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The Impact of Comprehending Islamic and Social Humanities Materials on Students' Perspectives on Resolving Contemporary Social Problems

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Abstract

This study aims to analyze the effect of understanding Islamic and Social Humanities material on student perceptions in addressing contemporary social issues in Indonesia. Using a mixed method approach, this study involved 100 2nd semester students of the Constitutional Law study program at UIN Sunan Kalijaga Yogyakarta who were selected through the random sampling method. Data were collected through attitude scales, questionnaires, interviews, and documentation, and analyzed using descriptive tests, normality tests, linear tests, and hypothesis testing with regression analysis. The results showed a positive relationship between understanding Islamic and social humanities courses and students' perceptions of contemporary social issues. The correlation is based on a significance value of $0.000 < 0.05$ and a coefficient of determination (R Square) of 0.585. So this study reveals that the understanding of Islamic and Social Humanities material explains 58% of the variability of student perceptions in addressing contemporary social issues. Students who have an open and critical attitude towards social issues show a good understanding of the course. The process of student understanding develops through several stages, ranging from initial knowledge to the development of complex new ideas. The role of lecturers in providing space for discussion, reflection, and open dialog is very important in facilitating a critical and holistic understanding of contemporary social issues in the context of Islam and the social humanities.

Keywords: Islam and Social Humanities, Contemporary Social Issues, Understanding, Perception

Abstrak

Penelitian ini bertujuan untuk menganalisis pengaruh pemahaman materi Islam dan Sosial Humaniora terhadap persepsi mahasiswa dalam menyikapi isu-isu sosial kontemporer di Indonesia. Menggunakan pendekatan mixed method, penelitian ini melibatkan 100 mahasiswa semester 2 prodi Hukum Tata Negara UIN Sunan Kalijaga Yogyakarta yang dipilih melalui metode sampling acak. Data dikumpulkan melalui skala sikap, kuisioner, wawancara, dan

dokumentasi, serta dianalisis menggunakan uji normalitas, uji linier, dan uji hipotesis dengan analisis regresi. Hasil penelitian menunjukkan bahwa terdapat hubungan positif antara pemahaman mata kuliah Islam dan sosial humaniora dengan persepsi mahasiswa terhadap isu-isu sosial kontemporer. Korelasi tersebut berdasarkan nilai signifikansi sebesar $0,000 < 0,05$ dan koefisien determinasi (R Square) sebesar 0,585. Maka penelitian ini mengungkapkan bahwa pemahaman materi Islam dan Sosial Humaniora menjelaskan 58% dari variabilitas persepsi mahasiswa dalam menyikapi isu-isu sosial kontemporer. Mahasiswa yang memiliki pemahaman yang baik terhadap mata kuliah tersebut, menunjukkan sikap terbuka dan kritis terhadap isu-isu sosial. Proses pemahaman mahasiswa berkembang melalui beberapa tahapan, mulai dari pengetahuan awal hingga pengembangan ide-ide baru yang kompleks. Peran dosen dalam memberikan ruang diskusi, refleksi, dan dialog terbuka sangat penting dalam memfasilitasi pemahaman yang kritis dan holistik mengenai isu-isu sosial kontemporer dalam ruang lingkup Islam dan sosial humaniora.

Kata Kunci: Islam dan Sosial Humaniora, Isu Sosial Kontemporer, Pemahaman, Persepsi

Introduction

Indonesia, as a country with the largest Muslim population in the world, has become the main stage for the development of Islam in modern and contemporary times.¹ Indonesia's ethnic, cultural, and religious diversity creates a unique and complex landscape for the dynamics of Islam.² Indonesia represents a variety of interpretations and practices of Islam involving a wide spectrum, from traditional to modern with a population of more than 200 million Muslims.³ Along with technological advances and globalization, Islam in Indonesia has undergone significant transformations in various fields, including politics, education, and interaction with diverse societies.⁴ This dynamic shows that Islam in Indonesia is not only a religious force but also a key element in shaping national identity and the balance between tradition and progress.⁵

The development of Islam in Indonesia reflects the complexity of religious adaptation in facing the challenges and opportunities that arise in modern and contemporary times.⁶ The influence of social media, cultural exchange, and access to global information accelerates the exchange of ideas and values.⁷ The unstoppable and unfiltered flow of globalization, which results in the birth of immoral and deviant community behavior, is the cause of the emergence of fundamentalism.⁸ Amid the dynamics of modern and contemporary times, Islam has adapted to social, political, and technological changes.⁹ In the face of these challenges, inclusive approaches, interfaith dialog, and holistic education are key to ensuring that Islam in Indonesia can continue to develop as an integral part of the life of a diverse and dynamic society.¹⁰

Despite the modernization achieved by humans through the various conveniences of life that have been obtained, it has not been able to create harmonization for the ideal value of life without chaos, violence, and pain.¹¹ This socio-cultural shift is a ubiquitous phenomenon that manifests in every civilization over time. Islam has experienced substantial evolution and engaged with the contemporary context throughout its historical development.¹² These changes are driven by the inherent inclination of humans to constantly seek change.¹³ This transformation covers various aspects, including religious thought, worship practices, education, and involvement in the political sphere¹⁴. Despite differences in approach and interpretation, the transformation of Islam reflects an attempt to remain relevant and provide a balanced view of the evolving demands of the times.¹⁵

Society experiences several conflicts stemming from religious and cultural disparities, including the proliferation of hate speech against minority groups and the formation of intolerant ideologies and acts of terrorism.¹⁶ The state of democracy in Indonesia, particularly in terms of the rule of law, is a cause for concern at the governmental and political levels.¹⁷ One notable instance of human rights breaches is

the exclusion of public aspirations in the formulation of legislation such as the Revision of the KPK Law, the Criminal Code, and the presence of the ITE Law, which poses challenges for human rights defenders.¹⁸ Several issuances of laws and regulations (PERPU) that are not based on objective studies. In addition, if we look at the recent political situation, many politicians have utilized SARA issues.¹⁹ to attack their political opponents to gain legitimacy from the public²⁰.

A very significant development in the world of education is a means and has a big responsibility that must be carried out by religious leaders and educators in transforming the knowledge of religious education to students or students.²¹ In an increasingly plural and dynamic society, a deep understanding of Islam and contemporary social issues is expected to help students understand how Islamic teachings interact with contemporary social issues such as human rights, globalization, pluralism, and social change.²² It is important to equip students with knowledge that is relevant to the times.²³ Students as the next generation of the nation have an important role in addressing and providing solutions to these social issues.²⁴ Therefore, their understanding of Islamic and social humanities materials is crucial in shaping their perceptions and attitudes toward

various social issues. This effort to dialogue Islam and the social humanities is a form of appreciation for individual freedom and creativity in interpreting life in this world.²⁵

Social sciences and humanities are branches of science to understand aspects of human life.²⁶ Islam and Social Humanities are one of the courses in the second semester of the Constitutional Law study program at UIN Sunan Kalijaga. The discussion in the course material includes Islam and the state, Islam and humans, Islam and society, Islam and culture, Islam and the state, Islam and democracy, Islam and human rights, and Islam and the economy²⁷. The aim of this course is for students to gain a good understanding of these sciences, which allows students to understand complex social dynamics, the structure of society, culture, and human behavior, evaluate social issues objectively and rationally, and so on²⁸. This cannot be separated from the urgency of the development of modern Islamic sciences, the need for a more precise and clear overview of the social sciences of the humanities, as well as their ontological and epistemological foundations is increasingly inevitable.²⁹

Learning in Islamic and social humanities courses allows students to develop skills of critical analysis and reflection on social realities.³⁰ They learn to

evaluate the assumptions, values, and beliefs that underlie their views on social issues, as well as consider the implications of various perspectives.³¹ Perception refers to the cognitive process by which individuals organize and make sense of their sensory experiences to get meaning from their surroundings.³² According to Sarlito, perception is a person's ability to organize an observation, these abilities include; the ability to distinguish, the ability to classify, and the ability to focus.³³ The view or perception of a different thing can also have a different effect on a person. This is due to various factors that influence it.³⁴

Walgito defines perception as the process of an individual understanding a particular object that begins with the onset of stimuli from a particular object that is received by the individual's sensory organs and then forwarded to the brain so that the individual can understand the object he receives³⁵. Burnett, et al., stated that the particular way students choose to learn is determined by the interaction between the results of their perceptions of the teaching context and the personal characteristics of the students themselves³⁶. Perception is subjective because it involves psychological aspects, namely cognitive processes so that what is in the individual's estimates will actively participate in determining individual perceptions.³⁷ Based on this definition, it

can be understood that perception is a view that comes from the process of receiving, interpreting, and assessing the conclusions received through the senses.³⁸. Through these senses, an event or the relationships obtained can be concluded and one's interpretation will be found to understand an environment.³⁹.

The intellectual talents and abilities required in educational institutions, such as the capacity for comprehension⁴⁰. According to Kuswana, students and college students are expected to possess the knowledge and ability to understand and utilize the concepts conveyed via communication.⁴¹. Understanding is the cognitive capacity to comprehend and internalize the significance of acquired knowledge or information.⁴². Understanding according to Bloom is how much students can accept, absorb, and understand the lessons given by the teacher to students, or the extent to which students can understand and understand what they read, see, experience, or feel in the form of research results or direct observations that they do⁴³. There are layers of understanding used according to the Pirie-Kieren theory, namely *primitive knowing*, *image making*, *image having*, *property noticing*, *formalizing*, *observing*, *structuring*, and *inventing*.⁴⁴.

The first layer of understanding is *primitive knowing*. This is the layer of initial attempts to understand a new definition,

bringing prior knowledge to the next level of understanding, through actions involving the definition, or representing the definition. The second layer of understanding is called *image making*, where a person makes sense of prior knowledge and uses it in a new way.⁴⁵. The third layer of comprehension is *image having* that a person already has an image of a topic and makes a mental picture of the topic without having to work with examples.⁴⁶. The fourth layer of understanding is *property noticing*. Pirie and Kieren say that a person can combine aspects of a topic to form properties that are relevant and specific to the topic.⁴⁷.

The fifth layer of understanding is formalizing. A person makes an abstraction of a concept based on properties that appear⁴⁸. The sixth layer of understanding is *observing*. Pirie and Kieren said that a person coordinates formal activities at the formalizing layer so that he can use it on related problems he faces⁴⁹. The seventh layer of understanding is *structuring*, where a person must be able to relate the relationship between other theorems and be able to prove them based on logical arguments. The eighth layer of understanding is *inventing*.⁵⁰.

Research on understanding has been done before. However, no one has examined the effect of understanding on perceptions of addressing contemporary

social issues.⁵¹. Like previous research conducted by Hakim, who examined the analysis of understanding of PPS UNM students guided by Pirie-Kieren theory in solving proof problems in group theory in terms of cognitive style and *adversity quotient*. The results of his research explain that each type of subject with a cognitive style has a different level of understanding.⁵².

This research is important to measure the extent to which students' perceptions of these issues contribute to their understanding of Islam and Social Humanities courses. The results of the study can be used to evaluate and develop curricula that are more responsive to student needs and social dynamics. By understanding the influence of students' perceptions of contemporary social issues, lecturers can be more effective in teaching materials that enhance students' social and humanities competencies, so that they are better prepared to face challenges in a complex and dynamic society.

Method

The type of research used in this study is a mixed-method research approach. According to Creswell, mixed methods expand the discussion by applying two methods at once, to use an integrative approach to be able to gain a better understanding, or to test the results of

research from different approaches. This strategy consists of quantitative and qualitative stages.⁵³. The research design used is explanatory research, which is a research method that intends to explain the position of the variables studied and the influence between one variable and another.⁵⁴. This research includes ex post facto. The term ex post facto indicates that the change in the independent variable has occurred and the research is faced with the cause of the effect being observed. Ex post facto research examines cause-and-effect relationships that are not manipulated or not given treatment by researchers.⁵⁵.

The subjects in this study were 2nd-semester students of the Constitutional Law study program at UIN Sunan Kalijaga Yogyakarta. Research subjects as informants, which means people in the research setting who are utilized to provide information about the situation and conditions of the research setting⁵⁶. The type of sampling used is simple random sampling. The sampling method (sampling technique) in this study uses a probability sample, which is a sampling technique that provides equal opportunities for each element (member) of the population to be selected as a sample member. While the sample is a small group that is observed and is part of the population⁵⁷. The population is 149 and the desired error rate is 5% or 0.05,

so the number of samples used is 99 students.

In this study, researchers used data collection methods through attitude scales, interviews, observation, and documentation. The instrument test was carried out through validity and reliability tests. The data analysis technique uses descriptive analysis tests, and prerequisite tests using normality tests, linear tests, and hypothesis testing with regression analysis.

Data Analysis

1. Normality Test

The normality test is carried out, to determine whether the population of independent and independent variables has a normal distribution or not. Variable frequency distribution is considered normal based on the p-value. If the p-value is greater than 0.05, the data distribution is said to be normal. Conversely, if the p-value is less than 0.05, the data distribution is considered abnormal.⁵⁸

Hypothesis Test Summary

	Null Hypothesis	Test	Sig.	Decision
1	The distribution of pemahaman is normal with mean 81 and standard deviation 11.631.	One-Sample Kolmogorov-Smirnov Test	.169 ^a	Retain the null hypothesis.
2	The distribution of persepsi is normal with mean 83 and standard deviation 10.518.	One-Sample Kolmogorov-Smirnov Test	.018 ^a	Reject the null hypothesis.
3	The distribution of Unstandardized Residual is normal with mean .00000 and standard deviation 6.73858243.	One-Sample Kolmogorov-Smirnov Test	.153 ^a	Retain the null hypothesis.

Asymptotic significances are displayed. The significance level is .050.

a. Lilliefors Corrected

The data above shows a p-value of 0.200 and 0.052 or the significance value of Asymp. Sig (2-tailed) is greater than 0.05. Based on this data, the data is normally distributed by the reasons used in the Kolmogorov-Sminnov normality test.

2. Linearity Test

The purpose of the linearity test is to determine whether or not there is a linear relationship between the understanding of Islamic and social humanities course material on student perceptions of contemporary social issues. In this study, it is assumed that the correlation is linear if the linearity sign deviation is more than the significance level of 0.05.

ANOVA Table

		Sum of Squares	df	Mean Square	F	Sig.
y * x	Between Groups	8047.308	32	251.478	6.629	.000
	Linearity	6130.907	1	6130.907	161.614	.000
	Deviation from Linearity	1916.401	31	61.819	1.630	.051
	Within Groups	2351.998	62	37.935		
Total		10399.305	94			

Based on the data, it can be concluded that the significant Deviation from the Linearity value is $0.051 > 0.05$. Therefore, both data sets are linear

Results and Discussion

The influence of understanding Islamic and Social Humanities courses on Student Perceptions of Responding to Contemporary Social Issues

In this study, the hypothesis used is that the understanding of Islamic and social

humanities courses (Y) can be predicted by students' perceptions of contemporary social issues (X). The results of the hypothesis testing analysis are as follows:

The constant value (a) = 27.516 and the regression coefficient value (b) = 0.694 are shown in the basic linear regression equation based on the previous table, as shown in the table above. This results in $Y = a + bX = 27.516 + 0.694X$.

The participation value in this equation is 28.772 which can be understood as a constant value. The coefficient of X is 0.694 which means that every 1% increase in the value of understanding of Islamic and social humanities courses (X) then the perception of students addressing contemporary social issues (Y) will increase by 0.694. The regression coefficient is positive, so it can be concluded that variables X and Y have a positive relationship.

The variable of student perception of contemporary social issues (Y) correlates with the variable of understanding of Islamic and social humanities courses (X). based on a significance value of $0.000 < 0.05$ obtained from the table above. The variable understanding of Islamic and social humanities courses (X) can be predicted by the student perception variable related to contemporary social issues (Y), according to

the calculated t value of $11.558 > t$ table 1.984.

Description: t table

$$= \alpha/2; n-k-1$$

$$= 0,05/2 ; 100-1-1$$

$$= 0.025; 98 \text{ (see the distribution of t table values)}$$

$$= 1,984$$

Based on the correlation analysis research, this finding shows that there is a strong relationship between understanding Islamic and social humanities courses and students' perception of contemporary social issues. Based on the strength of the positive relationship, there is a directional alignment, meaning that students' perceptions of contemporary social issues will increase or increase as the understanding of Islamic and social humanities courses increases. Thus, students' perceptions of contemporary social issues are proven to be positively and significantly correlated with students' understanding of Islamic and social humanities courses. The results showed that H_0 was rejected and H_1 was accepted.

The Modal Summary table which shows the correlation or relationship value (R) can also be used to determine how well students' understanding of Islamic and social humanities courses (X) correlates with the student perception variable addressing contemporary social issues (Y).

The coefficient of determination (R Square) of 0.585 is generated from the smallest correlation or relationship value (R), which is 0.768. So it can be seen that there is a correlation of 58% between the dependent variable (student perception of contemporary social issues) and the independent variable (student understanding of Islamic and social humanities courses). Other variables that are not included in the study have an influence or correlation of 41% of student perceptions of contemporary social issues.

Student Perceptions of Responding to Contemporary Social Issues

Students' perceptions of contemporary social issues are influenced by their understanding of the concepts taught in Islam and social humanities courses. For example, an understanding of the concept of social justice in Islam can influence the way students view issues of economic inequality or social injustice. Likewise, an understanding of sociology or anthropology theories in social humanities courses can help students analyze the root causes of contemporary social issues and find sustainable solutions. Perception is the initial process of human interaction with the surrounding environment. Perception is a subjective process of processing how humans can assess an object, while in a broad sense perception is a view or

understanding of how someone views or interprets something. The view or perception of something different can also have a different effect on a person. This is due to various influencing factors, including cultural background, religion, education, and personal experience. Understanding Islamic and social humanities courses can provide a theoretical and conceptual foundation that can shape the way students view these issues.

This study included a combination of observation methods, questionnaires with attitude measures, and interviews to gather data on participants' perspectives and experiences. This methodology was employed to acquire a more holistic comprehension of the topic being investigated. Furthermore, it aids in the interpretation of the findings and enhances the comprehension of the matter being investigated. However, not all students will have a uniform understanding of the relationship between perceptions of contemporary social issues and understanding in Islamic and social humanities courses. Differences in individual backgrounds, interests, and experiences can affect the way each student understands and responds to these issues. Therefore, the role of educators in providing space for discussion, reflection, and open dialogue is crucial in facilitating a

critical and holistic understanding of contemporary social issues in the context of Islam and social humanities. The theory that understanding is a process consisting of the ability to explain and interpret something, being able to provide broader and more adequate descriptions, examples, and explanations, and being able to provide more creative descriptions and explanations, while the concept is something that is pictured in the mind, a thought, idea, or understanding⁵⁹.

At the image-making layer of understanding, the subject has been able to get and explain the ideas or images that will be used in solving the problem, as expressed by informant UA who argues, "I began to imagine that Islam provides an ethical and moral framework that affects human social behavior. For example, the concept of zakat in Islam is very relevant to social humanities studies that discuss wealth distribution and social welfare". This is the opinion of Safitri, et al, that students can create a picture of completion from previous understanding, can develop certain ideas, and create a picture of a concept.⁶⁰.

At the layer of understanding images, the subject can get ideas or images used in solving problems. "Now I have a clearer picture of how the principles of justice in Islam can be applied in social analysis. For example, how Islamic teachings

on justice can influence public policy in reducing social inequality.", said MH. This is by the opinion of Safitri, et al, that students already have an abstract picture related to the solution steps.⁶¹.

At the property noticing layer of understanding, the subject has been able to realize the relationship between the definitions understood at the primitive knowing stage and verify the relationship. As UA said, "I noticed that many concepts in Islam such as 'ummah' (community) and 'adl' (justice) have similarities with social theories that focus on social cohesion and distributive justice. This is interesting because it shows the harmony between religious teachings and modern social theory". This is the opinion of Komariyah, et al, that at this stage students clarify according to certain properties appropriately.⁶².

At the formalizing layer of understanding, the subject was able to determine his concepts and use the concepts found to solve the given problem, as mentioned by DT that he was able to explain that Islam as a value system has an important contribution in the formation of social norms and laws that aim to achieve general welfare. For example, by referring to sociological theories on norms and values, and linking them to the principles of sharia in Islam. This is by the opinion of

Komariyah, et al, that being able to apply concepts algorithmically and present them in the form of correct representations.⁶³.

At the observing layer of understanding, the subject was able to find structured patterns of concepts and make a formal statement to solve the given problem. DT revealed that he was able to see that the values taught in Islam, such as concern for others and social justice, are often reflected in community activities such as charity and social assistance organized by faith-based organizations. stated

At the structuring layer of understanding, the subject can relate the relationship between one formula and another and can be based on logical arguments. "Of course, I can organize my understanding by starting from the basic principles of Islamic teachings such as tawhid (oneness of God) and justice, then explain how these principles are applied in a social context, such as in economic, legal, and political settings. From there, I can relate it to relevant social theories", explains UA. This is by the opinion of Widyawati, et al, that students have been able to reach the transformation indicator stage.⁶⁴. At the investing layer of understanding, the subject can have a completely structured understanding and create new questions that can grow into a new concept. This is by Aisah's research, which states that students

who have high mathematics abilities in solving logarithm problems can reach all eight layers of understanding.⁶⁵.

Based on the results of interviews with the three interviewees, it can be seen that students' understanding of Islamic and social humanities lecture material develops through several stages, from simple initial knowledge to the development of new ideas that are more complex and structured. This process includes forming mental images, observing important aspects, and applying concepts in real-life contexts. The learning process will result in the development of perception. Because the true purpose of learning is to build perceptions so that they can be realized into abilities that are reflected in cognitive, motor, and attitudinal thinking, the development of these perceptions can have an impact on the learning outcomes achieved by students.⁶⁶. A person can be influenced by different things in interpreting or perceiving something. This is due to the existence of several elements that influence⁶⁷.

Students who tend to be open to various perspectives and views have a critical attitude towards dogmas and teachings that may be irrelevant or not in line with contemporary values, are responsible for society and the environment, and contribute to creating positive social change are considered as attitudes that show

the success achieved in the process of understanding Islamic and Social Humanities courses. This is because the learning methods applied in the lecture are highly interactive such as group discussions, debates, and presentations used to encourage students' active participation. These interactions help students clarify their understanding, explore various perspectives, and develop critical thinking skills. Regular evaluation and constructive feedback from lecturers and classmates also help students measure their progress and identify problems that need to be corrected and find solutions.

Hands-on experience or practicum integrated into Islamic and social humanities courses can also enrich students' perceptions of contemporary social issues. For example, through field activities or community service projects, students can experience firsthand the social realities they learn in class and relate them to the concepts learned. Understanding this relationship helps students develop a more holistic understanding of contemporary social issues. By viewing these issues through the lens of religion and the humanities, students can combine religious, ethical, and social perspectives in analyzing and responding to complex challenges in society.

Students' attitudes towards studying the Islam and Contemporary Society course play an important role in their learning process and understanding. Being open, critical, empathetic, reflective, proactive, critical of dogma, and socially responsible are the attitudes required to get the maximum benefit from this course.

Conclusion

This study concluded that there is a positive relationship between students' understanding of Islamic and social humanities courses and their perceptions of contemporary social issues in Indonesia, indicated by a significance value of $0.000 < 0.05$ and a coefficient of determination (R Square) of 0.585. Thus, the understanding of Islamic and social humanities courses on students' perceptions of contemporary social issues is believed to be interconnected and influential and can predict students' perceptions of contemporary social issues by 58%. Students who have an open and critical attitude toward social issues show a better understanding of the lecture material. The process of student understanding develops through several stages, from initial knowledge to the development of complex new ideas, and is influenced by direct experience in practicum as well as differences in background, interests, and individual experiences. The role of

educators in providing space for discussion, reflection, and open dialog is very important to facilitate a critical and holistic understanding of contemporary social issues in the context of Islam and the social humanities. Thus, a deep and critical understanding of this course can equip students with relevant knowledge to deal with social dynamics in Indonesia.

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