



THE DYNAMICS OF STUDENTS RELIGION IN LAMBUNG MANGKURAT UNIVERSITY

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Abstract

One of the visible forms of worship is reading, studying and practicing the contents of the Koran. The ability to read the Koran properly that is owned by a person will increase the enthusiasm to deepen it. Thus, fluency and accuracy in reciting the recitation of the Koran is very important for everyone, because it will lead to validity and failure of one's prayers, and also an encouragement to deepen the study of the Koran. This research was conducted at Lambung Mangkurat University in the Teaching and Education Faculty (FKIP), the Faculty of Economics and Business (FEB) and the Faculty of Medicine (FK). The focus of research on students' religious behavior is assessed by their ability to read the Koran by the behavior they display in their daily lives. The method used is a qualitative approach with descriptive analysis techniques. Data were collected using participant observation and dept interview techniques. The interview approach used was structured interviews and free interviews. The research was conducted for two months, (October-November, 2019). Data checking was carried out through focus group discussions. There are three categories that this research produces: first, students who have high quality; second, students who have medium quality; and third, have low quality in reading the Koran. The factors that become the difference in quality are caused by the influence of the family environment, the influence of the previous educational environment, and the influence of the community environment.

Keyword: *Ability to read al-Qur'an, student religion dynamics, structural functional theory*

Abstrak

Salah satu ibadah yang nampak adalah membaca, mendalami dan mengamalkan isi al-Quran. Kemampuan membaca al-Quran dengan baik yang dimiliki seseorang akan menambah semangat untuk memperdalamnya. Dengan demikian, kefasihan dan ketepatan melafalkan bacaan al-Quran sangat penting bagi setiap orang, karena itu akan membawa pada sahnya dan tidaknya shalat seseorang, dan juga menjadi penyemangat untuk memperdalam belajar al-Quran. Penelitian ini dilaksanakan di Universitas Lambung Mangkurat pada Fakultas Keguruan dan Ilmu Pendidikan (FKIP), Fakultas Ekonomi dan Bisnis (FEB) dan Fakultas Kedokteran (FK). Fokus penelitian tentang perilaku beragama mahasiswa yang dinilai dari kemampuan membaca al-Quran dengan perilaku yang mereka tampilkan dalam keseharian. Metode yang digunakan adalah pendekatan kualitatif dengan teknik analisa diskriptif. Data dikumpulkan menggunakan teknik participant observation dan dept interview. Pendekatan wawancara yang digunakan yaitu wawancara terstruktur dan wawancara bebas. Penelitian dilaksanakan selama dua bulan, (Oktober-November, 2019). Pengecekan data dilakukan melalui focus group discussion. Ada tiga kategori yang dihasilkan penelitian ini: pertama, mahasiswa yang mempunyai kualitas tinggi; kedua, mahasiswa yang mempunyai kualitas sedang; dan ketiga, mempunyai kualitas rendah dalam membaca al-Quran. Faktor yang menjadi perbedaan kualitas tersebut disebabkan oleh pengaruh lingkungan keluarga, pengaruh lingkungan pendidikan sebelumnya, dan pengaruh lingkungan masyarakat.

Kata kunci: *Dinamika keberagamaan, membaca al-Qur'an, teori struktural fungsional*

A. Introduction

Islam is the teaching that governs all the lives of its people, from the relationship between man and God to the relationship between people.¹ Islamic teachings have three core aspects as the basic structure of teachings, namely faith, sharia, and morals. These three aspects have their respective portions that are interconnected in guiding, organizing, and shaping human beings as *insan kamil*.² Equivalent in the practicing the terms aqidah, sharia, and morals. In general, the faith is the most core foundation for the believers, and it distinguishes between the believers and the kufur. Meanwhile sharia is the implementation above God's duty for the believer. The act of worship must be in line with the pillars of Islam. Besides, all muamalah activities must also conform accordingly to sharia of Islam. The form of deeds that must be done in worship as contained in the pillars of Islam and morals is the reflection of the true Muslim. Because whatever a person

¹Amal Fathullah, "Pendidikan Kerukunan Sebagai Sarana Mewujudkan Harmonisasi Kehidupan Beragama," *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 10, no. 1, (2020): 59-72.

²Rusdiana, "Pemikiran Ahmad Tafsir tentang Manajemen Pembentuk Insan Kamil," *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 2, no. 2, (2017): 97-119.

does becomes a self-measure of good and bad standard of Quran.³ Therefore Islam directs people not only to be shaleh individually, but also shaleh socially.

Sayid Qutb argues "Islam is a religion that touches all aspects of human life. Islam has a unity between worship and muamalah, between faith and deeds, material and spritual, economic values and moral values, the world and the hereafter, the earth and the sky. So it can be said that Islam is a practical religion that can be practiced for anyone's life".⁴ Therefore, it is only natural that Islam has the religious term *rahmatan lil ' alamin*, which means to have the teachings of balance in all aspects of life.

Religion cannot be used as an excuse to blame, let alone one's corner if he/she commits a mistake. A person who commits a mistake is a Muslim, but that does not mean religion teaches bad things. It could be that the interpretation of religion is not yet comprehensive, only pieces of understanding religion. The ideal form that is expected should be for those who have comprehensive religious knowledge to provide enlightenment for the mistakes in understanding and practicing religion.⁵ Therefore, all aspects of the phenomenon in society must be viewed in a balanced manner to provide an objective assessment.

The amount of worshipping done by a Muslim is seen from his level of obedient. Although many other measurement, one of them is the consistency of praying. This worship is a mandatory ritual performed by every Muslim. Prayer is not only seen as a mandatory worship, but is essentially the need of every Muslim because in his work there is intense communication between the servant and the *Khaliq*.⁶

Prayer performed by a Muslim will be perfect if the reciting in prayer is performed correctly and becomes a valid requirement in prayer.⁷ One of the obligatory reciting that must be correct in prayer is surah al-Fatihah.⁸ Students as human beings who process into intellectuals must reflect an ideal person.⁹ The transformation process they undergo is expected to be significantly able to bring a change. A student will be an agent of change who has a number of potential improvements to the socio-cultural environment in everywhere they belong later¹⁰

³ Abuddin Nata, *Akidah Akhlak* (Jakarta: Ditjen Binbaga Islam, 2011).

⁴ Sayid Qutub, *Al 'Adalatu Al Ijtima'iyah Fi Al Islami* Terj. Afif Mohammad, *Keadilan Sosial Dalam Islam* (Kairo: Dar Asy Syuruk, 2002), hlm. 25..

⁵ Hery Noer Aly, *Ilmu Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 2013), hlm. 178.

⁶ Muhammad Hisyam Fathin, "Pengaruh Covid-19 dalam Fiqih Ibadah Perspektif Neurosans," *Al Ulya: Jurnal Pendidikan Islam* 5, no. 2, (2020): 136-150.

⁷ Ibrahim Jamil dan Suryani Suryani, "Upaya Guru dalam Mengajar Tata Cara Shalat di Kelas B," *Jurnal Ilmiah Pendidikan Anak* 4, no. 6, (2019): 118-145.

⁸ Harjani Hefni, Fitri Sukma Wati, dan Santa Rusmalita, "Internalisasi Budaya Kerja Berbasis Al-Fatihah dalam Meningkatkan Kinerja pada Tenaga Kependidikan," *Jurnal Psikologi Islam dan Budaya* 2, no. 1, (2019): 65-80.

⁹ Noor Ainah, Muhammad Ihsanul Arief, dan Gusti Husin, "Dinamika Keberagaman Mahasiswa FKIP Universitas Lambung Mangkurat," *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 14, no. 1, (2020): 77-94.

¹⁰ Yulius Fransisco Angkawijaya, "Peran Perguruan Tinggi sebagai Agen Perubahan Moral Bangsa," *Widyakala: Journal of Pembangunan Jaya University* 4, no. 1 (2017): 36-42.

One of the affective sides that is used as a reference is derived from religious values that inspire a person to behave according to the guidance of Islam. The process of obtaining religious values through deepening the content of Quran.¹¹ Thus, a student must process integratively to face the challenges of future maturely, and have a good behavior and be an example for the surroundings.

In this research, researchers focused the object of study on students at the Faculty of Teacher Training and Education (FKIP), Faculty of Economics and Business (FEB), and Faculty of Medicine (FK) Universitas Lambung Mangkurat (ULM) class of 2019 by measuring one's habits from their worship in the form of the ability to recite the Quran with behaviors that appear in everyday life. Also, in the process of reciting the Quran which requires fluently in reciting al-Fatihah in particular, and the entire contents of the Quran in general.

B. Method

This research was conducted at Lambung Mangkurat University at the Faculty of Teacher Training and Education (FKIP), Faculty of Economics and Business (FEB) and Faculty of Medicine (FK). Using qualitative approach with discrete analysis technique. The data was collected using participant observation techniques and dept interviews. The interview approach was used with structured interviews and free (semi-structured) interviews. It was held for two months, from October to November 2019. Data checking is done through focus group discussion. The data in this research about the religious behavior of students who were judged by the ability to recite the Quran with the behavior they perform in everyday life. The source of the data was students in Lambung Mangkurat University. The data analysis technique was descriptive analysis. Data analysis steps were classifying data through observation, interview, analyze data from observations and interviews result and then draw the conclusions.

C. Result and Discussion

Oral tests in this research were conducted to find out the ability of students in reciting Qur'an. In conducting oral tests, there are four categories of reciting Quran ability. These categories are as follows:

The scores between 80-100: the category of reciting ability of the Quran is very good (special), it was seen from tajwid, fluently in the pronunciation of letters or makharij, and fluent in reciting. In this research, score 4 for the good mastery in tajwid. The score was between 70-79: the category of reciting ability of the Quran was good, seen in terms of reciting according to tajwid, fluent in the pronunciation of letters or makharij, and fluent in reciting. Then, score 3 for enough category mastery in tajwid. The scores was between 60-69: the category

¹¹ Martatik, "Implementasi Prinsip-prinsip Pendidikan dalam Islam," *Andragogi: Jurnal Diklat Teknis Pendidikan dan Keagamaan* 7, no. 2, (2019): 304-320..

of reciting Quran was enough, seen in terms of reading tajwid is not correct, the pronunciation of makharij of Arabic letters were not correct and not fluently in reciting. The enough category was given 2 in scoring. Next, the score was between 50-59: the category of reciting Quran was lacking or incapable. Still in the stage of hijaiyah introduction, very less in tajwid. They were give 1 in scoring.

The findings were drawn from students ability in reciting Qur'an at FKIP, FEB and FKG. The researchers emphasized to describe the ability of these students into ideal standards, or very good, and not based on standards or enough category. It means the rest of students who were not described on each department belong to good and enough category. The reason the two categories were not mentioned in number is because the basis of reciting Qur'an is already owned by students, but it is necessary to be encouraged to recite the Qur'an more often, and regularly listen to other people's reciting as a measurement of correct reciting. While the number of students belong to good and enough category was described by the researcher into the number, it was done to provide a significant comparison from each departments.

In FKIP, especially on BK (Counseling) department there were 7 students with the standards of reciting Qur'an, or belong to very good category from the aspects of fluency, and application of reciting according to the tajwid. Yet, there were 22 students who had not reached the standard, or belong to enough category, and the rest of them belong to good and enough. Next in the PGPAUD department, 14 students belong to good category which is more than students in BK department. While 14 students belong to enough category or less than student in PGPAUD. However, the researcher got results differed significantly on the PGSD department. There were 42 students who are excellent in reciting. The number is certainly more than the previous two departments, BK and PGPAUD. While in PGSD, the enough category students were found in 14 people. This is enough in number than in the BK department, but the same as the PGPAUD department.

In Geography education, there were 15 students with good or standart ability in reciting Qur'an and 3 students in enough category. In IPS (social) department, the number of standart ability is enough than what we found on Geography education which was only 6 students with 18 students in enough category. There are fewer than the previous two departments (Geography and Social. In Inclusive education department, there were only 4 students and 17 students were not yet standart. The same number was also found by researchers in the Socio-Anthro department, in which they had 4 students with standart recitation. That was the same number as Inclusive education. Then, students who were not in standart category were 22 students, more than the previous department, Geography education, Social education and Inclusive education.

The findings of on the history department were 3 students with standart recitation in Qur'an. While the enough category students were found in 3 students. The number of enough category in history is fewer than the researcher

found on all departments before. Different numbers were found in Economics education which had 7 students in standart or good category and only 1 student with enough category. Furthermore, in Civics education, there were 5 students based on standart and no one with enough category. In JPOK or P.E, there were 2 students with standart recitation and 10 students with enough category. In contrast to P.E, Indonesian education department got more students in good category which was 7 students and only 5 students from all students in that department belong to enough category.

From English education, there were 4 students with standart recitation and 8 students with enough category of recitation ability. In Biology education, there were only 3 students but they also had 2 students for enough category. On the contrary from two previous departments, Science education only had 1 student with standart recitation ability and 3 students with enough ability in recitation.

Thus, from computer science education, there were only 1 student with ideal standart in recitation meanwhile 5 students were not standart. Students in Physics education showed a different number from the previous departments that had 2 students with standart category. Then in chemistry education, there were 6 students in the very well category, and only 1 person is still in the enough category. The contrast number were found in the Mathematics education. There were no students found on each category. In Education Technology department, 3 students were in standart ideal category and 5 students in enough standart category.

In faculty of Economics and Business, precisely in IESP department there were 44 students who had excellent ability in reciting the Qur'an and no one in unstandart category. In Psychology department, Faculty of Medicine there were 21 students with standart category of reciting Qur'an and 5 students were not. The same number for standart category also found in Nursing department but for enough category only 1 student. While in PSPD they had greater number than the previous departments on Faculty of Medicine. PSPD got 31 students with standart ideal category and those who were still categorically not standard, more and less than the Psychology and Nursing department which was 15 students..

The variant number of students in each catehory from three faculties (FKIP, FEB and FKG) gives a general description about student ability in reciting Qur'an. This is as described by the researchers above, the comparison findings of the numbers that belongs to good and enough category. Researchers believe each student got their religion knowledge including how to recite Qur'an from their environment or secondary school before entering Lambung Mangkurat University. It reflects on the religious understanding and practices found in the students that were good but still needs encouragement.

Everything in Islam must be related to knowledge, understanding, practice, in in life.¹² For example, when it comes to prayer, one must have knowledge of

¹² Muhammad Quraysh Shihab, *Qur'an dan Maknanya* (Jakarta: Lentera Hati, 2020).

the pillars and conditions for the prayer to be valid. But it does not stop there, he must also understand how to implement the pillars and conditions in prayer. One of the pillars of prayer (the pillars of qauliyah) is to recite the Qur'an, and surah al-Fatihah fluently and correctly. After understanding all the provisions that must be obeyed and implemented, then the worship can be real.¹³ Therefore, the motivation of students to improve the quality of their Qur'an is not only limited the errors, but also to be associated with other amaliah in practicing religious teachings.

The Qur'an is an Arabic-speaking Muslim holy book. For Even Arabs, they continue to learn their own language because not all experts in the field of standard grammatics. Therefore, there are many stages in learning Arabic to be proficient. The Qur'an is in Arabic but cannot be matched by anyone because it comes from the word of Allah SWT. The transfer pattern of reciting and exploring the meaning of the Qur'an through oral traditions conveyed by the Prophet Muhammad SAW to friends, continues to the tabi'in, followers of the tabi'in, the scholars, until now. This is because the purity of the Qur'an is still maintained until now because there is still a connection of scientific links (sanad) from teachers to students.¹⁴

Muslims must have a basic knowledge of Islam. Knowledge of Faith (faith), Islam (sharia) and Ihsan (morals), as well as practicing all three become the essence of the teachings of Islam itself.¹⁵ But all these things need a process to learn, understand, and practice them. Because everything needs to be processed and gradual, there needs to be encouragement from various parties, especially those who are experts in religion. The ability to read the Qur'an for students is one aspect to reflect their diversity.¹⁶ Although there are many other aspects that can be highlighted, such as understanding of the faith, the fiqh of worship, the fiqh mu'amalah, and morals (Sufism). The ability to read the Qur'an fluently and correctly becomes an absolute thing for all Muslims, because it is directly related to the affairs of prayer that must be carried out for baligh man and healthy.¹⁷ If the recitation of the Qur'an, especially the surah al-Fatihah (including the pillars of qauliah in prayer) is not fluently and wrong, it is feared changing the meaning. If the reciting is not from the provisions, then it is not valid in syara'. However, if someone is still in the stage of learning, the error is still forgiven, unless he deliberately makes a mistake, then he will get a sin. Regarding whether someone's

¹³ Rifki Amirulloh, "Implementasi Hukum Tajwid dalam Bacaan Shalat Siswa Berkaitan dengan Syarat dan Rukun Sah Shalat di SMA Islam Sabilurrosyad," (Skripsi., Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2018).

¹⁴ Ahmad Zuhri, "Hakikat Ilmu Alquran dan Tafsir," *Al-I'jaz: Jurnal Kewahyuan Islam* 4, no. 4, (2018): 14-29.

¹⁵ Asep Saepul Hamdi dan Arief Rachman Badrudin, *Dasar-dasar Agama Islam* (Yogyakarta: Deepublish, 2016).

¹⁶ Koko Adya Winata, Hisny Fajrussalam, Muhibbin Syah, dan Mohamad Erihadiana, "Peningkatan Kemampuan Peserta Didik terhadap Baca Tulis Al-Qur'an melalui Guru Pendidikan Agama Islam," *J-PAI: Jurnal Pendidikan Agama Islam* 6, no. 2 (2020): 90-100.

¹⁷ Akmal Hawi, *Dasar-dasar Studi Islam* (Jakarta: Rajagrafindo Persada, 2014).

prayer is accepted or not because of an error in reading al-Fatihah, it is the business of each individual with Allah SWT.¹⁸

The basic religious knowledge (one of which is the ability to read the Qur'an) should be a motivation for students to always maintain and practice it in their daily lives. This will certainly reflect how to build patterns of reciprocal relationships that influence each other with religious norms and values. For students who live in a religious environment, of course they have more dominant religious values and are combined with common values that have been agreed upon in society which ultimately are able to maintain the stability of socio-cultural relations between people.¹⁹ Referring to the study, the researcher believes that the most influential environment for students is family. Starting from the introduction to the forms of practice and religious attitudes, to appreciation, all of these things will be easily obtained by students from their family environment. Moreover, the religious environment of society increases the power to shape one's religious character. Thus, it is likely that students with good category in reciting Qur'an got an ideal environmental pattern. Meanwhile, for students with enough category still in the process of finding the ideal environment. As long as the people around them continue to provide support and guidance to increase their knowledge, understand and practice of religion, there is great hope that these changes will definitely happen to students. At a minimum, they will improve the quality of reciting the Qur'an, because it has something to do with improving the quality of reciting the prayers.²⁰

Structural functional theory holds that society is a social system consisting of parts or elements that are interrelated and are united in balance. Changes that occur in one part will also bring changes to other parts.²¹ Students who live in a religious environment live in a well-patterned social system and are connected to one another. Such societies will certainly maintain the system they have agreed on and tend to maintain it. The influence from outside that comes to change the social system that has been implemented, of course, will not be easy because by itself the community will filter based on religious standards.²² According to Lawer, functional structural theory is based on seven assumptions, namely: 1) society is a whole and interacts with each other; 2) the relationship that exists is one-way or reciprocal; 3) the existing social system is dynamic; 4) although there has never been a perfect integration in society, there is still the potential for tensions in the community, but this can be neutralized through the institutional

¹⁸ Fathul Aziz, "Fiqih Ibadah Versus Fiqih Muamalah," *el-JIZYA: Jurnal Ekonomi Islam* 7, no. 2, (2019): 237-254.

¹⁹ Susanti, "Internalisasi Budaya Islami pada Anak di Lingkungan Keluarga," *Al-Munawwarah: Jurnal Pendidikan Islam* 12, no. 1, (2020): 1-18.

²⁰ Wartono, "Membentuk Lingkungan Pendidikan yang Islami," *Edukasi Islami: Jurnal Pendidikan Islam* 2, no. 4, (2017): 397-407.

²¹ Geoger Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda* (Jakarta: Rajawali Pers, 2014), hlm. 42.

²² Ida Windi Wahyuni dan Ary Antony Putra, "Kontribusi peran orangtua dan guru dalam pembentukan karakter Islami anak usia dini," *Jurnal Pendidikan Agama Islam Al-Thariqah* 5, no. 1, (2020): 30-37.

process; 5) changes will take place gradually and slowly as a process of adaptation and adjustment; 6) change is the result of adjustment from outside; and 7) the system is integrated through having the same values.²³

Observing the environmental patterns experienced by students, through the theoretical analysis. The researcher understands that the environment they are from will form the students' diversity through interactions in the campus, and of course influence one another. The social systems that have been inherent in their respective hometowns will still crystallize within them, and new adaptations in more universal relationships in the campus environment. It is possible that in the social developments that occur, there will be more positive changes due to reciprocal influences. Students who have good personality and knowledge will encourage others (become role models). Conversely, if the ideal environment (based on religious values) is not properly maintained, it will change the social system that has been embedded in the students themselves. Finally, when he returns to his hometowns, he will be in the spotlight because there is no synchrony before and after leaving his hometown.

The research that has been carried out by the research team focussing on the diversity of the campus community, more specifically students at Lambung Mangkurat University, Banjarmasin. Three faculties were chosen as the observation sites. The faculties were Faculty of Teacher Training and Education, Faculty of Economics and Business, and Faculty of Medicine. The aspect studied from the student diversity is the ability to recite the Qur'an. A student is considered by society to have a good ability in learning. It is also driven by personality that is moving towards maturity (adulthood). Also, they will become a foundation of hope for the community because they are part of agent of change, whose creative ideas are awaited to become a solution in the midst of globalization era. On the one hand, religious knowledge is certainly a barometer of whether they have a religious personality. Their self-development to become individuals who are experts in their respective fields in a professional and religious manner would certainly illustrate the ideal output of graduates.

D. Conclusion

The results of the research regarding the dynamics of students' diversity in reciting Qur'an cannot be separated from the educational background of students before coming to university. The ability to recite the Qur'an for students is one aspect of their religious reflection. Although there are many other aspects that can be highlighted, such as understanding of the faith, the fiqh of worship, the fiqh mu'amalah, and morals (Sufism). The ability to recite Qur'an fluently and correctly becomes an absolute thing for all Muslims. Also, it is directly related to the affairs of prayer that must be carried out for the baligh and healthy man. The basic religious knowledge (one of which is the ability to recite the Qur'an) should

²³ Zamroni, Pengantar Pengembangan Teori Sosialogi (Jakarta: Kencana, 2012), hlm. 43.

be a motivation for students to always maintain and practice it in their daily lives. This will certainly reflect how to build patterns of reciprocal relationships that influence each other with religious norms and values. Thus, it is likely that students whose recitation of the Qu'ran belong to good category already got an ideal environmental. Meanwhile, for students who belong to enough category, these students are still in the process of finding the ideal environment. Therefore, as long as people around them continue to provide support and guidance to increase knowledge, understand and practice. There is great hope that these changes will definitely happen to students.

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