

Study Constraints And Troubleshooting Affective Learning in Islamic Education At High School In Yogyakarta

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Abstract: This article is about a descriptive-qualitative research made to identify and describe the constraints of affective learning in the religious education affiliated to Islam at senior high schools in the city of Yogyakarta and the alternative strategies of problem: solving used by teachers of the religion in Overcoming the constraints. The research of data were collected from the whole population of such teachers at both state and private senior high schools all over the city by using questionnaires and interview guidelines. The research findings indicate that, in conducting affective teaching Reviews those teachers are faced with numerous constraints related to Reviews their students' self-esteem, interest, motivation, attitude, value system, and faith. The constraints may be internal or external in origin, that is, the caused by factors coming from the students Themselves or by Reviews those coming from elsewhere. The teachers' Efforts to Overcome the constraints may Also be internal in type, made to solve problems the caused by factors of the first type above, or external in type, made to solve: problems the caused by factors of the second type above the which have a share in causing the constraints of external in origin. In addition, the findings Also indicate that, in general, the teachers still lack _full understanding of and are not yet fully aware of the models of affective teaching they use. Also They are still highly lacking in understanding the six types of constraints. Consequently, in coping with and taking an attitude towards the constraints, They also exhibit Differing reactions and Efforts in solving the problems.

Keywords: strategy, constraints, affective teaching

Introduction

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Guiding learners so that they become true Moslems, strong faith, fond of charitable goodness, morality. useful for the community and the state is the goal of Islamic education.¹ That goal is in line with the objectives of Islamic religious education as outlined in the curriculum and GBPP PAI, that Islamic religious education aims to improve confidence, understanding, appreciation and practice of students about Islam so that a man moslem faith and fear Allah SWT and noble in personal life, community, nation, as well as continuing education on a higher level.² Relative to this end, education should be inculcated deep faith, because the strength of the value of faith in behavior and personality of students, will encourage spiritual spirit. Basically, the purpose of Islamic religious education can be achieved when education itself is able to cultivate and develop the three aspects of the basic potential of students, namely cognitive, affective, and psychomotor.

Results preserver against Islam learning in schools, whether elementary, junior high, high schools, and universities, show that these three aspects have not been developed in a balanced manner. Cognitive and psychomotor aspects appear more prominent. Learning get a portion of the balance and less tackled methodologically, make students more focused on understanding the knowledge of Islam and mastery of skills that are psychomotor like reading the Quran, performing movements in praying with right, and meanwhile aspects of affective as ego development, moral, psychological, ownership social values, self-control, integration and a holistic perception, and the like have not or less worked in equal and balanced.

PAI learning process in schools as has been stated above reflect methodologically also not PAI target destination as a whole, integral, and

¹ Zuhairini dkk, *Metodologi Pendidikan Agama* (Solo: Ramadhani, 1993), 45.

² Departemen Agama RI. *Kurikulum GBPP Pendidikan Agama Islam Sekolah Menengah Umum* (Jakarta: Depag RI, 1994), 1.

integrated. That, among other things, due to some problems, for example: 1). not an ideal achievement of learning goals, 2). use learning strategies, 3). preparation of a less integrative learning, 4) the use of teaching methods that are less varied, and 5) evaluation system that has not describes PAI all aspects of learning. In addition, PAI success is also determined by the quality of the teacher's personality, ability to educate, and environmental learners. Actually, affective learning strategies PAI subject areas very related to all learning model. Teaching models that can be used alterative solution of PAI implementation of learning problems in school.

On the other hand, lack of success of learning affection is also influenced by the presence of various obstacles, namely the factors both with regard to students, teachers and the environment based: 1) self-esteem, 2) motivation, 3) interest, 4) attitude, 5) value system, and 6) conviction. Various factors that constrain the affective learning through this study attempted to dlkaji in depth, to obtain the identification of the fullest and get problem solving as well as possible. Of course it is related to all obstacles often faced by teachers and the various steps taken. However, these studies are limited only imposed on the Islamic religious teaching high school in the Municipality of Yogyakarta, especially regarding the obstacles of learning affection and attempts to solve them.

Based on bekalang problems mentioned above, there are two problems are the focus of this study, namely: 1) constraints experienced by the Islamic religious teachers in the learning affective in high schools in the Municipality of Yogyakarta and 2) measures undertaken by the teachers of Islam in SMU in Yogyakarta municipality in overcoming barriers they experienced affective learning

in accordance with the focus of the problem above, this study aimed to:

1. describe the various constraints experienced by the teachers of Islam education affective in high school in Yogyakarta municipality, and
2. describes the various settlement was doing. Achievement of objectives will produce the results to the relevant parties, such as: a) for the development of Islamic religious learning methodology; especially regarding the development of strategies and learning models affective and b) for the Department of Religion as a material consideration in determining various policies improvement and development of PAL

Theory of Affective Learning

Triandis states that affection is a feeling of joy, elation, or pleasure or depression, disgust, resentment, or hatred associated with a specific individual.³ According Zuchdi, affective characteristics can be defined as a feeling that is typical, ie properties that show the typical way in humans to perceive or to speak up. Typical terms here means that human feelings can not be programmed as something fixed. Feelings are fickle due to a human being there is an organ which he called *al Qalb* (check the hadith an-Nu'man bin Basyirtentang qalb, Surat an-Nur 24:37, and see al-Maraghi Volume 6 p. 111). Some of these feelings also mentioned in several ayatAl Quran, for example: 1) affection, love and hate (al-Hujarat 49: 7), 2) a sense of joy (Surat ar Ra'ad 13:36), 3) feelings of anxiety, fear and sadness (Surah al-Baqarah 2: 38), 4) a sense of hope (Surat al-Kahf 18: 110), 5) feeling of regret (Sura al Hujarat49: 6).⁴

³ Qadri dan Indriantoro, *Pengaruh Faktor Sosial, Affect, Konsekuensi Yang Dirasakan dan Facilitating Condition Terhadap Pemanfaatan Komputer* (Yogyakarta: STIE "YO" Yogyakarta, 1998).

⁴ Darmiyati Zuchdi, *Pendidikan Afektif*, Makalah Disampaikan Pada Penataran Guru-Guru SD di SD Muhammadiyah Sapen, 27 Februari 1994.

Affective part of pengalaman learning and cognitive function as a couple. Dewey has discussed this the year of 1916. Dewey said that the separation of mind and affection have affect various problems life. According to Dewey, cohesion between cognition and affection can be achieved by creating environment that possible for everyone feel thinking exercises and have satisfaction. In learning situation, teachers need knows importance of cohesion between cognition and affection and should typically uses various metode of teaching.⁵ Patterson also has similar view She argues that if education is directed at human forms completely, it should not only depends on the cognitive development. Education should be associated with the child's interpersonal relationships.⁶

According to research results Hultz, Tetanbaurl, and Phillips (rneialui Zuhdi, 1999), there is a significant relationship between affective variables and completion problem solving tasks. This means that it is necessary to create a learning environment that ensure affective development. creativity and problem solving more effective when directed at personality. To be creative and students should has both skills and a willingness to do it.⁷

Affective education has two objectives, namely intrapersonal and interpersonal. Various studies showed that positive affective influenced education significantly to the development of personality. The positive effects includetangible: to respect others.⁸

According to James human distinguished based on two aspects, namely self human as objects and human beings as subjects. Man as an object has three

⁵ Darmiyati Zuchdi, *Pendidikan Afektif*.

⁶ Darmiyati Zuchdi, *Makna Dan Aplikasi Pendidikan Afektif*, Makalah Disampaikan Dalam Diskusi Ilmiah Dosen Fakultas Tarbiyah IAIN Sunan Kalijaga, Mei 1990.

⁷ Darmiyati Zuchdi, *Makna Dan Aplikasi*.

⁸ Darmiyati Zuchdi, *Makna Dan Aplikasi*.

elements namely the element material, social, and spiritual. material among others body, family, clothing, housing, and other property rights. Social elements, among others, the introduction of self derived from the treatment of others, whereas spiritual element in the form of sensations, emotions, desires, intellectual process, and willingness.⁹

More distinguished the two groups opposing affection that is pride, haughtiness, arrogance, sense of pride, and arrogance. While on the other hand with regard to the simplicity of affection, humility Hali, confusion, sense of blushing, shyness, feelings of shame, a sense of sin, and feeling weak or helpless. According Zuchdi affective components include: dignity, interests, motivations, attitudes, and values.¹⁰

Thus the learning objectives can afterlife typically formulated in accordance with aspects of human beings either as an object or as a subject. In other words, affective learning objective refers to the intrapersonal skills development, meaning the development of affective behavior pacta personal self of each human being, and refers pact a interpersonal development, means developing personal affective human behavior or human relations.

To achieve affective learning objectives with regard to the development of students' intrapersonal and interpersonal, requires an approach that is generally known as a humanistic or affective approach. Affective or humanistic actual learning is an attempt to look at the child *as a whole* or to humanize the whole child. The aim of humanizing the child in a classroom environment contains the purpose of reducing the sense of isolation or alienation and facilitate the formation of personal integration in children. In the community, including among the educators themselves, raised questions of the ability of

⁹ Darmiyati Zuchdi, *Makna Dan Aplikasi*, 49.

¹⁰ Darmiyati Zuchdi, *Makna Dan Aplikasi*, 50.

schools produce human beings with the whole person. In connection with it, and reconsider the function of the school is primarily a function of learning, the spirit of the movement to humanize the classroom environment should be encouraged. Learning in the classroom should come facilitate the realization of personal integration of the students.

Educators at least describe the personal integration with four gambaran personality as follows.

1. Always perform integrated personal growth and development. That is, he views his life as a process and trying to choose the experiences that led to these developments. Therefore, he dared to take the risk and deal with conflict; while he knows that without the risk of it halted its development. In short, he has the awareness of the developmental changes that must be experienced.
2. Integrated personal awareness akanjati himself; his identity. He can recognize and explain the values and beliefs that he believed in and confirming it openly, as far as the values it into unity with his true identity. Although he has a sensitivity to the needs of others, the identity or identities that had he developed are their own and do not rely upon other people's expectations of him. Identity that he had formed from the process of selecting awareness and by their courage.
3. Integrated personal is always open and sensitive to the needs of others. He's not keep away yourself and the people around him and can communicated prominently empathy toward others.
4. Integrated personal illustrates a determination of consciousness. He felt balance between heart and mind. He felt sense of personal integrity. He can use the power of intuition and imagination ability and reasoning.¹¹

¹¹ John P. Miller, *Humanizing The Classroom: Models Of Teaching In Affective Education* (New York:

According to Zuhairini, teaching methods include lectures; question and answer, discussion, practice ready, demonstrations / experiments, assignments, field trips, group work, sociodramas (play a role), the system team, problem solving, and project or unit.¹² According to Sudjana, the types of teaching methods include lectures, discussion, discussions, studies or recitation, group work, demonstration or experiment, sosiodrarna, problem solving, systems team, exercises, field trips, resource persons (human resources), surveys of the public and simulation. The second opinion is in principle no different in principle, even both are complementary and mutually reinforcing.¹³

Evaluation of affective learning is part instegrai teaching and learning strategy that serves to determine whether or not achieved specified learning goals. Evaluation basically is giving consideration or value based on certain criteria anyway.

In affective learning, we can not measure the affect it directly, but we can interpret adaatau least affect, positive or negative affects that appears, and tubian (intensity) the affective characteristics of the action or opinion of the subject students. For example, we want to know the attitude of the subject students to an object (can be a person, item, or action), then we can look at the actions taken by the subject students or opinion of the object. If he did derigan actions directly related to the object, it can be interpreted to mean that he has a positive attitude towards the object.

Affective learning evaluation intent include one of the following statements.

Praeger Publishers, 1976), 5.

¹² Zuhairini dkk, *Metodologi Pendidikan Agama*, 72-74.

¹³ Nana Sudjana, *Dasar-Dasar Proses Belajar Mengajar* (Bandung: Sinar Baru, 1989), 76.

1. Placing a person or group on view points affective scale range (for measurement).
2. Placing a person or a group on some affective category (for example, tend to be responsible or to avoid responsibility)
3. Good as measurement and classification there are various . opinion on affective ratings, namely a) assessment should remain separate affective and cognitive assessment, b) the assessment results affective can be reported together with the results of cognitive assessment, c) the results of the evaluation of affective should be reported using the gradation is not as much the result of cognitive assessment (eg, very good, satisfactory, unsatisfactory)
4. In making a decision the whole (for example, to determine the pass and do not pass): a) affective assessment results can be used to decide the question based cognitive assessment (for example, the value of a student or two points below the pass mark but have affective assessment results were excellent then these students decided to pass). In this case cognitive assessment results are considered more important than affective assessment results. b) in order to pass or take classes students must have a good result in the assessment of cognitive and affective. In this case the results of the cognitive and affective ratings are considered equally important.

How to Research

This research subject is that all teachers who teach religion in both public and private high school in the Municipality of Yogyakarta which amounted 37 teachers. The object of research is the various obstacles that felt by teachers in implementing affective learning in high schools in the

Municipality of Yogyakarta, both public and private, along with problem solving steps.

Data collected through questionnaire charged to all teachers of Islamic religion, both in state and private high school. The collection of data through observation and interview techniques done through sampling by *purposive-sampling* are determined based on the findings obtained through questionnaires classroom observation and interview techniques are used to clarify the findings obtained through a questionnaire.

The instrument used in the research is the *human instrument* and are equipped with a questionnaire and interview guidelines. Questionnaire prepared based open questionnaire models to capture the empirical information that really have data sources. Interview guidelines prepared and used after the data obtained through questionnaires identified and analyzed.

Based on the considerations set forth pacta background of the problem and formulation of the problem on board, this research focused on the identification and description of the learning affective constraints experienced by the Islamic religious teachers in high schools in the Municipality of Yogyakarta along with the measures to solve it.

Data were analyzed by ~ descriptive-qualitative. Data obtained through questionnaires were analyzed descriptively to determine the obstacles of learning the affective as well as steps to solve it, while data obtained through observation and interviews qualitative used to clarify the truth and accuracy of data obtained through the questionnaire

Results and Discussion

Constraints experienced by teachers in affective learning can be viewed

from various aspects: the aspect of self-esteem, interest; inotivasi, attitudes, value systems, and aspects of confidence. The various constraints experienced by these teachers can be expressed as follows:

1. Constraints in the development of Self-Esteem Students

In developing self-esteem, some barriers or obstacles often encountered or experienced by teachers of Islamic education are: a) the dominance of cognitive learning, b) there students who do not like to be praised, c) the relationship between teachers and students are less supportive, d) hours of classes in Islam is very limited, e) the family is less encouraging, f) the ability to read and write the Koran to students is very heterogeneous, g) environmental conditions are more influential than exemplary teacher, h) lack of props, i) less exemplary parents, j) the erosion of self-esteem, k) the negative influence of the environment, l) the lack of understanding about the nature of religion, m) students want to be relaxed, n) students lacked flavor confident, o) students less orderly, p) students are lazy, q) students have a high ego, and r) can not take advantage of the holiday period.

2. Obstacles in the Development of Interest in Student

In developing the interests of students, some barriers or obstacles that are often experienced by teachers of Islam education is: a) the student's interest is not based on planning, b) the activity of some students is negative, c) hours for the teaching of religion Islam is very limited, d) the number of students in the classroom is too many, e) the lack of props, f) lack of attention from parents and community environment, g) the influence of the mass media (especially audio visual), h) to follow the lessons PAI just for looking formal value, i) lack of understanding of students of religion, j) the condition of students is heterogeneous, k) students are less interested in religion, l) no examples and models, and m) do not carry out the task.

3. Obstacles in developing Motivation Students

In developing the student's motivation, some barriers or obstacles often encountered or experienced by the Islamic religion teachers are: a) lack the breadth of knowledge of teachers, b) the disruption of internal factors and externs, c) the hours are very limited, d) less props, e) the lack of role models from parents, f) the weak punishment, g) the effect materialisme, h) students do not understand the benefits of worship, i) feels blue students themselves, and j) students like taking a shortcut.

4. Obstacles in the Development of Attitude Students

In developing students' attitudes, some barriers or obstacles often encountered or experienced by teachers of Islamic education are: a) students less attitude and critical, b) less figure exemplary, c) less faith, worship, akhlak and d) less teacher relationship common with teacher educators early Islam, e) less time, f) reporting environment less representative, g) approach of experience, h) influences from outside, i) the impact of media, dyed hair, man-made bracelet or necklace, j) child resistance, k) students tend to not pay attention to the teacher, l) resulting heterogeneous student studying religion is inhibited, m) student, deliberately forgetting the need to be reminded, and n) the order has not been done properly.

5. Obstacles in the Development of Value Students

In developing the system of values of students, some barriers or obstacles often encountered or experienced by the Islamic religion teachers are: a) assessment of the current aspects of cognition and replicates plus scale attitude, b) gaps in the practice of worship daily (for example, there were fasting there were not), c) many obstacles students to adhere to the system of values, d) can not be applied noma Islam s'edira full, even dicibirkan with kam fanatic, e) teachers provide enough value even though the students are less com- puannya,

f) is essentially the value system has been established, and most importantly mengeliminir sistem negative value, g) personal conflict between what is acceptable in PAI to environmental conditions, h) less pemahaman against the teachings of Islam, i) learning is boring, j) minimnya exemplary examples, k) the lack of students in faith, worship, sharia, and muamalah, l) values do not match, m) parent adopts a value-free, n) pengaruh external and students are not equal, need guidance, o) the effect of the subjectivity of students excessive and difficult to accept objectivity, p) sanctions sought atmosphere Islami, q) limited talent, lack of attention to attitudes and interests, r) limited the books literature, and s) of time, funds, and secular culture.

6. Obstacles in the Development of Students Confidence

In developing students' beliefs, some barriers or obstacles often encountered or experienced by the Islamic religion teachers are: a) difficulty transferring students to imitate the apostle without adequate means, time is limited, b) the value of faith with the values clash other values, c) factors of life perverse tend hedonism (outer life), d) the heterogeneity of the students and fees, e) the facilities are lacking, e) the progress of science and technology and cultural, f) the conflict of students, between the teachings of religion with those who do not mengamalkannya, g) lack of understanding of religion, so leave the teachings of the Qur'an, h) less deepening field of faith-sharia, i) less energy, time, and cost, j) is still a few teachers PAI well as preachers famous, k) the use of learning methods less precise, l) regulations exist but there are the constraints to obey, m) there is often a student's perception that the religious affairs of the hereafter alone, making it less serious, n) students lack faith that faith is truly infused into the heart so easily influenced, o) students less practice religious teachings daily, p) students still believe in superstition, unreasonable, q) much wit, r) way of thinking students are not the same, so do not think

abstractly recognize God, and s) there is no synchronization between the family, sekolah, and the environment.

7. Troubleshooting Steps

Against many obstacles they experienced affective learning, teachers of Islam High School in the Municipality of Yogyakarta taken various troubleshooting steps as follows.

a. Development of Self-Esteem Students

Islamic agama learning order not dominated by cognitive learning, penambahanjam extracurricular lessons with an alternative in embedding aspects of affection. In this case the school should be able to create conditions conducive for the understanding of Islam can be understood by the students are correct and complete. Thus, the development of all elements of the affection the students can be developed. Similarly, with regard to the development of self-esteem. To increase the confidence of students, teachers try to instill mutual respect and make concrete steps to raise the dignity of the student. In that case, students were invited to evaluate the habits, mindsets, and beliefs to create an environment bam and real activity, social service and the like. Thus, students will realize that they are in a variety of conditions that require individuals to have confidence in the board itself and its responsibility to act as role models to others. Interviews with students one by one according to the students' problems dialarni is a very positive step to foster self-confidence of students.

In addressing the negative influence of the environment, the teacher asked us to evaluate habits, thought patterns, and their confidence by creating a new environment and real activity Regular communication between 'teacher (school), parents and the community to create tripusat education is a step that is very positive to overcome various obstacles negative environmental influence.

In this case, of course, each of the elements in tripusat education should be fully aware of his responsibility. Families should always set an example and encouragement to children to mampu distinguish between negative and positive environment. Society, in this case the study groups and routine, both for parents and teens, the groups and activities that are created untuk mengkondisikan students entering a conducive environment. In addition, schools especially, should always apply a strict discipline and exemplary adequate for students.

Schools should start memikirkan props props importance with regard to the narrative story or exemplary character of course is needed for teachers to foster self-confidence for students to reach the true happiness in the faith. Props can be berupa slides, videotape, VCD, and the like.

To foster relationships harmonious teachers and students, teachers should not get enough respect and give love to the students. For that teachers always tried to have an approach to students, for more memperhatikan individual properties or nature of each student. That way, teachers will better understand the student's character, which is diligent, where lazy or want to be relaxed, which is pessimistic and optimistic, and which are less confident sense. Such an approach is much less carried out by teachers over the years. As a result, teachers are less able to detect students who tend to be undisciplined, lazy, want to relax, selfish, less confident, and so on.

b. Student Interests Development

For the development of interest to students of Islamic religious teachers can do with efforts to cultivate that interest. including: creating suasana di suasanakelas and healthy school environment, pleasant, harmonious, familiar. Islamic teacher mampu integrate objectives, materials, the learning process with the Islamic religion and relevan alignment of interests and needs of students.

Each student activities constantly monitored, monitored and observed carefully by religious teachers so that the students will feel valued and guided, the teacher gives praise and accolades that is instructive to students who excel. Every religious teacher students solve problems more priority to the process of dialogue, thoughtful, tidak terkesan judging students' approach is often used by teachers to develop the interests of students with emotional approach, rational and functional ability.

c. Student Motivation Development

Teacher of Islam seeks to develop the intrinsic and extrinsic motivation for students with beban varied examples, provide advice and counsel. In addition, teachers strive to create an atmosphere conducive and religious atmosphere. For students who excel teacher gives praise, and if necessary gifts. To conduct the monitoring and supervision of students, teachers prepare and control the students with LKS (lernbar activities of students). Teacher training agar mengadakan sermons, ceramah and writing texts of sermons or ceramah. The texts disampaikan by students of the school in front of other friends. It melatih terampil students practice berpid; ito, ceramah and trained to write sebuah sermon or lecture materials.

d. Attitude Development Students

Master Islamic religion always memantau *book report*, students in coordination with parents, especially in developing character. Students diharapkan got religion pembinaan regularly to foster his attitude as a religion. The approach can be used in coaching students adjusted to the needs of both the individual approach maupun collective approach. Familiarize consistent stance on the principles of tolerance, firm in the faith and loose in bermuamalah, followed by a physical discipline, mental for success meraih merupakan a very positive step to be implemented.

e. Value System Development Students

Masters should be comprehensively assess Islamic religion education, which includes aspects of cognition, affect, and psikomotorik. In addition, consideration should also be associated with an interest, talent, attitude with regard to, good, bad, right and wrong objectively.

To instill the value of the students, teachers should convey religious aspects associated with real life and realized Teachings of Islam in directed at living systems. If there are students who make mistakes, religious teachers rebuke wisely and if necessary given the sanctions that are educative.

To help the students' religious diversity, religious teachers work with other teachers. Similarly, in dealing with the problems of students of religious teachers in collaboration with teachers or school guardians. If the problem requires parents, then it can be done collectively.

To create a conducive situation in schools, Islamic religious teachers always perform religious coaching both curricular and extracurricular. In addition, religious teachers also prepare religious materials that are easily understood and attracted the attention of students, the material of study that is textual and contextual.

f. Development of Student Confidence

The teachings of Islam should focus on efforts to make students as true believers. That is, the religion is belief, diilmui, and practiced at once in everyday life, so that students will be formed personality as a person of moslem or martial arts. In fostering the students' religiosity, teachers can provide examples of the apostles through apostolic stories, spiritual guidance, worship practices.

Development of students' beliefs can be pursued through a science approach so that students avoid superstitious beliefs that do not make sense.

The science taught in the PAI contains universal religious values and contains eternal goodness. Learning materials should be tailored to the things that are empirical and by means of natural and environmental exploration. Therefore, teachers are expected to show evidence of God's power through such empirical and natural evidence.

To know the extent to which students' beliefs, teachers should be able to connect science and technology and IMTAQ because in essence both can not be separated. This means that IPIEK and IMTAQ are essentially sourced from Allah swt. Science and technology is born through the process of thinking, research, and testing ilmiah. Therefore, science and technology should be placed as the result of human thinking as God's grace, while IMTAQ is more special because it is the basis of every adherent of religion, that is faith and taqwa which can not be separated because they are integrated and integrated holistically.

Teachers can explain concretely the relationship between IPIEK and IMTAQ. For example, science and technology should be used as fertilizer and strengthening of faith and taqwa. The rapidly evolving science and technology will have an impact on IMTAQ students who are always expected to be stronger, stronger and more empowered. Furthermore, the students' beliefs can serve as the foundation in all aspects of the life system, both individually and collectively.

Conclusion

Based on the results of research and discussion above can be concluded as follows.

1. Learning affection in religious education Islamic high school throughout Yogyakarta City get a lot of obstacles. These constraints relate to self-

esteem, interests, motivations, attitudes, value systems, and beliefs. These six constraints can be internal or external. In other words, the things that cause these six obstacles can come from students themselves as well as other factors outside the student self.

2. The various obstacles that heterogenic have been attempted also the way of solving by the teachers of Pal SMU. Solving the problem, globally can be classified into two categories, namely internal problem solving and problem solving that is external. In other words, the problem solving done by the teacher regarding the six obstacles, namely self-esteem, interest, motivation, attitudes, value system, and student's belief, also relates to the two dimensions, the students' internal dimensions and the outside dimension The student's self is external.
3. In addition, it can be concluded also that teachers PAI SMU Yogyakarta City, in general, not understand and not yet aware of affective learning model that uses. Teachers' understanding of the six aspects of affection can be felt to be lacking. Thus, each teacher in dealing with and addressing the various constraints that reveal symptoms and different efforts. Similarly, the problem solving is taken or done.

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