally and materially which is certainly all invaluable and can not paid by anything. My dearest sister Avrilla Sandia Puspa and Ridwan Nur Ilham who have accompanied these days with lots of jokes, laughter and joy. Brother and best friend of my life Iqbal Riza Pahlevi who always give advice, motivation and spirit to me every time busy.

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Thanks to the place of this research, they are Mr. Samudji, Mrs. Sri Rukayati, S.Pd, Mr. Agung and all the school residents who helped during the research process took place. Truly, a very meaningful and unforgettable experience, doing research at SMAK St. Bonaventure Madiun is because of the hospitality and kindness of the school residents in helping me finish this thesis.

My college friends fill the days of exhausting and fun while studying, doing tasks, PM (Community Service), PKLI Sekolah Indonesia Johor Bahru Malaysia, Taekwondo UKM and during this beloved green campus. Thank you for sharing your laughter so far in particular to my friends in the PAI ICP ENGLISH class that all of those struggles can now come to an end with special results and satisfy all of us.

Last my work is dedicated to all staff and employees of Faculty of Science Tarbiyah and Teacher Training UIN Maulana Malik Ibrahim Malang, thank you very much for all the hel

PEDOMAN TRANSLITERASI ARAB LATIN

Penulisan transliterasi Arab-Latin dalam skripsi ini menggunakan pedoman transliterasi berdasarkan keputusan bersama Menteri Agama RI dan Menteri Pendidikan dan Kebudayaan RI no. 158 tahun 1987 dan no. 0543 b/U/1987 yang secara garis besar dapat diuraikan sebagai berikut:

A. Huruf

ا	=	A	ز	=	z	ق	=	q
ب	=	B	س	=	s	ك	=	k
ت	=	T	ش	=	sy	ل	=	l
ث	=	Ts	ص	=	sh	م	=	m
ج	=	J	ض	=	dl	ن	=	n
ح	=	H	ط	=	th	و	=	w
خ	=	Kh	ظ	=	zh	ه	=	h
د	=	D	ع	=	'	ء	=	,
ذ	=	Dz	غ	=	gh	ي	=	y
ر	=	R	ف	=	f			

B. Vokal Panjang

Vokal (a) Panjang = â

Vokal (i) Panjang = î

Vokal (u) Panjang = û

C. Vokal Dipotong

أو = **aw**

أي = **ay**

أو = **úr**

إي = **î**

PREFACE

All praise and gratitude of the researchers pray to the presence of Allah Almighty who has bestowed his grace, taufiq and hidayah, as well as for the grace of his knowledge that stretched the world.

Shalawat and greetings may be poured to our lord Prophet Muhammad SAW who has guided and guided his ummah from the path of darkness to the right path and in ridhoi Allah SWT so that researchers can complete the thesis entitled "Islamic Education For Muslim Students In Non Islamic Educational Institution (Descriptive Study In Smak St. Bonaventura Madiun) "to fulfill some requirements to obtain a Bachelor of Islamic Education (S.Pd.I) at the Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim State Islamic University of Malang.

Researchers fully aware of the weaknesses and limitations that exist so that in completing this thesis is far from perfect, it is due to the limited science of researchers. Perfection of this thesis can not be separated from the guidance, advice and assistance from various parties. on this occasion the researcher expressed his gratitude as much as possible and respect to:

1. Prof. Dr. H. Abdul Haris, M.Pd as the rector of the State Islamic University Maulana Malik Ibrahim Malang.
2. Dr. H. AgusMaimun, M.Pd, as the Dean in the Tarbiyah and Teacher Training Faculty of Maulana Malik Ibrahim State Islamic University Malang.
3. Dr. Marno, M.Ag, as Chairman in the Islamic Education Department of Maulana Malik Ibrahim State University Malang.
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6. Mrs. Sri Rukayati, S.Pd and Mr. Samudji, as my main informant.

7. All lecturers and staff of the State Islamic University staff Maulana Malik Ibrahim especially lecturer of Faculty of Tarbiyah and Islamic Education Department of Islamic Education (PAI) who has given his knowledge to researchers during the study.
8. All my friends, PAI force 2014 especially friends PAI ICP ENGLISH 2014. Thank you for being the best friend during college. All that has helped researchers who can not researchers mention one by one here both in everyday life and especially in completion of this thesis, the researchers say thank you and may Allah repay your services all.

Finally, researchers expect suggestions, and constructive criticism, because researchers are aware in the preparation of this thesis can not be separated from mistakes either intentionally or unintentionally. Hopefully this thesis can be an input for readers generally and researchers in particular and beneficial to all. Amin.

Malang, May 14th 2018

Intan Primalita

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ABSTRAK

Primalita, Intan. 2018. Pendidikan Islam Untuk Peserta Didik Muslim Di Lembaga Pendidikan Non Islam (Studi Deskriptif di SMAK St. Bonaventura Madiun). Skripsi, Program Pendidikan Guru Agama Islam, Fakultas Tarbiyah dan Ilmu Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Malang. Pembimbing Skripsi: Dr. Alfiana Yuli Efiyanti, MA.

Religiusitas siswa tidak terlepas dari peran seorang guru, terutama untuk guru pendidikan Islam. Dalam memandu religiusitas siswa, dibutuhkan strategi yang tepat dan sesuai dengan kondisi siswa yang dibimbing oleh mereka. Pembinaan yang dilakukan oleh guru pendidikan Islam dalam meningkatkan religiusitas sangat penting. Karena saat ini sekolah dianggap gagal dalam membina religiusitas siswa, sehingga banyak dari kita menghadapi kasus-kasus yang terjadi pada siswa termasuk tawuran, kenakalan, pembunuhan rekan, dll. Semua ini terjadi karena bimbingan religiusitas maksimal di sekolah-sekolah yang dilakukan oleh guru Pendidikan Islam.

Tujuan penelitian ini adalah untuk: (1) mendeskripsikan Bagaimana penerapan pendidikan Islam di SMAK St. Bonaventura Madiun (2) mendeskripsikan Bagaimana pemenuhan hak siswa Muslim dalam memperoleh pendidikan Islam di SMAK St. Bonaventura Madiun .

Dalam mencapai tujuan di atas, penulis menggunakan pendekatan penelitian kualitatif yang menggunakan metode penelitian deskriptif dengan jenis penelitian adalah penelitian lapangan yang berlokasi di SMAK St. Bonaventura Madiun. Data dalam penelitian ini dikumpulkan melalui wawancara, observasi dan dokumentasi. Berdasarkan tujuan penelitian di atas, dapat disimpulkan sebagai berikut: (1) guru pendidikan Islam dalam memberikan pembelajaran harus meningkatkan kualitas pendidikan agama Islam di kelas, mengembangkan pembelajaran PAI melalui kegiatan keagamaan Islam seperti bimbingan spiritual seperti praktik sholat dan membaca Al-Qur'an. (2) Untuk pemenuhan hak-hak siswa Muslim dalam memperoleh pendidikan agama ketika mengacu pada UU No.20 tahun 2003 tentang Sistem Pendidikan Nasional dalam pasal 12 ayat 1 titik di sebelah kanan setiap pelajar untuk mendapatkan pendidikan agama menurut agamanya dan diajarkan oleh seorang guru agama, hak-hak siswa Muslim belum sepenuhnya dipenuhi.

Meskipun ada mata Pelajaran tentang religiusitas tetapi belum dapat memenuhi kebutuhan akan pendidikan agama. Ini karena dalam religiusitas pada umumnya mengajarkan toleransi di antara umat beragama sementara untuk pendalaman agama belum ada. Apalagi di SMAK St. Bonaventura Madiun tidak ada pendamping guru yang setia kepada murid-muridnya.

Kata Kunci: Pendidikan Islam, Peserta Didik Muslim, Lembaga Non-Islam

ABSTRACT

Primalita, Intan. 2018. Islamic Education For Muslim Students In Non Islamic Educational Institution (Descriptive Study In SMAK St. Bonaventura Madiun). Skripsi, Islamic Primary Teacher Education Program, Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim Malang State Islamic University, Malang. Advisor. Dr. Alfiana Yuli Efiyanti, MA.

Student's religiosity is not separated from the role of a teacher, especially for Islamic education teacher. In guiding students' religiosity, it takes the right strategy and in accordance with the conditions of the students who are guided by them. Coaching is done by the Islamic education teachers in increasing religiosity is very important. Because this time the school is considered failing in fostering students' religiosity, so many of us encounter cases that occur in students include brawl, delinquency, murder peers, etc. All this happened due to maximal guidance of religiosity in schools conducted by the teacher of Islamic education.

The purpose of this study was to: (1) describe of How the implementation of Islamic education in SMAK St. Bonaventura Madiun (2) describe of How does the fulfillment of the right of Muslim students in obtaining Islamic education in SMAK St. Bonaventura Madiun.

In achieving the objectives above, the author uses qualitative research approach that uses descriptive research method with type research is field research located in SMAK St. Bonaventura Madiun. The data in this study were collected through interviews, observation and documentation.

Based on the above research objectives, it can be concluded as follows: (1) Islamic education teachers in providing learning should improve the quality of Islamic religious education in the classroom, develop learning PAI through Islamic religious activities such as spiritual guidance like practice of pray. (2) For the fulfillment of the rights of Muslim students in obtaining religious education when referring to Law No.20 of 2003 on National Education System in article 12 paragraph 1 point a on the right of every learner to get religious education according to his religion and taught by a religious teacher, the rights of Muslim students have not been fully met. Even though there is the eye

The lesson of religiosity but it has not been able to meet the need for religious education. This is because in religiosity in general teaches tolerance among religious people while for deepening of religion does not yet exist. Moreover at SMAK St. Bonaventura Madiun there is no companion teacher who is faithful to his students.

Keywords : Islamic Education, Muslim Students, Non-Islamic Institution

المخلص

بريماليتا، إينتان. 2018. الدراسات الإسلامية للطلبة المسلمين في المؤسسات التعليمية لغير المسلمين (الدراسة الوصفية في المدرسة الثانوية النصراني بونافونتور ماديبون). البحث الجامعي. قسم تعليم الدراسات الإسلامية، كلية علوم التربية والتعليم. جامعة مولانا مالك إبراهيم الحكومية الإسلامية مالانغ.

المشرف: الدكتورة أفيانتي الماجستير.

لا ينفصل تدين الطلاب عن دور المعلم خاصة لمعلمي الدراسات الإسلامية. يحتاج الإستراتيجيا المناسب لإشراف تدين الطلبة وفق طبيعتهم. ويهتم الإشراف الذي قام به المعلم لترقية تدينهم. لأنه يتوهم بعضنا أن المدرسة تفشل على إشراف تدينهم، حتى يتوجه بعضنا الشكالات التي أصابها الطلبة، كممثل التخاصم والتقاتل بينهم بعضا. كل من هذه المسألات بسبب عديم إشراف معلمي الدراسات الإسلامية إلى حد ما.

وأهداف هذا البحث هي : (1) لوصف كيفية تطبيق الدراسات الإسلامية في المؤسسات التعليمية لغير المسلمين في المدرسة الثانوية النصراني بونافونتور ماديبون. (2) لصف كيفية إعمال حقوق الطلبة المسلمين على حصول الدراسات الإسلامية في في المدرسة الثانوية النصراني بونافونتور ماديبون.

ويستخدم الباحث نهجا بحثيا كيفيا باستخدام الدراسات الوصفية في المؤسسات التعليمية لغير المسلمين في المدرسة الثانوية النصراني بونافونتور ماديبون. وأما أدوات جمع البيانات في هذا البحث بطريقة المقابلة والملاحظة والوثائق.

واستنادا إلى الأهداف السابقة، يمكن أن يلخص الباحث على النحو التالي: (1) ينبغي للمعلمين أن يحسنوا تعليم الدراسات الإسلامية في الفصل، وأن يطوروا الوسائط بوسيلة الأنشطة الإسلامية كممثل الصلاة وقراءة القرآن. (2) أساسا إلى القنون رقم 20 سنة 2003 عن نظام التعليم الوطني فصل 12 أية 1 نقطة، أن وفاء حقوق الطلبة المسلمين على حصول تعليم الدراسات الإسلامية باتباع دينهم وبتعليم المعلمين أنفسهم، وأن حقوق الطلبة المسلم لم تتوفر.

وعلى الرغم أن هناك مادة التدين غير متوفر حاجة الطلبة على الدراسات الإسلامية. لأن في التدين سماحة بين الأديان ليس في تدقيق الدين. ولاسيما في المدرسة الثانوية النصراني بونافونتور ماديبون لايجد مشرف الطلبة.

الكلمات الرئيسية : الدراسات الإسلامية، الطلبة المسلمون، المؤسسة غير الإسلام.

CHAPTER I

PRELIMINARY

A. Background of the Research

Education is the process of changing the attitude and behavior of a person or group of people in an effort to mature human beings through the efforts of teaching and training. Or in other words education is an attempt to humanize humans. Through human education can grow and develop naturally and perfectly so that he can perform the task as a human being. Each State or nation always conducts education for the national aspirations of the nation concerned. National Education is the implementation of an education. Country based on socio-cultural, psychological, economic and political.

Education is a conscious effort to prepare learners through counseling, teaching, and / or training for their future roles.² Education is a process that has a goal that is usually endeavored to create certain patterns of behavior in children or people who are being educated. Each educational atmosphere contains objectives, edicts with regard to experiences that can be expressed as the appropriate content and methods for presenting the content in a memorable way.

Education according to Ahmad D. Marimba is the guidance or conscious leadership by the educator of the physical and spiritual

² Muhaimin, et all, Paradigma Pendidikan Islam, (Bandung:Remaja Rosdakarya, 2001), Cet.1, hlm.37

development of the educated person towards the formation of the main personality. So in education there are elements; A).Business (activities); The business is guidance (leadership or help) and done consciously, b). There are educators, or mentors, or helpers, c). Some are educated, or educated, d). The guidance has a basis and goals, e). In that effort there are of course tools used.³ In the conception of Islam, education is a series of processes of human empowerment towards maturity. Maturity in the form of intellect, mental and moral in order to carry out the function of humanity as a servant before his khalik (Abdullah) and as an ambassador of Allah (Allah's Caliph). Religion is an important part of human life.

Religion deals with beliefs, beliefs in God and the unseen nature, the arrangement of ritual ceremonies, and the rules and norms that bind to its adherents.⁴ Religious education is education that provides knowledge and shapes the attitude, personality and skills of learners in the practice of religious teachings, carried out at least through the subjects / lectures on all paths, levels and types of education.⁵ As God's Word in the Qur'an Surah Luqman verse 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ

عَظِيمٌ

³ Ahmad D. Marimba, *Pengantar Fisafat Pendidikan Islam*, (Bandung:PT.Al-Ma'arif, 1989), hlm 19

⁴ Khozin, *Khazanah Pendidikan gama Islam*, (Bandung:PT Remaja Rosdakarya, 2013), hlm.51

⁵ Peraturan Pemerintah Nomor 55 Tahun 2007 tentang *Pendidikan Agama dan Keagamaan Bab 1 Pasal 1* (Jakarta:t.p, 2007), hlm.1

And (remember) when Luqman said to his son, on When he taught him: "My son, Do not associate partners with Allah, verily Associating (Allah) is really a great tyranny. "(Q.S. Luqman / 31: 13)

The above verse is an example of a form of religious education. It is seen from how a father who advises his son to not associate with Allah. It also teaches the form of Allah and the oneness of Allah.⁶

Religious education with civic education and Indonesian language education is one of the three subject areas that should be included in the curriculum of every formal education institution in Indonesia. This is because religious life is one of the dimensions of life that is expected to be realized in an integrated manner with other dimensions of life in each individual citizen. Only with the integration of the various dimensions of life is the whole life, as aspired by the Indonesian people can be realized. Religious education is expected to realize the dimensions of religious life so that together the subject of another education capable of realizing the individual personality intact, in line with the view of life of the nation.⁷

Urgency of religious education is increasingly seen in Law No. 20 Year 2003 on chapters 37 and 38 which explains that one of the subjects that must be taught in elementary, middle and high education is religious education. When associated with the objectives of Islamic education, the

⁶ M.Quraish Shihab, *Tafsir Al-Misbah*, (Jakarta: Lentera Hati, 2002), Vol.11, hlm.127

⁷ Chabib Thoah, dkk. *Metodologi Pengajaran Agama*, (Semarang: Fakultas Tarbiyah IAIN Walisongo Semarang bekerja sama dengan Pustaka Pelajar, 1999), hlm.1

religious education should be able to deliver a learner in built three aspects of faith, worship and morals.⁸ Psychologically, religion is very urgent needed to provide guidance, direction and teaching for every Muslim in order to worship and with Islamic teachings. In an effort to fulfill religious education, educational institutions have a big contribution in the success of religious education goals. Educational Institutions (whether formal, informal or informal) are where science and culture transfer (civilization). Through educational practice, learners are invited to understand how their history or cultural experience can be transformed in the lifetime they will experience and prepare them for the challenges and demands it contains. Indonesia is one of the countries in which there is religious pluralism. Not a bit in an educational institution in Indonesia whose students have various beliefs. As happened in SMAK St. Bonaventura Madiun, although this fundamentally school is Kristen but not a few students who are other religion who attend school SMAK St. Bonaventura Madiun, like students who are Moslem, Catholic, Christian, Buddhist, Hindu and Konghuchu.

In 2003, Indonesia passed Law no. 20 of 2003 on National Education System, which in Article 12 paragraph 1a of the Law states that every learner is entitled to get religious education according to the religion he embraces.⁹ It is also stipulated that the teacher who teaches the religion must embrace the same religion as the religion it teaches and the religion

⁸ Haidar Putra Daulay dan Nurgaya Pasa, *Pendidikan Islam dalam Mencerdaskan Bangsa*, (Jakarta: Rineka Cipta, 2012), hlm. 36-37.

⁹ UU RI Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional..., hlm.12

of the disciple. With this condition, how is the form of religious education there? Are there any teachers of religious education in accordance with their respective religions? Or is there only one teacher who teaches for all religious education? Are students' rights fulfilled in getting religious education? On the basis of the above phenomenon, the researchers are interested to examine the problem into the writing of scientific papers entitled **"ISLAMIC EDUCATION FOR MUSLIM STUDENTS IN NON MUSLIM EDUCATIONAL INSTITUTION (Descriptive Study in SMAK St. Bonaventura Madiun)**

B. Focus of the Research

1. How is implementation of Islamic education in SMAK St. Bonaventura Madiun?
2. How to find out the fulfillment of the right of Muslim students practice in SMAK St. Bonaventura Madiun?

C. Objective of the Research

1. To describe the form of implementation of Islamic education in SMAK St. Bonaventura Madiun.
2. To explore of the right of Muslim students practice in SMAK St. Bonaventura Madiun.

D. Significance of the Research

The benefits of this study are as follows:

1. Practical benefits

This research is useful to add insightor knowledge of religious education for participant seducated Muslims in non-Muslim educational institutions.

2. Theoretical benefits

This research is useful for SMAK St. Bonaventura Madiun a consideration for entering the PAI lessons in the school curriculum. Remembering the importance of religious education as well as each learner entitled to religious education according tohis religion as stated in the Act Sisdiknas No. 20 year 2003 article 12 paragraph 1 point a.

E. Previous Research

To find out the position of the researcher and to avoid any repetition of previous studies, the following will be described some research that has been done related to Islamic religious education research in non-Muslim institution, among others :

Tabel 1.1. Research Originality

Title of Research	Equation	Difference	Originality of Research
<i>Arifinur, The Implementation Of The Learning Of Islamic Education Insightful Multicultural (Case Study in Senior High School Selamat</i>	Researching about religious education of Islam in non-Muslim educational institutions, the object of study is equally religious education of	Focus on the implementation of Islamic religious education teaching with multicultural insight	The focus of this study is the implementation of Islamic religious education learning which includes: planning, implementation, evaluation of results and impact.

<i>Pagi Indonesia Batu City), Thesis, UIN Maulana Malik Ibrahim Malang, 2011</i>	Islam.		
Risky Alfianingtyas, <i>The implementation of religious education in the formation of a commitment to diversity of Muslim students in Kanisius Gayam Junior High School Yogyakarta), Thesis, UIN Sunan Kalijaga, 2015</i>	The religiosity of Muslim students in non-Muslim schools.	The focus of research on the strategy of Islamic religious education teachers in improving the religiosity of Muslim students in non-Muslim schools.	Religious education as a substitute for Islamic religious education to Muslim students especially

Based on the search data from the above description apat taken the conclusion that previous research studies focus more on the religiosity of students only. In my research is the focus of his study on the form of implementation and implementation of Islamic religious education and the fulfillment of the rights of Muslim students in obtaining religious education in non-Muslim educational institutions.

F. Definition of Key Terms

The definition of the term is described as follows :

1. Islamic Education

Efforts to mature and mature learners to always understand the teachings of Islam as a whole. Then live the purpose, which in turn can practice and make Islamic Education as a subject.

2. Muslim Students

In Big Indonesian Dictionary, students mean pupils (people who are studying or studying) who are educated at the elementary and secondary levels.¹⁰ While Muslims are those who embrace Islam. In this case Muslim students are defined as students who are Muslims who are studying at multicultural or plural senior high school level.

3. Non Islamic Educational Institution

The educational institution is a moving business entity and responsible for the implementation of education towards the students.¹¹ Education institutions represent a body or container or place of execution of the process education.

G. Composition of Research Findings

As with other research proposals, the writing of a research proposal entitled "Islamic Education to Muslim Students in Non-Muslim Educational Institutions" is briefly divided into three chapters, with a systematic discussion as follows:

¹⁰ KBBI, aplikasi android, diakses pada Jum'at, 10 Nivember 2017 pukul 08.00 WIB.

¹¹ Abu Ahmadi dan NurUhbiyati, *Ilmu Pendidikan*, (Jakarta: PT Rineka Cipta, 2001), hlm.170.

Chapter I : Preliminary

To begin this research, in the first chapter will be discussed about the background of the problem, the focus of research, the definition of the term, as well as systematic discussion.

Chapter II : Theoretical Review

To strengthen the researcher's assumptions about the problem to be studied, then this chapter two will be discussed about theories related to the title of proposal thesis research that is about the form of implementation, implementation of Islamic religious education and the fulfillment of the right of learners in getting religious education.

Chapter III : Research Methods

In this third chapter contains the methods used by researchers in conducting research, covering approaches and types of research, research locations, data and data sources, data collection techniques, data analysis techniques, and research procedures.

CHAPTER II

THEORITICAL REVIEW

A. Theoretical Framework

1. Islamic education

a. Definition of Islamic Education

Religious education is meant 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 "*tarbiyah wata'lim*". While Islamic Education in Arabic is "*tarbiyah Islamiyah*".¹²

In the conception of Islam, education is a series of processes of human empowerment towards maturity. Maturity in the form of intellect, mental and moral in order to carry out the function of humanity as a servant before his khalik (Abdullah) and as an ambassador of Allah (Khalifah Allah). Principles of education can be seen in Chapter III of Law no. 20 Year 2003 Article 4 paragraph 1: "*Education is held in a democratic and fair and non-discriminatory manner by upholding human rights, religious values, cultural values and national pluralism*".¹³ Further reinforced in Article 5 paragraph

¹² Zakiyah Daradjat, et.al, *Ilmu Pendidikan Islam*, (Jakarta: Bumi Aksara, 1996), hlm.25.

¹³ UU RI Nomor 20 Tahun 2003 tentang *Sistem Pendidikan Nasional*,...,hlm.4

(1) that Every citizen has the same right to obtain quality education.

There are several notions of religious education such as:

- a. According to PP. 55 Year 2007 Chapter I Article I, Islamic education is education that provides knowledge and shapes the attitude, personality and skills of learners in the practice of religious teachings, carried out at least through the subjects / lectures on all paths, levels and types of education.
- b. Ahmad D Marimba argues that Religious Education (Islam) is a spiritual body guidance based on Islamic religious laws leading to the formation of the main personality according to the size of Islam.
- c. Abd. Rahman Saleh argues that Religious Education is an effort in the form of guidance and upbringing of the students so that later after their education can understand and practice the teachings of Islam and make it as Way of Life.

From some of the above understanding can be concluded that Islamic education (Islam) is a conscious effort done by educators in order to prepare learners to believe, understand and practice the teachings of Islam through guidance, teaching or training that has been determined to achieve goals that have been Set. In addition Islamic education is a process of developing all the potential both inward and inward to the main person (*insan kamil*) with reference to two main sources of Islamic teachings of the Qur'an and Hadith.

b. The purpose of Islamic Education

Goal means something that is intended, that is to be achieved with an activity or business. Something ends, when the goal is reached. If the goal is not the ultimate goal, the next activity will begin immediately to achieve the next goal and continue to get to the final destination.¹⁴

The purpose of education is something to be achieved with educational activities or endeavors. If education is in forma education, the educational objectives should be drawn in a curriculum. Formal education is deliberate education, organized and planned according to a particular theory, in a particular location and time, through a curriculum. The goal of Islamic education is the Muslim personality, a personality whose whole aspect is imbued with the teachings of Islam. The Muslim personality in the Qur'an is called "*Muttaqun*". Therefore, Islamic education also means for the formation of a pious human being. The education is in accordance with the National education as outlined in the national educational goals that will form *Pancasila* man who cautious to God Almighty.¹⁵

Objectives are goals that will be achieved by a person or group of people who do something activity.¹⁶ And goals are also something

¹⁴ Syarif Hidayatullah, *Metodologi Pengajaran Agama Islam*, Jakarta: Proyek Pembinaan Perguruan Tinggi Agama, 198,60.

¹⁵ Zakiyah Daradjat, *Ilmu Pendidikan Islam*, Jakarta:PT Bumi Aksara, 2011,30.

¹⁶ Nur Uhbiyati, *Ilmu Pendidikan Islam (IPI) Untuk IAIN, STAIN dan PTAIS*, Bandung: CV.Pustaka Setia, 2005,19.

that is expected to be achieved once a business or activity is completed. Thus, education because it is a business activities that process through stages and levels, the goal gradually and storied. The purpose of education is not a fixed and static thing, but it is the whole of one's personality, concerning all aspects of life.¹⁷

According to Abdurrahman Saleh Abdullah said in his book *"Educational Theory a Qur'anic Outlook"*, that Islamic education aims to form the personality as kholifah Allah swt. Or at least prepare to the path that refers to the ultimate goal. The purpose of Islam according to him built on three components of human nature are: 1) Body 2) Spirit 3) Intellect which each must be maintained.¹⁸

1) General Goals

General purpose is the goal to be achieved with all educational activities. Either by teaching or by other means. The goals include aspects of humanity that include attitude, behavior, appearance, etc. The general aims of Islamic education according to al-abrasy are:

- a) Preparation for the life of the world and the Hereafter.
- b) Preparation for finding and maintaining benefits or better known by the names of vocational and professional goals.

¹⁷ Zakiyah Daradjat, *Ilmu Pendidikan Islam*, (Jakarta: Bulan Bintang) 1996, 29.

¹⁸ Armai Arief, *Pengantar Ilmu dan Metodologi Pendidikan Islam*, Jakarta: Ciputat Pers, 2002,189.

- c) Growing a scholarly spirit to the learner and satisfying his curiosity and allowing him to study science for the sake of knowledge itself.
- d) Preparing students in professional, technical, and carpentry to master certain professions, and certain skills in order to be able to seek rizki in life in addition to maintaining spiritual and religious aspects.¹⁹

2) Special Purpose

Specific objectives are the desired changes that are included under each general purpose of education. In other words, the combined knowledge, skills, patterns of behavior, attitudes, values and habits contained in the ultimate goal or general goal of education, without which the ultimate goal and general objectives will also not be accomplished perfectly.²⁰

3) Final Destination

The ultimate goal is that Islamic education lasts for life, then the purpose of life is at the time of life in this world has ended too. Death in a state of submission to God as a Muslim who is the end of the piety as the end of the life process clearly contains educational activities. This is the end of the educational process that can be regarded as the ultimate goal. The dead and

¹⁹ Hasan Langgulung, *Manusia Dan Pendidikan Satu Analisa Psikologi Filsafat Dan Pendidikan*, Jakarta: PT Pustaka Al-Husna Baru, 2005, 51.

²⁰ Hasan Langgulung, *Manusia Dan Pendidikan Satu Analisa Psikologi Filsafat Dan Pendidikan*, Jakarta: PT Pustaka Al-Husna Baru, 2005, 53.

will face his Lord is the ultimate goal of the Islamic education process.²¹

4) A temporary goal

Aim While objectives are to be achieved after students are given a certain amount of experience planned in a formal education curriculum.

5) Operational objectives

Operational Objectives are goals that will be achieved with all educational activities either by teaching or by other means. In this operational purpose more demanded of the students a certain ability and skill. For example, he can do, skillfully perform, smoothly utter, understand, understand, believe, and live is a small matter.²²

c. Function of Islamic Education

According to Abdul Majid and Dian Andayani in his book entitled Religion Based Islamic Education, the function of Islamic religious education is among others:

1) Development.

That raises the faith and piety of learners to Allah swt that has been implanted in the family environment. Basically and firstly the obligation to instill faith and piety is done by every parent in

²¹ Zakiyah Daradjat, *Ilmu Pendidikan Islam*,...31.

²² Zakiyah Daradjat, *Ilmu Pendidikan Islam*,...32.

the family. School serves to further develop in children through guidance, teaching and training so that faith and devotion can develop optimally according to the level of development.

2) Planting value as a living guide to seek happiness in life in the world and akherat.

3) Mental adjustment, that is to adjust to the environment both the physical environment and social environment and can change the environment in accordance with the teachings of Islam.

4) Improvement.

That is to correct the mistakes, shortcomings and weaknesses of learners in the beliefs, understanding and experience of teaching in everyday life.

5) Prevention

That is to ward off negative things from the environment or from other cultures that can endanger themselves and hamper its development towards a complete Indonesian man.

6) The teaching of religious science in general (real and non-real), the system and its functional.

7) Distribution.

Namely channeling children who have a special talent in the field of Islam so that talent can develop optimally so that it can be utilized for himself and for others.²³

d. Characteristic of Islamic Education Subject

The characteristics of PAI subjects can be explained as follows:

Islamic education is a clump of subjects developed from the basic teachings (foundation) contained in Islam. That's why Islamic education is an inseparable part of Islamic teachings. In terms of its content, Islamic education is the main subject that becomes one of the components, and can not be separated from clumps of subjects that aim, develop the moral and personality of learners.

The purpose of PAI is the formation of faithful and devoted learners to Allah SWT, virtuous noble character, possessing knowledge about the basic teachings of Islam and practicing it in daily life, and having extensive and deep knowledge about Islam, both for community life and for continuing education to a higher level.

Islamic education, as a learning program, is directed at (a) maintaining the *aqidah and ketakwaan* of learners, (b) becoming the basis for diligent study of other sciences taught in madrasah, (c) encouraging learners to be critical, cretif and innovative , (d) become the basis of behavior in daily life in society. Islamic

²³ Abdul Majid dan Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi*, (Bandung: Remaja Rosdakarya, 2005), hlm.134-135.

education not only teaches the knowledge of Islam, but also to live in everyday life (build social ethics).²⁴ Learning Islamic education not only emphasizes the mastery of cognitive competence alone, but also affective and psychomotor.

The content of Islamic education subjects is based and developed from the provisions that exist in the two main sources of Islamic teachings, namely the Qur'an and the Sunnah of Prophet Muhammad SAW (argument naqli). In addition, the material of Islamic education is also enriched with the results of istinbath or ijtihad (arguments of aqli) of ulama so that the general basic teachings are more detailed and detailed.

Islamic education material is developed from three basic frameworks of Islamic teachings, namely aqidah, syari'ah and akhlak. Aqidah is a translation of the concept of Islam, and morality is a translation of the concept of ihsan. Of the three basic concepts that develop various Islamic studies, including studies related to science, technology, art and culture.

Out put learning Islamic education in school is the formation of learners who have noble character (noble mind noble) which is the main mission of sending Prophet Muhammad to the world. moral education is character the soul of education in Islam, so the achievement of noble (*Akhlakhul Karimah*) is the real purpose of education. In this connection, it should be emphasized that Islamic education lessons are not

²⁴ E. Mulyasa, *Pendidikan Agama Islam Berbasis Kompetensi*, (Bandung: PT Remaja Rosdakarya, 2005).

synonymous with disregarding physical education and intellectual education. The existence of a learning program other than Islamic education is also a necessity for learners who can not be ignored. However, the achievement of noble character is actually difficult if only considered the responsibility of Islamic education subjects. Thus, the achievement of noble character must be the responsibility of all parties including non-Islamic subjects and teachers who teach it. This means that even if morality seems to be just the content of Islamic education subjects, other subjects also need to contain moral content. Moreover, all teachers should pay attention to the morals of learners and strive to instill them in the learning process. Thus, the achievement of noble character is not enough only through the subjects of Islamic education.

e. Scope of Islamic Education

The scope of Islamic education includes harmony, harmony, and balance between human relationships with Allah, human relationships with fellow human beings, human relationships with oneself, and human relationships with other beings (the environment). The scope of Islamic education is also synonymous with the aspects of Islamic teaching because the material contained therein is a complementary blend with each other. If viewed from the aspect of the discussion then the scope of Islamic education is commonly implemented in schools are as follows.

1) Teaching the Faith

Faith teaching means teaching and learning process about the aspect of belief, in this case of course belief according to Islamic teachings, the core of this teaching is about the pillars of Islam.

2) Teaching of Morals

Moral teaching is a form of teaching that leads to the formation of the soul, how to behave individually in life, this teaching means the process of teaching and learning in achieving the goal so that is taught good morals.

3) Worship Teaching

The teaching of worship is the teaching of all forms of worship and the procedure of implementation, the purpose of this teaching so that students are able to perform the worship properly and correctly. Understand all forms of worship and understand the meaning and purpose of worship.

4) Teaching Fiqh

The teaching of Fiqh is a teaching which conveys material about all forms of Islamic law which derive from the Qur'an, sunnah, and other syar'i propositions. The purpose of this teaching is for students to know and understand about the laws of Islam and implement it in everyday life.

5) Teaching the Qur'an

Teaching the Qur'an is a teaching that aims to allow students to read the Qur'an and understand the meaning of the content

contained in every verse of the Qur'an. In practice, however, only certain verses are included in Islamic Religious Education materials adapted to the level of education.

6) The teaching of Islamic history

The purpose of teaching of Islamic history is that students can know about the growth and development of Islam from the beginning to the present day so that students can recognize and love the religion of Islam.

2. Muslim Student

a. Definition of Muslim Student

Educational institution is a moving business entity and responsible for the implementation of education of the students. Educational institution is a body or a place or place of implementation of the educational process. Through this educational institution the potential of students will develop. According to Dr. M.J. Langeveld and Ki Hajar Dewantara in general there are three centers of educational institutions responsible for the implementation of education to learners. It's just that there are differences in determining the three educational centers. According to Dr. M.J. Langeveld three kinds of institutions Education includes: Family, State and Church. The basis used in the division is authority and prestige

1) The family authority is natural

- 2) State authority under the Act
- 3) The authority of the Church comes from God.

The authority of the family is natural to mean the family as the competent authority in organizing education in the family itself. While the State exercises its authority within education by seeking schools, youth organizations and religious associations in the form of schools and in other forms. Ki Hajar Dewantara suggests that Tricentral or Educational Center includes families, schools and associations. The family is the first and the oldest informal educational institution

The main is experienced by the child and is natural. While the school as an educational institution after the family has a big share in the development of student potential. In this case the school holds a second role as a place of education after the family. School has an important function that is to convey knowledge and implement intelligence education. In addition the school also has a function to prepare children in the face of life in the future.

In relation to the implementation of religious education every type, ladder and educational paths are obliged to organize religious education in accordance with the beliefs of each learner. This is in line with the contents of Law No.23 of 2003 on the National Education System in Article 12 paragraph 1 point A *"every learner in the educational unit entitled to religious*

education in accordance with the religion that is adhered to and taught by educators who are religious". Besides the family as the center of school education also has a function as an educational center for the personal formation of children. In relation to the implementation of religious education, every educational unit is required to incorporate religious education in the educational unit curriculum. This is in line with PP No.55 of 2007 on Religious and Religious Education in Article 3 paragraph (1):

"Every educational unit in all pathways, levels, and types of education must carry out religious education" From the above description is very clear how important religious education. So in order to fulfill the right of learners in getting religion according to their religion then the school as educational institution after family is obliged to enter religious subject in school curriculum. And provide teachers who are faithful to the students.

b. The essence of students

According to Samsul Nizar some of the essence of learners and its implications Islamic education, namely:

- 1) People are not miniature adults, but have the worldown.
- 2) People are human beings who have differentiation of developmental prizesand growth.
- 3) People are people who have needs, both of which concerned both physical and spiritual needs to be fulfilled.

- 4) People are creatures of God who have individual differences.
- 5) People consist of two main elements, namely physical and spiritual.
- 6) People are human beings who have the potential (*fitrah*) that can developed and developed dynamically.²⁵

c. Needs of students

In the development of these learners, judiciously have the needs that must be met. Meeting the needs of learners grow and develop to reach the maturity of physical and psychic. Needs to be met by educators include:

- 1) *Physical needs*, students' physical guidance, such as health physical in which this sport becomes the main material, in addition to other needs such as: eating, drinking, sleeping, clothes and so on, need attention.
- 2) *Social needs*, fulfillment of desire to get along with each other students and teachers as well as others, is one of the efforts to meet the social needs of students. In this case schools should be viewed as an institution where students learn, socialize and adapt to the environment such as associating with friends of different gender, ethnicity, nation, religion, social status and proficiency. Teachers in this case should be able to create an

²⁵ Samsul Nizar, *Filsafat Pendidikan Islam :Pendekatan Historis, Teoritis dan Praktis* (Jakarta:Ciputat Pers, 2002), hlm.47

atmosphere of cooperation between students with a hope can give birth to a better learning experience.

3) *Intellectual needs*, all students are not equal in terms of interest to learn science, there may be more interested in studying economics, history, biology or others. This kind of interest can not be forced if you want to achieve optimal learning outcomes.²⁶

3. Non-Muslim educational institutions

a. Definition of educational institutions

Educational institution is a moving business entity and responsible for the implementation of education of the students. Educational institution is a body or a place or place of implementation of the educational process. Through this educational institution the potential of students will develop. According to Dr. M.J. Langeveld and Ki Hajar Dewantara in general there are three centers of educational institutions responsible for the implementation of education to learners. It's just that there are differences in determining the three educational centers. According to Dr. M.J. Langeveld three kinds of institutions education includes: Family, State and Church. The basis used in the division is authority and prestige

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²⁶ Abu Ahmadi dan Nur Uhbiyati, *Ilmu Pendidikan...*, hlm.170-171.

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The authority of the family is natural to mean the family as the competent authority in organizing education in the family itself. While the State exercises its authority within education by seeking schools, youth organizations and religious associations in the form of schools and in other forms. Ki Hajar Dewantara suggests that Tricentral or Educational Center includes families, schools and associations. The family is the first and the oldest informal educational institution.

The main is experienced by the child and is natural. While the school as an educational institution after the family has a big share in the development of student potential. In this case the school holds a second role as a place of education after the family.²⁷ School has an important function that is to convey knowledge and implement intelligence education. In addition the school also has a function to prepare children in the face of life in the future.

In relation to the implementation of religious education every type, ladder and educational paths are obliged to organize religious education in accordance with the beliefs of each learner. This is in line with the contents of Law No.23 of 2003 on the National Education System in Article 12 paragraph 1 point A *"every learner in the educational unit entitled to religious education in accordance with the religion that is adhered to and taught by educators who are*

²⁷ Suwarno, *Pengantar Umum Pendidikan*, (Jakarta: Bina Aksara, 1998), hlm.73

religious".²⁸ Besides the family as the center of school education also has a function as an educational center for the personal formation of children. In relation to the implementation of religious education, every educational unit is required to incorporate religious education in the educational unit curriculum. This is in line with PP No.55 of 2007 on Religious and Religious Education in Article 3 paragraph (1): "*Every educational unit in all pathways, levels, and types of education must carry out religious education*".²⁹ From the above description is very clear how important religious education. So in order to fulfill the right of learners in getting religion according to their religion then the school as educational institution after family is obliged to enter religious subject in school curriculum. And provide teachers who are faithful to the students.

b. Classification of educational institutions

Classification of Education Institutions includes:

1. *Informal education*, or first education is educational activities undertaken by the family and environment in the form of learning activities independently, this is to be primary education for learners in character formation and personality.³⁰
2. *Non-formal education*, or out-of-school education are all forms of education organized intentionally, orderly, planned, outside

²⁸ UU RI Nomor 20 Tahun 2003 tentang *Sistem Pendidikan Nasional*,...,hlm.12

²⁹ PP No.55 Tahun 2007 tentang *Pendidikan Agama dan Keagamaan*,...,hlm.2

³⁰ Abu Ahmadi dan Nur Uhbiyati, *Ilmu*...,hlm.169

of school activities.³¹ Non-formal education includes life skills education, early childhood education, youth education, women's empowerment education, literacy education, vocational education and job training, equality education, and other education aimed at developing the ability of learners.

The non-formal education is held for citizens who need services education that serves as a substitute, enhancement, or wish to complete a formal education in order to support lifelong education, which serves to develop the potential of learners with an emphasis on mastery of knowledge and functional skills as well as the development of professional attitude and personality.

3. The formal path is an educational institution that consists from primary education, secondary education, and higher education with type of education: general, vocational, academic, professional, advocacy and religious. The purpose of holding formal education institutions is as a place of knowledge, place to develop a nation as well as a place to strengthen the community that education is important to stock life in the community. School as a form of formal education institution is an institution with that organization neatly arranged and all activities planned intentionally or also called the curriculum.³²

³¹ Abu Ahmadi dan Nur Uhbiyati, *Ilmu...*, hlm.164

³² Abu Ahmadi dan Nur Uhbiyati, *Ilmu...*, hlm.162

c. Various of Schools

1. Judging from the cultivated distinguished into two of which are public schools and private schools. Schoolthe country is the school cultivated by the government while private schools are schools thatheld by private bodies. Organizing private or private schools are set out in article 13and 14 Basic Education Law no. 4 years 1950.
2. Judging from the levels include pre-education schools, primary education, secondary education, higher education and extraordinary education.
3. Judging from its nature is divided into two namely public schools and vocational schools. Public school that have not prepared students inspecialize in a particular field of work. While the vocational school is preparing school students toward a particular field.³³

Non-Muslim educational institution or non-school muslims are included in the category of private schools, because such institutions are established by private bodies ora foundation. The curriculum content that is in the school private sector is different from public schools. The curriculum content that are in private schools to adjust topolicy of the foundation.Agency or institution of education providers, either government and private

³³ Suwarno, Pengantar Umum...,hlm.74

(in the form of foundations) function as the main driving force as well as the insurerfull responsibility for education in schools.³⁴

d. Criteria of the institute of educational organizer

There are several criteria for the organizers education including schools mainly in the field of human resources or the people who lead it must fulfill the following criteria:

- 1) Strong in *aqidah*, worship and *mu'amalah*
- 2) Understand and master the ins and outs of education
- 3) Mastering and implementing good management, healthy and open
- 4) Have "*Akhlakhul Karimah*"
- 5) Conducting professional duties
- 6) Focus on the task or position held
- 7) Not solely seeking material gain but more emphasis on worship and sincerity for God
- 8) Establish a good and harmonious relationship internal or external
- 9) Strong and potential in the field of Human Resources, management, financing, facilities, infrastructure and facilities education.³⁵

³⁴ Heri Jauhari Muchtar, *Fikih Pendidikan*, (Bandung:PT Rosdakarya, 2005), hlm.134

³⁵ Heri Jauhari Muchtar, *Fikih Pendidikan*, (Bandung:PT Rosdakarya, 2005), hlm.137

School as an institution of education providers is the most likely place for a person to increase knowledge as well as place the most appropriate for youth generation. So every education providers should meet criteria as above in order to achieve the goal education is expected by every institution education providers.

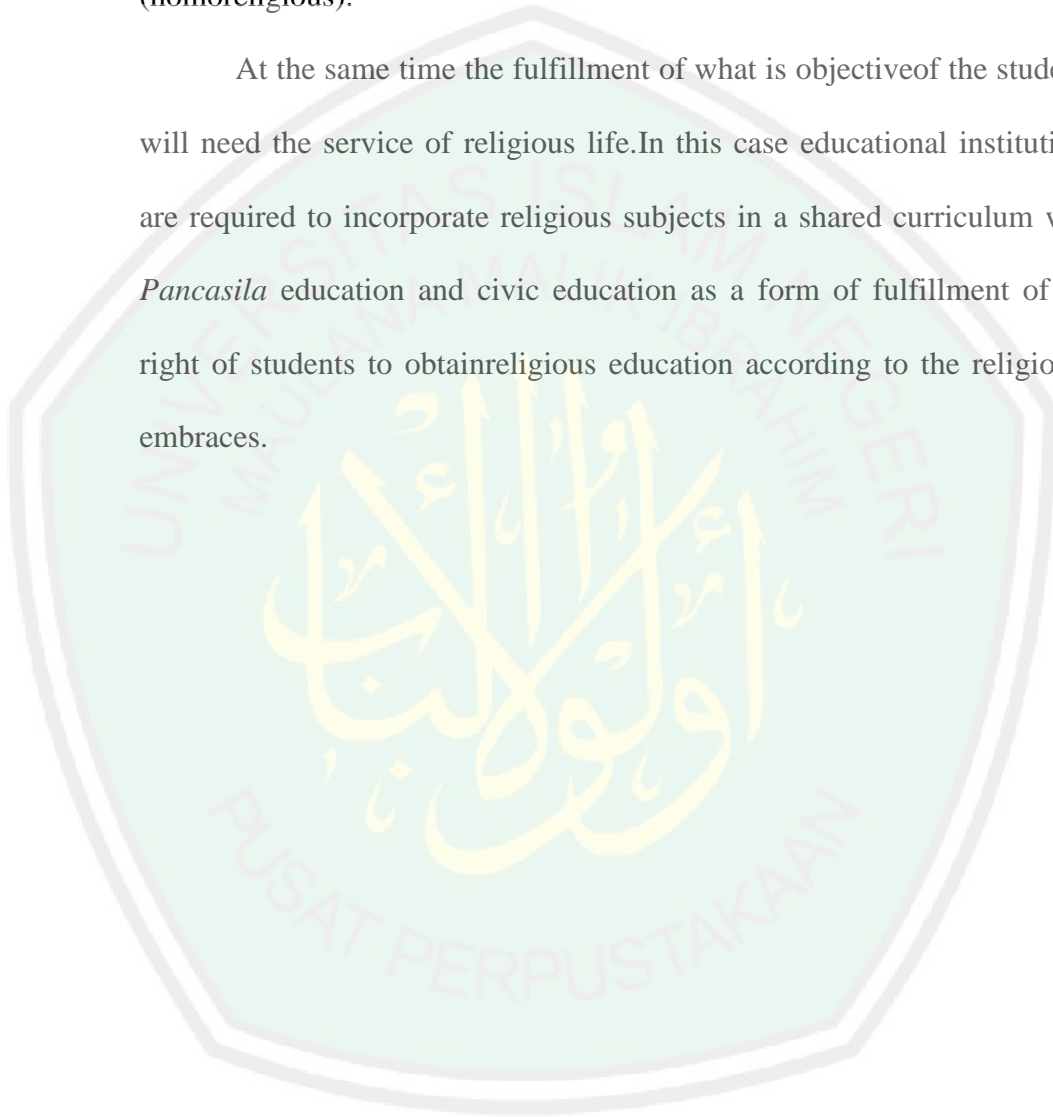
B. Research Roadmap

Religious education is a conscious effort undertaken by educators to learners to shape their personality into a religious personality, covering the cognitive, affective and psychomotor. When associated with the goal Islamic education, then religious education must be able delivering a learner to at least mentoring three aspects namely aspects of faith, worship and morals. Religious education is a human need, because as human pedagogical beings are born with bring the potential to be educated and educated so as to be able became the Caliph of the earth as well as supporters and holders culture.

So religious education is a human end eavor by way of guidance and leadership to assist and directing the religious nature of the pupil towards its formation main personality according to religious teachings. Religious education is one of the rights of learners which is contained in Law No.20 of 2003 Article 12 paragraph 1 point a "*Every learner in the educational unit is entitled get religious education in accordance with that religion adopted and taught by a religious educator*". Religious education at school is one of the efforts human maturation in the spiritual-religious

dimension. There religious studies at school on the one hand as an effort the fulfillment of human nature as a religious creature (homoreligious).

At the same time the fulfillment of what is objective of the students will need the service of religious life. In this case educational institutions are required to incorporate religious subjects in a shared curriculum with *Pancasila* education and civic education as a form of fulfillment of the right of students to obtain religious education according to the religion it embraces.



CHAPTER III

RESEARCH METHOD

A. Approach and Research Design

This research uses qualitative approach using descriptive research method with field research type (Field Research).

Qualitative research field (field research), namely research domain conducted or field of occurrence of symptoms.³⁶ Research with a qualitative approach emphasizes the analysis of inductive thinking processes related to the dynamics of relationships between observed phenomena and constantly using scientific logic.³⁷ Qualitative research does not rely on evidence based on mathematical logic, numerical principles, or statistical methods but other social cues and actions that are mental materials for qualitative analysis. Therefore this study does not involve calculation, then the data obtained in the form of data tangible word-ata written or oral from the observed person. Here the researchers collect data from the field by conducting a study conducted on the time of interaction directly at the scene³⁸ to understand and study the situation that is relevant to this research by using descriptive research method.

³⁶ Sutrisno Hadi, *Metodologi Research I*, (Yogyakarta:Yayasan Penerbit Fak. Psikologi UGM, 1997), hlm.11

³⁷ Imam Gunawan, *Metode Penelitian Kualitatif teori dan Praktik*, (Jakarta:PT Bumi Aksara, 2013), hlm.80

³⁸ Departemen Pendidikan Nasional, *Pendekatan, Jenis, dan Metode Penelitian Pendidikan*, pdf.hlm.22

Descriptive research is a research that is directed to provide the symptoms, facts or events in a systematic and accurate about the characteristics of the population in a particular area.³⁹ Through descriptive research, researchers try to describe the events and events that become the center of attention without giving special treatment to the event.⁴⁰

B. Attendance of the Researcher

Qualitative research is a research approach that emphasizes the results of observations from researchers. The presence and involvement of researchers in the field is very important, because the position of researchers in qualitative research into key instruments. Thus, the validity and reliability of the qualitative data depends on the skill of using the method and the ability of the researcher to interpret the research subject.

Therefore, the presence of researchers at the study site is at SMAK St. Bonaventura Madiun's status is known by the subjects or informants in accordance with established procedures. The presence of researchers is not only once or twice but adjusts to the needs of data collection and research results conducted.

C. Setting of Research

The location of the research that will be the researcher make the object of research is at SMAK St. Bonaventura Madiun located on Jl. Diponegoro No. 45 Manguharjo Sub-district, Madiun City, East Java

³⁹ Nuzul Zuriah, *Metode Penelitian Sosial dan Pendidikan* (Jakarta: PT. Bumi Aksara, 2006), hlm 47

⁴⁰ Departemen Pendidikan Nasional, *Pendekatan, Jenis, dan Metode Penelitian Pendidikan*, pdf.hlm.39

Province. This research will be conducted from October 15 to December 20, 2017 because the limited time given is only 3 months.

D. Data and Data Source

In general, the data sources that become the reference in this study are divided into two, namely:

1. Primary Data

Is a data source that directly provide data to the data collector. Sources of data that will be used as material for thesis depiction include key people including: Head of administration and religious teacher of SMAK St. Bonaventura Madiun. Researchers assume that the key people mentioned above are the people who felt more knowing things related to research that researchers do.

2. Secondary Data

Is the source of data obtained through the collection or processing of data that is study documentation.⁴¹ Secondary data is usually documentation data and official archives and books written by others related to the title of the author thoroughly. Secondary data used in this study include supporting data that comes from books, articles, journals, or other information that releven with this research.

E. Data Collection

Data collection techniques is the most strategic step in the research, because the main purpose of the research is to get the data. Without

⁴¹ Iskandar, *Metodologi Penelitian Pendidikan dan Sosial*, (Jakarta:Referensi, 2013) hlm.8

knowing the techniques of data collection, the researchers will not get data that meets the established data standards⁴². To obtain the necessary data and information in this research, the author uses the following techniques:

1. Observation

Observation is a complex process composed of various biological and psychological processes.⁴³ In this study, researchers go directly to the research site to conduct observations and research to obtain the necessary data. The position of the researcher is as an observer participant that is researching and participating in the field. In this research the observation method used to collect data about the form of Islamic religious education for Muslim students in SMAK Bonaventura Madiun.

In addition to observing directly, researchers go directly to some activities that are done at SMAK St. Bonaventura Madiun, starting from a dialogue with teachers, principals, learning both inside and outside the classroom, student divisions and other activities. This is in the opinion of Robert Bogdan and J. Steven Taylor where in the observations, researchers tried to "plunge themselves" in people's lives and situations where they do research.⁴⁴

2. In-depth Interview

⁴² Sugiyono, *Metode Penelitian Pendidikan Kuantitatif, Kualitatif dan R & D* (Bandung: PT Alfabeta, 2012), hlm.224

⁴³ Sugiyono, *Metode,....*,hlm.203

⁴⁴ Robert C.Bogdan dan Steven Taylor, *Dasar-dasar Penelitian Kualitatif, (Terj) A. Khozin*

Interview is a process of communication and verbal communication interaction with the aim to get important information desired. In an interview activity there is a relationship between two or more people, both of which behave in accordance with their respective status and role.⁴⁵

3. Documentation

How to collect data through written relics, such as archives, including books on theories, opinions, propositions or books, and others dealing with research problems are called documentary techniques.⁴⁶

The documentation here can be a document or a school archive regarding the SMAK St. Bonaventure Madiun, which includes school profiles, vision-missions, geographical location, history of school establishment, organizational structure, school activities, etc. This is intended to facilitate researchers in retrieving existing data in the form of documents owned schools, so that researchers can save time and energy in taking research data.

F. Data Analysis

The next step after doing data collection is data analysis. Data analysis is the process of searching and arranging systematically the data

⁴⁵ Nurul Zuriyah, *Metodologi Penelitian Sosial dan Pendidikan* (Jakarta: Bumi Aksara, 2006), hal.179.

⁴⁶ Nurul Zuriyah, *Metodologi Penelitian Sosial dan Pendidikan* (Jakarta: Bumi Aksara, 2006), hal. 191.

obtained from observations, interviews, field notes, and documentation by organizing data into categories into units, compiling into patterns, selecting what is important and what will be learned and make conclusions so easily understood by yourself and others.⁴⁷

In analyzing the data, the researcher uses descriptive qualitative technique that is, the data obtained is not in the analysis using statistical formulation, but the data is described so that it can provide clarity according to reality in the field. The results of the analysis in the form of description of the situation studied in the form of narrative descriptions. The description of exposure should be systematic and comprehensive as a whole in the context of the environment as well as systematic in its use so that the sequence of exposure is logical and easy to follow its meaning. So this analysis examines about Islamic Education for Muslim students in non-Muslim educational institutions especially at SMAK St. Bonaventura Madiun.

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⁴⁷ Sugiyono, *Metode Penelitian Pendidikan Kuantitatif, Kualitatif dan R & D* (Bandung: PT Alfabeta, 2012), hlm.224

whole in the context of the environment as well as systematic in its use so that the sequence of exposure is logical and easy to follow its meaning. So this analysis examines about Islamic Education for Muslim students in non-Muslim educational institutions especially at SMAK St. Bonaventura Madiun.

Analysis begins since formulating and explaining the problem, before plunging into the field and continues until the writing of research results.⁴⁸ Form of analysis of the data will be explained as follows:

1. Analysis before in the field

Data analysis on qualitative research was conducted before the research in the field. The analysis was conducted on preliminary study data or secondary data, which will be used to determine the focus of research. However, the focus of this study is still transient and will develop after researchers enter and during the field.⁴⁹ And then do a brief interview to the principal or permanent employees who have long worked in the agency to find out the initial picture of the state of the school associated with the theme of research to be conducted researchers.

2. Data analysis in Field (Miles and Huberman)

Miles and Huberman, argued that the activity in qualitative data analysis is done interactively and continuously to complete, so that the data is saturated. Activities in descriptive qualitative data analysis, ie data

⁴⁸ *Ibid*,hal.245

⁴⁹ *Ibid*, hal.246

reduction, display data, and conclusion drawing which will be explained as follows:

a. Data Reduction

Data reduction is the process of collecting research data. Reducing data means summarizing, choosing the things that matter, focusing on the things that are important, sought the theme and pattern. Thus the reduced data will give a clearer picture, and make it easier for researchers to collect the next data, and look for it when necessary. Data reduction can be assisted by electronic devices such as mini computers, by providing codes on certain aspects.

b. Data Display

After the data is reduced, then the next step is to display data. If in quantitative research the presentation of this data can be done in the form of tables, graphs, pie cards, pictograms and the like. Through the presentation of the data, then the data organized, arranged in a relationship pattern, so it will be more easily understood. In qualitative research, the presentation of data can be done in the form of brief descriptions, charts, relationships between categories, flowcharts and the like. In this case Miles and Huberman (1984) states "*the most frequent form of display data for qualitative research data in the past has been narrative text*". The most frequently used to present data in qualitative research is with narrative text.⁵⁰

⁵⁰ *Ibid*, hal.345

c. Conclusion Drawing

The third step in qualitative data analysis according to Miles and Huberman is the conclusion and verification. The preliminary conclusions raised are temporary, and will change if there is no strong evidence to support the next stage of data collection. But if the conclusions raised in the initial stages, supported by valid and consistent evidence when researchers return to the field to collect data, then the conclusion presented is a credible conclusion. So after the researchers sought, reduce and display data about religious education for Muslim students in non-Muslim educational institutions then is to provide conclusions from the data that has been displayed, which at least can answer the formulation of existing problems ranging from getting a picture of developments which occurred until they found the factors that caused the development to occur. so it can produce the right research.

G. Research Procedure

So that this research directed and facilitate the researcher in conducting the research in accordance with the desired, it is necessary researchers explain the process of this research in several stages:

1. Preparation phase

At this early stage the researchers conducted a pre-research observation to obtain a general overview of the study site and see the problems that deserve to be researched. This initial observation will assist

the researcher in determining the title of his research so that it will simplify the researcher in determining the problem formulation in the research proposal he made.

After determining the title and the relevant problem formulation, the researcher consulted the supervisor and submitted the title to the campus. After the administrative process of registration is completed, the next researcher began to study the literature related to the problem to be studied, followed by the preparation of what research methods will be used in research. Along with the work of thesis proposal, the researcher takes care of the research permit letter to the campus (in this case the Faculty of Tarbiyah, UIN Maulana Malik Ibrahim Malang) to be submitted to the principal of SMAK St. Bonaventura Madiun to be the object of research.

If it is accepted by the head sekolah concerned, the researchers then choose and coordinate with informants that will serve as a source of data reference.

2. Implementation Phase

The implementation stage is the core stage of the research. By understanding the background of the research, the researcher conducted a direct observation on the object of research related to that discussed in his research. In this stage of implementation, researchers divide into several activities, namely:

First, the researcher observed directly in the class of Islamic religious education teacher to witness the learning activities conducted in Islamic religion class.

Second, the researcher observed by using documentation technique when following religious activities.

Third, researchers conducted interviews with Islamic religious education teachers, principals, vice principals (fields of students and curriculum) as well as some students related to the form of implementation of Islamic religious education in non-Muslim institutions.

Fourth, the researcher conducted a review of the research data that has been done to find out the things that have not been revealed by digging the data through written or unwritten documents.

3. Settlement Stage

The final stage of the research is the completion stage requiring the researcher to develop the research report framework. Data that have been obtained in the research location, then analyzed and given conclusions in the form of scientific papers in the form of research reports. The research report is prepared in accordance with the rules of writing of scientific works in UIN Maulana Malik Ibrahim Malang. Thus, the research report is worthy of the test as a scientific work that can be justified its validity.

CHAPTER IV

EXPOSURE TO RESEARCH DATA

A. Description of The Research Object

1. Name and School Address

- a. School Name : SMAK ST. BONAVENTURA
- b. Address : Jl. Diponegoro No. 45 Madiun
- c. Phone : (0351) 454 194
- d. Kelurahan : Madiun Lor
- e. District : Manguharjo
- f. NSS / NDS : 302056201001 / E. 37014003
- g. NPSN : 20534116
- h. Accredited : "A"
- i. Year established : 1960
- j. Year of operation : 1960
- k. Parish : St. Cornelius
- l. Sub-Representative : Madiun City
- m. Representative : Regio IV

2. Name And Address Of The School Implementation Foundation

Name and Address of the School Implementation Foundation This private school is a school founded by a foundation that focuses on the field of education. The foundation is mostly run by Catholics and guided by the authorized Church Authority or public Eccles. Because SMAK ST. Bonaventura Madiun is part of the Catholic Church and has Catholic

principles which must be highlighted. The following profile of the foundation that overshadows SMAK ST. Bonaventura Madiun:

- a. Foundation Name : Yayasan Yohanes Gabriel
- b. Address : Jl. Dinoyo 42, Surabaya
- c. Phone : (031) 5678406
- d. City : Surabaya

3. History Standing and Growing School

To give a brief overview of "SMAK St. Bonaventure Madiun ", following an explanation of this school trip being divided into 2 periods.

a. Period I of 1960-1972

The school was founded on September 1, 1960. At the beginning of this school only has one department: SMA in Building section C. For the first year this high school occupies the building before Pastor of Jalan A. Yani 3 Madiun, which is now in the office of foundation. Because this building is used by SMP St. Louis who runs Romo Dr.P.Yansen CM, then SMA St. Bonaventura stands alone, buying land on Diponegoro Street occupied until now. There is a lesson to be learned from the experience of teachers in this early period, in order to maintain and develop this high school. This lesson is learned from the sacrifices and dedication of the teachers. Because during the construction of the building on Diponegoro Street hasn't been completed, the implementation of the teaching and learning process in two places far from each other. First place on SD St. Melania Borobudur Street, and second place in SD St. Maria Cokroaminoto

Street. It can be felt how heavy the teachers of that time, by rowing a bicycle, had to teach in two places. Therefore, teachers and employees should now be grateful and grateful to Allah Almighty and to the pioneers in this school. Because thanks to the efforts of the predecessors who have laid a solid foundation, the St. Bonaventure can flourish.

Although the development has been completed, but because the number of students is quite a lot, then some students still occupy the old building, there are even classes that are less meet the educational requirements. Physically, during the years 1963 to 1971 not much development in this school. It was only in 1972 that the Foundation's attention began to exist. This concern is marked by the delegation of authority from the Central Foundation to the Branch Foundation to fix schools including the St. Bonaventura Madiun.

b. Period II

In 1972, SMEA St. Bonaventure. to develop SMEA St. Bonaventure, then Bpk. Drs.B.M. Soetjipto, Head of SMA St. Bonaventure was then transferred to SMEA, while serving as a board member of the Foundation. Year 1972 can be said a milestone of renewal for the world of educational progress in the Foundation branch of Madiun, especially in High School St. Bonaventure. The steps to be addressed are:

- 1) The addition of permanent teachers, in an effort to reduce dependence on public schools.

- 2) Start BP officers at school.
- 3) Implemented psychotest for grade I students.
- 4) The addition of educational facilities and infrastructures.

Until now the St. Bonaventura Madiun as a private school already has sufficient educational facilities and infrastructures. In addition, the hallmark of SMAK St. Bonaventura Madiun is a Catholic school. The "Catholic" predicate needs to be accounted for. Not just any school can use Catholic predicates. In KHK 800, article 1 states that a school entitled to be a "Catholic" title is a school guided by an authorized ecclesiastical authority or a public ecclesiastical legal body or also recognized as a Catholic school through a decree from the power of ecclesiastics. This "Catholic" predicate is the hallmark of the real school, which is not owned by any other private school. This means, that SMA St. Bonaventura Madiun is part of the church in the ministry and salvation of mankind. Because of SMAK St. Bonaventura Madiun is part of the Catholic Church, then the predicate of Private Plus (Catholic) is obliged to be realized in life in school. In other words Catholic principles must be highlighted, for the sake of the more distinctive characteristics of the school, so as to distinguish with other private schools are:

- 1) Education in this school is based on the teaching of the Gospel which is the source of inspiration, counselor, in order to achieve

the goal of education. And by itself, as a good Indonesian citizen, do not forget *Pancasila* and the 1945 Constitution.

- 2) Teachers and educators at this school should be based on Catholic teaching aids.

Taking into account the above two principles, it is clear that what is appropriate and worthy of being called Catholic School is not a school given Catholic teaching, but more than that, that school is the integration of faith in the culture and integration of faith in life where the early success of a school begins by the Head The school then followed all teachers and employees. In this case the success of a school and especially in establishing a Catholic flag in a Catholic school, the teacher's role under the leadership of the principal is enormous. Thus the achievement of the special purpose of the Catholic School is more dependent on those who work in school than in the lesson or methodology applied.

4. School Vision, Mission and Purpose

In managing educational institutions, it takes a map that directs a person to achieve his goal of vision-mission in an educational institution. It aims to manage education institutions running effectively and efficiently to achieve the expected goals. Likewise with SMAK St. Bonaventure has formulated some vision and mission of educational institutions as follows:

a. Vision: Inspired by Christian spirit, SMA St. Bonaventure excelled in education, reflected in the caring attitude of the environment, discipline, courtesy, responsibility, noble character and faith.

b. Mission:

- 1) Create a clean, healthy and beautiful school environment
- 2) Grow a caring attitude to the preservation of the school environment
- 3) Respect yourself and others
- 4) Improve service to students
- 5) Increasing motivation to learn to achieve
- 6) Developing the right decision-making capabilities
- 7) Growing a democratic attitude
- 8) Creating schools as centers for cultural, scientific and intellectual development

High School Efforts Bonaventure Madiun in realizing his vision and mission has been done, among others in creating a clean, healthy and beautiful school environment through Adiwiyata. In addition, in the field of religious knowledge, schools have provided facilities by providing religious teachers to different religious followers, namely Islam, Hinduism, Buddhism, Christianity, and Catholicism. So with these efforts, the vision-mission of SMAK St. Bonaventure can be realized in accordance with his ideals.

5. Condition of Teachers, Employees and Students

a. Recapitulation Data of Teacher

Conditions of teachers teaching in SMK St. Bonaventura Madiun is mostly a non-permanent teacher, then a permanent teacher of foundations and civil servant teachers who are only a few. Then for the fulfillment of the appropriate teacher subjects are also not fully met.

b. Students Data

Condition of learners who study at SMK St. Bonaventura is mostly Muslim, then Catholic, Protestant, Confucian, Hindu and Buddhist. The number of students is 267 students from grade 10 to grade 12 in 2017.

5. Organizational Structure

In order to create an effective and conducive atmosphere within the school environment, a school needs to have an organizational structure in which the structure underlies the decision of the coach or founder of the school either in a foundation or non-foundation. The organizational structure within the school plays a role in initiating a strategic school planning process. So that will be achieved his vision-mission in accordance with the set. Likewise with SMAK St. Bonaventura Madiun who is in the auspices of Yohanes Gabriel Foundation Surabaya, designed the organizational structure of the

school in order to realize the vision-mission set. Here's the organizational structure of SMAK St. Bonaventura Madiun:

- a. Principal : Drs.Y. Agung Sriyanto
- b. Vice principal :
 - 1) Curriculum : Ant. Heri Susanto, S.Pd
 - 2) Student : S.Tri Wismo S, S.Pd
 - 3) Public Relations : Dra.B.Dwi Lestari
 - 4) Infrastructure Facilities : Atmi Suindarti, S.Si, M.Pd
 - 5) Head of Administration : Fl. Samudji
 - 6) BP / BK : Susana Diah A, S.Pd

B. Exposure To Research Data

1. Implementation Of Islamic Religious Education At SMAK St. Bonaventura Madiun

a. Implementation of Islamic Religious Education at SMAK St. Bonaventura Madiun

SMAK St. Bonaventura Madiun is an upper secondary private school under the auspices of the John Gabriel Foundation. Although shelter in the Catholic foundation but this school incorporates the subjects of Islam in the school curriculum. This is because SMAK St. Bonaventure Madiun not only accepts students from Christian and Catholic circles. Therefore the subjects of Islam are organized. As spoken by Mrs. Sri Rukayati as a teacher of Islamic Religious Education subjects:

"In SMAK St. Bonaventure there is no specific teacher of Islamic education that is specific or in accordance with his bachelor's education because of the policy of the foundation. But, party does not mean there is no Islamic religious education, the form of Islamic religious education here is held as in school on generally it's just the room and the material is different."⁵¹

This policy is motivated by the limitations of its human resources.

Therefore, the form of religious education in this school is also added through the subjects of religious education. Religious education subjects are subjects in which there is communication between faiths, both among students who are religionists and students of different religions to help students become religious, moral and open human. The purpose of this religious education as told by Mr. Daryanto is as follows:⁵²

- 1) To change the attitude of students in the way of thinking and acting
- 2) Students can and can respect the dignity of human life
- 3) Fight for the good of living together
- 4) Disseminate the attitude and spirit of solidarity with others especially weak, poor, small and oppressed.

In practice, this lesson of religious education is followed by all students both Muslims and non-Muslims without exception. This subject of religious education is captured by a Catholic teacher named Mr. Daryanto. Based on the results of observation and direct interviews with holder teachers, the form of learning implementation of Religiosity Education is not much different from the implementation of religious

⁵¹ Hasil Wawancara dengan Ibu Sri Rukayati, S.Pd pada tanggal 10 Januari 2018 pukul 10.00 WIB

⁵² Hasil Wawancara dengan Bapak Daryanto pada tanggal 10 Jnuari 2018 pukul 12.00 WIB.

learning in general. Implementation of learning religiosity is divided into three stages, namely planning, implementation, and evaluation of learning.

b. Planning of Learning PAI

In this planning before teaching, the teacher of Islamic subjects SMAK St. Bonaventure has made a lesson plan (RPP) tailored to the learning objectives in accordance with the syllabus. Learning implementation plan (RPP) is like a reference or guidance that will guide teachers in teaching. Without RPP then the learning done by the teacher will become empty, with no clear direction and purpose. The ability to create an RPP is an initial step that teachers must possess, and as an estuary of all theoretical knowledge, basic skills, and in-depth understanding of learning objects and learning situations. So in this case a teacher is required to understand very well about the material to be taught and the situation and condition of students, classes, and other things related to learning, so that a teacher is right in making lesson plan. Therefore how important the teacher in making lesson plan before teach.

c. Implementation of PAI Learning

Based on observations made by researchers, the implementation of teaching and learning activities is not much different from the others. At the beginning of the teaching the teacher aperseption and invite students to pray first before starting the lesson. Because at SMAK St. Bonaventure is

made up of students with various beliefs, so the teacher invites students to pray according to their respective religions and beliefs. In addition, in the opening of teacher learning does not show the characteristic of his religion. Because the subjects of Islamic Education teachers are Physics subject teachers. In the implementation of the subjects of Islamic Religion is given only one meeting in one week. In the process of learning the teacher usually asks Muslim students to go to the BK room to discuss the theme being discussed.

d. Evaluation of PAI Learning Outcomes

To know the extent to which students are able to receive the material, then the absolute evaluation is carried out. Based on the results of interviews with teachers of subjects of Islamic education, evaluation of learning includes three domains namely, cognitive domain, affective domain, and psychomotor domain. For the cognitive domain is usually in the form of a description problem and is usually done at the end of teaching and learning activities. While in the affective domain using evaluation in the form of reflection, as it is in the package book. And for psychomotor domain evaluation used in the form of assignment of action. In addition to the aspects of planning, implementation and evaluation, methods and media used were not much different from the learning in general. Based on the interview with Ibu Sri Rukayati as the teacher of Islamic Religious Education subject and see the plan of learning implementation that he made, the method used in learning Islamic

Religious Education is by joint discussion, group discussion, reflection and assignment individually or group as action . While the media used in Islamic education education is to use the book packages, laptops, and other literature that support. What distinguishes it from religious education in other public schools is the content or matter. In public schools the form of religious education is of a special nature. As in the subjects of Islamic Religious Education in other schools, students are taught as it is in religious teachings such as worship, aqidah, akhlak and law in Islam. But for SMAK St. Bonaventure, the form of Islamic religious education in the form of material and directly in practice the basics.

2. Fulfillment of Muslim Student Rights in Obtaining Islamic Religious Education

Humans are beings who are never separated from rights and obligations. The concept of "rights" and "obligations" is a concept that is interwoven to every human being wherever and whenever appropriate with the understanding of the values or principles of life adopted. While there is a different understanding of the concepts of "rights" and "obligations," they all point to a point that rights and obligations are essential to humans. In relation to education, every individual is entitled to receive a decent education including religious education organized through certain levels, paths and types of education. For education in the formal education path, religious education together with Pancasila and civic education must be included in the school curriculum.

As spoken by Mr. Daryanto as a teacher of subjects of Religiosity:

"In SMAK St. Bonaventure Madiun there is no specific religious education subject or that is in accordance with the beliefs of each student except Catholic religion because of the policy of the foundation, but that does not mean there is no religious education, in the form of religious education."⁵³

Getting religious education is the right of every learner. As stated in Law no. 20 of 2003 on the National Education System Chapter V article 12 paragraph 1 pion a which states *"every learner in the educational unit is entitled to religious education in accordance with the religion that is adhered to and taught by a religious educator."* In SMAK St. Bonaventure there is no eye teacher Islamic education lessons that are in accordance with his bachelor's diploma. This is because the policy of the foundation like that. But that does not mean that in SMAK St. Bonaventure Madiun there is no subjects of Islam. Effort from school in order to fulfill the rights of Muslim students in obtaining Islamic religious education in this school is realized through the subjects of Islamic religious education and Religious Education.

The subjects of religious education are followed by all learners without any exceptions meaning Muslim and non-Muslim students jointly follow subjects of religiosity. Religious Education is a subject that contains the values of faith, the knowledge of each religion globally, and there is no material about the worship of each religion. Religious education subjects at SMAK St. Bonaventure itself is powered by a Catholic teacher

⁵³Hasil Wawancara dengan Bapak Daryanto, pada tanggal 10 Januari pukul 12.10 WIB.

named Mr. Ag. Daryanto, S.Pd. In order to respect the beliefs of learners then at the opening of the teacher's learning did not show the characteristic of his religion. For example, when opening lessons, since this Religious Education subject teacher is Catholic, he does not open the lesson with the phrase "best wishes for all of us", but uses the phrase "good morning" because it is more universal.

This is done to honor students of other faiths in order to avoid turmoil among students. From the observations that researchers have done at SMAK St. Bonaventura, proves that the school highly respects the differences in beliefs in the school environment. It is seen from the form of interaction among fellow citizens of the school both in the classroom and outside the classroom. It's just that in terms of fulfillment of the right in obtaining religious education for Muslim students is still not fulfilled. This is because in the subjects of religiosity is only taught the introduction of all religions as a form of tolerance among religious people. So in the subjects of religiosity is only limited to the knowledge and cultivation of tolerance values have not yet reached the deepening of religious material. The program of deepening religious material is reserved for Christian and Catholic students only on Friday after school. While the deepening of religious material for Muslim students does not exist yet.

CHAPTER V

DISCUSSION

A. Implementation of Islamic Religious Education at SMAK St. Bonaventura Madiun

1. Implementation of Islamic Religious Education Learning

Form of Islamic education at SMAK St. Bonaventure Madiun is realized through the subjects of Islam in general as well as the lessons of religious education. Islamic education is given based on the existing lesson plan but not too motivated in the lesson plan because is not always updated but in accordance with the learning plan of the religious teacher. While in Religious education contains introduction about religions that exist in Indonesia. Religiosity subjects place more emphasis on the importance of pluralism in religion. The goal of Religious Education is to change the attitude of the students in the way of thinking and acting. Students are expected to be able to respect religious civil society, fight for the good of living together, spread the attitude and spirit of solidarity with others especially weak, poor, small, and oppressed. The basis of this religious education is based on the principle of *Kebineka tunggal ikaan* and the third principle of Pancasila is "Indonesian Unity". Although they come from different tribes, races, religions, but keep unity, brotherhood, mutual respect and respect for each other. Lesson materials or materials in Religious Education emphasize more on the values of faith, the knowledge of each religion globally, and there is no material on the worship of each religion. Learners at SMAK St. Bonaventura Madiun diverse beliefs do not make communication between students to be disturbed. It is an opportunity

to get to know each other inter-religious culture, so that it can increase the knowledge and experience of students, and will foster tolerance in religious life.

2. Implementation of Islamic Religious Education Learning

At this stage, Islamic education learning refers to the pre-established RPP. In teaching and learning activities are divided into three stages: the introduction, the core activities, and the cover. Just as learning in general Islamic education learning is followed by all Muslim students. And usually done in the room of BK / BP. In this learning process there is no such thing as the majority and minority or in other words every student has the same rights and position in following the learning process. For the learning material itself at the beginning of the new semester in basic material priority in Islamic religious education such as prayer practice, then knowledge about the pillars of faith and pillars of Islam.

3. Evaluation of Islamic Education Learning Outcomes

Overall at the evaluation stage conducted by teachers of Islamic Religious Education subjects at SMAK St. Bonaventure Madiun is quite good, because it includes the cognitive, affective, and psychomotor aspects. But the evaluation of cognitive and affective domains is more dominant than psychomotor domains. So basically the implementation of Islamic education is almost the same as the process of religious learning in schools in general. It's just that distinguishing with religious education in schools in general is located on its contents. Islamic education here is

limited to cognitive religious knowledge only, and not yet to the deepening of religious material.

Though Islamic education is not only limited to knowledge that is only cognitive but more than that. Islamic education is much broader aims to shape the child's personality in accordance with the teachings of Islam, as well as the formation of attitude, mental, and morals. This is more important than just clever memorizing the Qur'an and studying the laws of Islam without any appreciation to live in life. Islamic religious education should be able to color the personality of children, so that religion really become part of his personality who will be the controller in his life in the future. As explained in chapter II of Religious Education is an attempt to guide the growth of personality of learners in a systematic and pragmatic way so as to understand and practice the teachings of his religion. Religious education in schools is one of the efforts of human maturation on the spiritual-religious dimension. The existence of religious instruction in school on the one hand as an effort to fulfill the human nature as a religious creature (*homo religious*). At the same time the fulfillment of what is objective of the students will be the need for religious life services. To support the success of religious education should be supported by the presence of teachers who are competent in their field. In this case the role of a teacher is needed in terms of deepening religious material. The duty of a religious teacher, is to equip himself with a variety of religious knowledge, skills, and science tools or knowledge that can help him in the

implementation of this noble heavy task. But if you see the circumstances that exist in the field is not me

B. Fulfillment of the Rights of Muslim Students in Getting Religious Education at SMAK St. Bonaventure

Humans are essentially creatures of divinity or terminology called homodivinous (creatures who believe in Allah) or also called homoreligius (religious beings). The basic ability that causes humans to be a creature divine or religion is because in the human soul there is instinct called religious instincts (instinct of believing in religion). Without going through the process of religious education instinct will not be possible to develop naturally. Thus religious education is needed to develop the instinct. Implementation of religious lessons at school has been running. Schools in Indonesia impose or incorporate religious lessons in the curriculum. Religious Education Lesson is one of the mandatory lessons that must be accepted and accepted by the students. In Indonesia, public private schools with certain religious characteristics apply religious instruction in accordance with their religious characteristics. The reality in the field of application of religious lessons in schools both public and private led to dialectics or even cause problems. The Law of the Republic of Indonesia Number 20 of 2003 on the National Education System, article 12, paragraph (1) letter a, explains: *"Every learner in each educational unit is entitled to a religious education in accordance with his or her religion and is taught by a religious educator."* Not only in public schools in private

schools any student is entitled to get religious instruction in accordance with his religion. Therefore, the government is obliged to provide religious teachers for all students according to their religion, both public and private schools. As the researchers explain in the previous discussion, the form of religious education fulfillment for Muslim students at SMAK St. Bonaventure Madiun is manifested through religious education. Not only for Muslim students, religious education is also for all learners. Through this religious education students are taught about the introduction of all religions in Indonesia as a form of tolerance among religious people. Referring to the Law No.20 of 2003 on National Education System in article 12 paragraph 1 point a on the right of each learner to get religious education according to his religion and taught by a religious teacher, the fulfillment of the right in obtaining religious education for Muslim students in SMAK St. Bonaventura Madiun has not been fully met.

Although there are subjects of religiosity but it has not been able to meet the need for religious education. Because in religiosity in general only teaches tolerance between religious people while for deepening of religion does not exist. As well as on learning Islamic religious education has not been given maximally especially in terms of human resources, namely teachers of Islamic religious education in accordance with the degree bachelor held. Basically religious education requires a basic attitude of faith for the internalization (inwardly) values or religious teachings be delivered. But the reality at SMAK St. Bonaventure Madiun a

lesson of religiosity given to students with religious differences has not yet reached the process of bathing.

The process of value or teaching inwardly difficult to happen, because the students just catch as a knowledge but not to the appreciation and embodiment of the value or doctrine of faith because it is not in accordance with the faith or religion. The process of religious education is said to be intact if religious lessons come to appreciation and formation of attitudes. The juridical has been affirmed about the obligation of religious education in all the path, level and type of education. In addition, each path, ladder and type of education is also required to include religious education in accordance with the religion of the learners. It is a manifestation of the fulfillment of the rights of learners in obtaining religious education in accordance with the religion it embraces. Although juridically has been established about the implementation of religious education according to the belief of learners, but in practice still found problems both in terms of implementation and methodology. Not a few private schools with religious labels that are open to the public that do not provide religious education in accordance with the religion of one of the students in SMAK St. Bonaventura Madiun. This is due to the policy issued from the foundation. When examined carefully, if the school opened up to the public means that for all religious circles at least the school provides one teacher who is a religion. But if the school is not able to provide it then the government is ready to help. As stated in PP No.55

of 2007 on Religious and Religious Education Article 12 Paragraph (1) Sub-Paragraph a Educators and or religious teachers who are in accordance with the learner are facilitated and or provided by the Government or local government as required by the education unit as regulated in Article 41, paragraph 3. So even if the school is religiously labeled as SMAK St. Bonaventura Madiun but if the school is open to the public at least the school also provides teachers who are faithful to the students.

Although the curriculum does not include religious subjects that are consistent with the students' beliefs, there are at least companion teachers for each of the beliefs to provide deepening of the material. Although only limited to the introduction of religion globally and there is a guide book, but according to researchers this religious education is not able to meet the rights of students in getting religious education, especially for Muslim students. Moreover, religious education is taught by teachers who are Christians. What is worried here is if there is a mistake in the delivery of material while the students do not realize it. So it is needed teacher of one religion as escort teacher of subject of religiosity for deepening of religious material. In addition it is also intended to avoid any abuse of religious teachings.

CHAPTER VI

RESULTS

A. Conclusions

The description above is a description of the research that researchers do at SMAK St. Bonaventura Madiun is associated with islamic education for Muslim students in non islamic educational institution. Based on the data collected and the results of the analysis presented in the previous chapter, the following conclusions are drawn:

1. The Implementation of Islamic Education at SMAK St. Bonaventura Madiun

The form of religious education at SMAK St. Bonaventure Madiun is realized through the subjects of religiosity and Islamic education lessons for Muslims. Subjects of religiosity are subjects in which there is communication between faiths, whether among students who are religious as well as students of different religions and beliefs to help students become religious, moral and open human beings.

2. The Fulfillment of The Right of Muslim Students Practice in SMAK St. Bonaventura Madiun

The implementation is as follows the characteristic of Islamic religious education is not only on the teaching that stops the cognitive aspect (transfer of knowledge), but in Islamic education activities must instill Islamic values that lead to the affective and psychomotor aspects of the students.

Referring to Law No.20 of 2003 on National Education System in article 12 paragraph 1 point a about the right of every learner to get

religious education according to religion and taught by the teacher of religion, hence fulfillment of right in getting religious education for Muslim student in SMAK St. Bonaventure has not been fully met.

B. Suggestions

Based on the research that researchers do, there are some suggestions suggested by researchers with regard to Islamic educational for Muslim students in non Islamic educational institution:

1. PAI teacher is a spiritual father who provides soul food with knowledge, noble character building and show a straight path towards Allah SWT. Schools should appoint their own Islamic religious education teachers who are in accordance with a diploma of Islamic religious education as a permanent teacher so that the time of the teacher's office is more spent in school so that it can sustainably control the students.
2. To the readers, especially teachers of Islamic education who teach in schools with pluralism background are expected to benefit from the holding of this research as a reference and can develop strategies in their respective schools.
3. To Muslim students who are in the environment of pluralism should be willing to increase the religious knowledge of Islam outside of school hours so that his knowledge increasing.

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Lampiran 1

Transkrip Wawancara

1. Informan 1

Nama : Sri Rukayati, S.Pd

Jabatan : Guru Mata pelajaran Pendidikan Agama Islam

No	Questions	Answer
1.	Bagaimana latar belakang pendidik yang Ibu yang ditempuh selama ini?	Saya sekolah di Magetan terus kok mbak. SD nya di SDN Pupus 1 itu, kemudian SMP nya di SMPN 1 Lembeyan, terus lanjut ke SMA Cokroaminoto. Nah, kuliahnya kebetulan di IKIP PGRI Madiun sini jurusan Fisika. Saya sendiri mengajar di Bona itu sejak 2002 sampai sekarang ini.
2.	Kenapa bisa mengajar pendidikan agama Islam disini?	Saya mengajar disini karena dikirim dari pondok. Karena kebetulan juga disini yang muslim itu saya, jadi saya yang mendobel ngajar pendidikan agama Islam juga. Padahal pada dasarnya kan saya guru fisika.
3.	Bagaimana pelaksanaan pembelajaran pendidikan agama Islam disini bu?	Ya biasanya kalau pas jam PAI anak-anak kelasnya di ruang BP/BK. Untuk PAI itu sendiri ya cuma 90 menit dalam seminggu.

4.	Apa saja metode yang digunakan dalam pembelajaran PAI ini bu?	Untuk pembelajarannya sendiri itu ndak muluk-muluk ya mbak. Tiap awal semester sebelum masuk pada materi PAI itu pasti saya suruh praktek sholat terlebih dahulu, tapi sholatnya tidak pakai mukena melainkan ya pakai seragam karena agar mudah untuk pembetulan gerakannya. Untuk metodenya saya pakai teacher center karena setiap pertemuan muridnya tidak terlalu banyak dan untuk RPP sendiri saya fleksibel, kadang saya mengacu pada RPP kadang ya hanya materi-materi pokok yang sekiranya penting untuk diajarkan seperti rukun iman, bab sholat, puasa, zakat dan lainnya.
5.	Bagaimana tingkat religiusitas siswa-siswi disini khususnya yang muslim?	Cukup banyak dari murid-murid disini yang terutama muslim belum lancar bacaan dalam sholat, akan tetapi juga ada beberapa dari mereka sudah lancar seperti bacaan Al-Qurannya juga sholatnya. Oleh karena itu disetiap awal semester pasti saya gembleg praktek wudhu, sholat terlebih dahulu kemudian baru baca Al-Quran.

2. Informan 2

Nama : Bapak Agung Sriyanto

Jabatan : Kepala Sekolah

No	Questions	Answer
1.	Bagaimana tanggapan Bapak terhadap pembelajaran Pendidikan Agama Islam yang diterapkan di sekolah ini?	Baik terima kasih mbak pertanyaannya, menurut saya Ibu Rukayati ini sudah bagus dalam mengajarnya. Beliau juga santun dan tidak terlalu fanatisme agama, sehingga dalam menyampaikan materi agama Islam itu mudah difahami siswa dan ada tambahan materi mengenai indahny keberagaman itu seperti apa. Kalau masalah strategi saya tidak terlalu memperhatikan beliau, akan tetapi sepiantas dari melihat sikap anak-anak muslim dalam kesehariannya di sekolah itu cukup baik. Perilaku mereka sopan dan menghormati guru ataupun siswa yang beragama lain. Ya mungkin itu salah satu wujud dari keberhasilan beliau dalam mengajar PAI.
2.	Apa kebijakan-kebijakan yang sudah direncanakan sudah diterapkan?	Meskipun saya non muslim saya tetap mengayomi mereka yang beragama lain baik Hindu, Budha, maupun Islam. karena posisi saya disini adalah

		<p>pemimpin. Mengenai kebijakan, saya menerapkan hari yang mana khusus untuk pendidikan kerohanian siswa. Dimana hari itu semua guru agama hadir dan memberikan bimbingan serta pendidikan kepada siswa sesuai dengan agama nya masing-masing.</p> <p>Kalau untuk anak muslim, untuk saat ini kegiatan yang sayawajibkan adalah bimbingan rohani, ini wajib untuk semua siswa tidak hanya untuk yang muslim saja, kemudian kegiatan pondok ramadhan di bulan ramadhan sebagaimana kegiatan puasa abu untuk umat Khatolik menjelang paskah, dan pembagian zakat kepada masyarakat sekitar sekolah yang kurang mampu. Untuk kegiatan-kegiatan lainnya</p> <p>masih kami rencanakan dan kembangkan.</p>
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3.	Dukungan apakah yang diberikan oleh sekolah terhadap pelaksanaan PAI itu sendiri?	Kami selalu mendukung kegiatan-kegiatan yang berkenaan dengan keagamaan. Untuk kegamaan Islam, kami memberikan pak Nur ijin untuk memakai aula sebagai tempat keagamaan Islam, yang lainnya menempati ruangan serba guna yang lainnya yang sederet dengan aula. Kemudian kami memfasilitasi kegiatan pondok ramadhan dengan mencari penerjemah untuk membimbing siswa pada saat dilaksanakannya pondok ramadhan. Kemudian dari waka sekolah bagian tata usaha, membuatkan surat-surat berkenaan dengan perizinan kepada orang tua serta untuk iuran zakat. Guru-guru yang non muslim juga ikut didalam kegiatan zakat ini, tidak hanya guru muslim saja. Mereka menyumbangkan sesuai dengan keinginan masing-masing. Yang jelas ada kebersamaan dalam kegiatan ini dengan tidak membeda-bedakan agama.”
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i Budiarto

Kelas : XII IPS 1

NO	Questions	Answer
1.	Apakah anda mampu melafalkan Al-Qur'an dengan baik dan benar, dan selalu membaca Al-Qur'an setiap harinya ?	Saya kurang begitu bisa membaca al-qur'an, masih plegak pleguk Mbak. Tapi saya ikut belajar di TPQ dekat rumah.
2.	Apakah anda melaksanakan rukun-rukun Islam yang berupa sholat, puasa, zakat ?	Terkadang saya masih diingatkan orang tua untuk sholat, saya sholat cuman masih sering bolong-bolong gak lengkap 5 waktu. Kalau puasa alhamdulillah sudah biasa puasa magrib. Zakat kita selalu bayar di sekolah.
3.	Sebelum pelajaran dimulai, apa yang dilakukan oleh guru PAI ?	Berdoa seperti biasanya Mbak

4. Informan 4

Nama : Elvira Tasyha

Kelas : XII IPA-1

1.	Bagaimana kehidupan anda dirumah, apakah yang perempuan memakai jilbab dalam kesehariannya dan yang laki-laki menutup aurat sebagaimana ajaran Islam ?	Saya belum siap berjilbab, mangkanya sekolah disini menjadi alasan saya untuk tidak berjilbab mbak.
2.	Apakah anda melaksanakan rukun-rukun Islam yang berupa sholat, puasa, zakat ?	Untuk sholatnya sudah lengkap sih mbak, mama selalu nyuruh untuk sholat terus. Puasanya alhamdulillah lancar puasa magrib. Zakat, sama kaya lainnya bayar di sekolah. Karena wajib bayar disini.
3.	Apakah anda selalu berdoa kepada Allah ?	Sama pak, saya percaya Allah dan selalu berdoa hanya kepada Nya.
4.	Apakah anda merasa hidup kalian selalu ditolong oleh Allah?	Karena saya beriman mbak, maka semua yang ada dihidupku itu terasa seperti ada yang mengarahkan, yaitu Allah.
5.	Apakah anda mengamalkan sikap shiddiq (jujur), fatonah (cerdas), tabligh (menyampaikan), amanah (dapat dipercaya) meneladani Rasulullah ?	Iya pak, saya mencoba untuk demikian. Mencontoh Nabi, meskipun saya masih tidak bisa memakai jilbab tapi ya gitu saya berusaha untuk lebih baik.

5. Informan 5

Nama : Meyranti

Kelas : XII IPA-2

1.	Bagaimana kehidupan anda dirumah, apakah yang perempuan memakai jilbab	Belum berjilbab mbak, dirumah ibu saya ya belum berjilbab.
2.	Apakah anda melaksanakan rukun-rukun Islam yang berupa sholat, puasa, zakat ?	Sholat saya belum lengkap, banyak tidak sholatnya mbak. Kalau puasa lengkap satu bulan. Zakat, bayar di sekolah.
3.	Apakah anda selalu berdoa kepada Allah ?	Kadang-kadang mbak.
4.	Apakah anda merasa hidup kalian selalu ditolong oleh Allah?	Iya mbak saya merasakan demikian. Hidup selalu ditolong oleh Allah dalam segala hal.
5.	Apakah anda mengamalkan sikap shiddiq (jujur), fatonah (cerdas), tabligh (menyampaikan), amanah (dapat dipercaya) meneladani Rasulullah ?	Pasti itu mbak, tapi masih belum maksimal saya lakukan.

6.	Apakah anda menerapkan prinsip-prinsip Islam dalam kehidupan ?	Belum sepenuhnya mbak, tapi saya berusaha untuk melakukan itu.
7.	Apakah anda mengikuti pengajian atau mentoring di luar sekolah ?	Iya mbak, saya selalu ikut orang tua pengajian. Kan mama, papa ikut pengajian gitu.
8.	Apakah anda membaca buku-buku tentang agama Islam ?	Sering mbak, di perpustakaan ya disediakan banyak buku agama kok. Gak hanya agama islam, tentang khatolik, hindu ya ada di perpustakaan.
9.	Pernahkan anda membahas/diskusi tentang keagamaan ?	Iya sama seperti Dio mbak, sering ngobrol sama temen-temen beda agama tentang agama.
10.	Bagaimana tanggapan anda mengenai guru PAI disini ?	Menurut saya Ibu Sri asik, sering ngelucu di kelas jadi gak terlalu tegang kayak guru-guru lain. Kalau nerangkan mesti dihubung-hubungkan dengan siswa. Kalau ada siswa nakal, ya dijadikan contoh saat membahas materi. Akan tetapi sayangnya beliau bukan asli guru agama melainkan guru fisika jadi menurut saya kurang dalam pemahaman materi pendidikan agama

		Islam. Dan juga untuk buku paket serta LKS juga ndak ada, jadi setiap pertemuan pasti kita nyatatyang di dikte oleh beliau.
11.	Sebelum pelajaran dimulai, apa yang dilakukan oleh guru PAI ?	Iya sama mbak. Sering diberikan motivasi, kadang spontan nanyain ibadah lah, atau tentang anak-anak yang habis dapat hukuman ditanyain kenapa. Terus dinasihati





Lampiran 2

Foto Dokumentasi Penelitian

FOTO	DESKRIPSI
	<p>Tampak identitas sekolah di depan gedung sekolah</p>
	<p>Halaman pintu masuk sekolah</p>



Lapangan Basket SMAK
St. Bonaventura
Madiun



Wawancara dengan Ibu
Sri Rukayati selaku
guru pendidikan agama
Islam

 A photograph showing an interview in progress. A female interviewer wearing a black hijab and a green logo on her black uniform is standing and holding a document. She is facing a group of five students (three boys and two girls) who are seated on a sofa around a table covered with a patterned green and yellow cloth. The room has a white wall with a framed picture and a cross on the wall.	<p>Wawancara salah satu murid kelas XII</p>
 A photograph showing an interview. The interviewer, a woman in a black hijab and uniform, is seated on the left, holding a document. She is talking to a group of four students (two boys and two girls) who are seated on a sofa around a table with a patterned cloth. The background is similar to the first photo, with a white wall and a cross.	<p>Wawancara dengan salah satu murid kelas XI</p>
 A photograph showing an interview. The interviewer, a woman in a black hijab and uniform, is seated on the right, leaning forward. She is talking to two students (a boy and a girl) who are seated on a sofa on the left. They are around a table with a patterned cloth. In the background, there is a sign that says "BASKET" and a door.	<p>Wawancara dengan salah satu murid kelas X</p>



**Wawancara dengan
Bapak Samudji selaku
Kepala Tata Usaha dan
Guru tertua sejak
berdirinya SMAK St,
Bonaventura Madiun**





**YAYASAN YOHANES GABRIEL
SMA ST BONAVENTURA
(Terakreditasi "A")**

Jln. Diponegoro No. 45 Telp. 0351 454194 Madiun 63122

Nomor : 800/023 / 401.104.5-Bona / 2018
Lamp. : -
Perihal : **Persetujuan Izin Penelitian**

Kepada

Yth. Dekan Fakultas Ilmu Tarbiyah dan Keguruan
Universitas Islam Negeri Maulana Malik Ibrahim Malang
Jl. Gajayana No. 50
Malang

Dengan hormat,

Menindaklanjuti surat dari Universitas Islam Negeri Maulana Malik Ibrahim Malang Nomor 3505/Un.03.1/TL.00.1/11/2017 tanggal 28 November 2017 perihal Izin Penelitian di Sekolah yang bernama :

No.	NIM	Nama Mahasiswa
1.	14110113	Intan Primalita

SMA St. Bonaventura Madiun menyetujui Mahasiswa diatas untuk melaksanakan Penelitian. Untuk teknis dan pelaksanaan koordinasi langsung ke **Ibu Sri Rukayati, S.Pd.**

Demikian surat balasan dari kami, untuk dipergunakan sebagaimana mestinya.

Madiun, 15 Januari 2018

/n Kepala Sekolah,



TRI WISMO S., S.Pd.
Wakasek Kesiswaan

Tembusan :

1. Guru Pendidikan Agama Islam
2. Arsip



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
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Nomor : 3205/Un.03.1/TL.00.1/11/2017
Sifat : Penting
Lampiran : -
Hal : Izin Penelitian

28 November 2017

Kepada
Yth. Kepala SMAK St. Bonaventura Madiun
di
Madiun

Assalamu'alaikum Wr. Wb.

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Intan Primalita
NIM : 14110113
Jurusan : Pendidikan Agama Islam (PAI)
Semester - Tahun Akademik : Ganjil - 2017/2018
Judul Skripsi : **Islamic Education For Muslim Students In
Non Islamic Educational Institution**
Lama Penelitian : **November 2017** sampai dengan **Januari 2018**
(3 bulan)

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.

Dekan
UNIVERSITAS ISLAM NEGERI
MAULANA MALIK IBRAHIM MALANG
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