
Community Perceptions (Parents of *Santri* and *Santri*) on Education Related to *Tauhidi* Epistemology Through Islamic Boarding Schools

Endro Tri Susdarwono*¹, Aswhar Anis²

Ilmu Komunikasi, Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Peradaban Brebes¹²

E-mail: *susdarwonoendrotri@gmail.com¹

Abstract. *This study aims to provide a description regarding the perceptions of society towards education related to tauhidi epistemology through Islamic boarding schools. The approach used in this research is a quantitative descriptive. The data collection technique used a questionnaire with a purposive sampling type, while for the technique in analyzing the data applying the Kolmogorov-Smirnov hypothesis testing method for multiple samples and testing the hypothesis on the sign. The respondents referred to in this study are respondents consisting of parents who have children with the title of santri or currently studying at Islamic boarding schools, both Salafi and Modern. Questionnaires were given to respondents consisting of 27 parents of students and 27 students. This study concludes that based on the results of testing the Kolmogorov-Smirnov hypothesis there is no difference in perceptions of education related to epistemological monotheism through Islamic boarding schools from both categories including parents of students and students. Meanwhile, based on testing the hypothesis on good signs for parents of students and students, it was concluded that respondents had the perception that education related to Tauhidi epistemology through Islamic boarding schools is important and useful for life.*

Keywords: *perception, students, Tauhidi epistemology*

Abstrak. Penelitian ini bertujuan untuk memberikan gambaran mengenai persepsi masyarakat terhadap pendidikan terkait epistemologi tauhidi melalui pesantren. Pendekatan yang digunakan dalam penelitian ini adalah deskriptif kuantitatif. Teknik pengumpulan data menggunakan kuesioner dengan jenis purposive sampling, sedangkan untuk teknik dalam menganalisis data menerapkan metode pengujian hipotesis Kolmogorov-Smirnov untuk beberapa sampel dan pengujian hipotesis pada tanda. Responden yang dimaksud dalam penelitian ini adalah responden yang terdiri dari orang tua yang memiliki anak dengan gelar santri atau sedang menempuh pendidikan di pesantren, baik Salafi maupun Modern. Kuesioner diberikan kepada responden yang terdiri dari 27 orang tua siswa dan 27 siswa. Penelitian ini menyimpulkan bahwa berdasarkan hasil pengujian hipotesis Kolmogorov-Smirnov tidak terdapat perbedaan persepsi pendidikan terkait tauhid epistemologis melalui pesantren dari kedua kategori tersebut meliputi orang tua santri dan santri. Sementara itu, berdasarkan pengujian hipotesis tanda baik bagi orang tua siswa dan santri, disimpulkan bahwa responden memiliki persepsi bahwa pendidikan terkait

epistemologi tauhidi melalui pondok pesantren penting dan bermanfaat bagi kehidupan.

Kata kunci: Persepsi, Mahasiswa, Epistemologi Tauhidi



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A. Introduction

Perception is a process that involves the entry of messages or information into the human brain, through human perception continuously making contact with their environment. This relationship is done through the senses, namely the senses of sight, hearing, touch, taste, and smell. Perception and behavior are two aspects that affect a person's self-image. Perception is a view or concept that someone has about something, while behavior is an action or dynamic aspect that arises from that perception (Suryani, 2016).

Perception comes from the Latin word perception (Joan & Sitinjak, 2019), *perceptio* which means to receive, collect, take action, pay attention to something that is based on a thought process and is preceded by the presence of a stimulus (Rifisyina & Briawan, 2015). Perception is also a form of self-expression (Dania & Novziransyah, 2021). Perception is a process of seeking information to be understood using sensory tools (Listyana & Hartono, 2015).

In the Indonesian Dictionary, the word perception has two meanings, namely direct response or acceptance of something or absorption, as well as the process experienced by someone in knowing several things through their five senses (Meliza et al., 2020). Perception (from the Latin *perceptio, percipio*) is the act of compiling, recognizing, and interpreting sensory information to provide an overview and understanding of the environment (Maseki et al., 2019).

Education is basically an effort that is conscious of purpose, which is systematically directed at changing behavior. Educational activity is a process of providing potential guidance to students in totality. This guidance is expected to be a medium that will lead him to live in his time both as an individual and socially, in accordance with the noble values he adheres to (Hasibuan, 2013). John Dewey stated that education is a process of forming intellectual and emotional fundamental skills towards nature and fellow human beings. The purpose of education in this case is that the younger generation as the successor to the older generation can live, understand, practice these values or norms by passing on all the experiences, knowledge, abilities and skills that are the background of these values and norms of life (Muslich, 2011).

Tauhidi is the derivational of *Tauhid* meaning belief in One God: Epistemology means knowledge or science. The basic philosophy of many branches of science is

Tauhid or Shariah: therefore, every scientist is expected to be able to reveal the *Tauhid* bases in science (Syafe'i, 2017). Why the Shariah or *Ilmu Tauhid*? There are several reasons for this particular choice. First and foremost, Indonesia is a Muslim country in a sense that it has the largest Muslim population in the world: secondly, the basic philosophy of the nation is Pancasila that emphasizes the five principles which are, in essence, the basic codes of Islamic belief. The five principles of Pancasila are, "Belief in the One God Almighty," "A Just and Civilized Humanitarianism," "The Unity of Indonesia," "Democracy based on Consultation and Concensus," and "Social Justice." If the country implements these basic five principles, Indonesia, consequently and simultaneously is pursuing the Islamic values embedded in the Qur'an. Therefore, in Indonesia, Muslims in particular, should observe and comply with the pearls of wisdom in the national basic philosophy, Pancasila (Neliwati, 2019).

Various analysts have put forward their argument why Indonesia has failed to provide affluence to the poor people: and in the final analysis, their most striking answer is that the paradigm, capitalism and liberalism used as the bases of development in the various sectors, such as the economy, society, politics, in the country have been inappropriate and misleading. That is why, now experts have been searching for an alternative and suitable paradigm. To this end, many analysts turn to *Tauhidi* Epistemology or the Islamic philosophy of knowledge, and to be more specific the Shariah (Tolib, 2015).

Since its inception, Islamic boarding schools have grown, developed and spread across various villages and cities. The existence of Islamic boarding schools as Islamic institutions that are very strong with Indonesian characteristics has strategic values in developing the attitudes and behavior of the Indonesian people. The reality shows, on the one hand, the majority of Indonesia's population consists of Muslims, and on the other hand, the majority of them live in rural areas. Based on this reality, Islamic boarding schools have had a strong influence on almost all aspects of life among devout Muslim communities. The strong influence of the pesantren makes any development of religious thoughts and interpretations originating from outside the pesantren elite have no significant impact on the way of life and behavior of the Islamic community, especially for those who have studied at the pesantren (Yunus, 2017). Islamic boarding schools are a unique system. Not only in its learning

approach, but also in its unique way of life and values, the way of life adopted, the structure of division of authority, and all other educational and social aspects (Jauhari, 2017).

Pondok Pesantren is the oldest Islamic educational institution in Indonesia. Islamic boarding schools play an important role in efforts to provide education for the Indonesian nation, especially religious education. The presence of Islamic boarding schools in the midst of society is not only as an educational institution, but also as a religious and social religious broadcasting institution. As a religious broadcasting institution, Islamic boarding schools carry out da'wah activities among the community, in the sense of the word conducting activities to raise religious awareness to carry out Islamic teachings consequently as adherents of Islam. As a social institution, Islamic boarding schools are involved in dealing with social problems faced by society. In its development, Islamic boarding schools experience dynamics in accordance with the situation and conditions of the Indonesian nation (Zulhimma, 2013).

Santri is a child or someone who studies or studies at a boarding school or a term for students who study religion in a boarding school. The term santri actually has two connotations or meanings. The first is those who obey the orders of the Islamic religion. In this sense, the santri are distinguished in contrast to those of the so-called abangan group, that is, those who are more influenced by pre-Islamic cultural values, particularly those derived from Hindu and Buddhist mysticism. The two students are those who are studying at the pesantren. The two are different but clearly have similarities, namely that they are equally obedient in carrying out Islamic religious law. Santri, namely children or adolescents who choose to study at Islamic boarding schools with their own will or their parents choose their own education at Islamic boarding schools by force (Rasyid, 2020).

Stiawan and Tohirin's research concluded that related to the salafi Islamic boarding school system in Magelang City, in terms of the learning system, there are two types of formats, namely salafi pesantren which only provide teaching about religion and salafi pesantren which organizes a formal education system and adds life skills. Then, the steps of the salafi Islamic boarding school in facing the flow of social change are to participate in organizing formal education where the teaching is balanced with religious knowledge, teaching about life skills (Stiawan & Tohorin,

2015). While Nihwan and Paisun in their research concluded that the presence of various typologies of pesantren shows the diversity of pesantren in responding to the times. Salafi Islamic boarding schools try to maintain their position as religious educational institutions, while khalaf and semi-modern education are starting to open up to general scholarship as a provision for students in facing increasingly advanced world developments (Nihwan & Pasirun, 2019).

Kariyanto's research concludes that Islamic boarding schools and the actors within them have an important role, namely skilled staff in various development sectors, especially mental-spiritual development as a solution to the negative impacts of modern civilization experienced by modern humans, including poverty of spiritual values, the fall from a spiritual being to a material being that causes *hayawaniyah* lust to become a guide in life, and individualistic attitudes (Kariyanto, 2019). Nashori's research concludes that the conclusions that can be drawn from this study are that among the 24 characters, there are 5 characters that are most prominent in the students themselves, namely gratitude, fairness, kindness, citizenship, and hope (Nashori, 2011).

Based on the background above, this study aims to provide a description regarding the perceptions of society (students and students' parents) towards education related to Tauhidi epistemology through Islamic boarding schools.

B. Methods

The approach used in this research is a quantitative descriptive. The data collection technique used a questionnaire with a purposive sampling type, while for the technique in analyzing the data applying the Kolmogorov-Smirnov hypothesis testing method for multiple samples and testing the hypothesis on the sign.

1. Testing the hypothesis of the Kolmogorov-Smirnov method for multiple sample groups is used to analyze whether there are differences in perceptions or opinions between parents of *santri* and *santri* regarding *Tauhidi* Epistemological education. The hypothesis testing procedure uses the Kolmogorov-Smirnov method. Basically, the procedure for testing the hypothesis using the Kolmogorov-Smirnov method for multiple sample groups is focused on testing the validity of the null hypothesis, which essentially states that the first and second sample groups come from the

same population. While the alternative hypothesis states that the first and second sample groups come from populations that are not identical or that one of them is higher or lower.

For multiple sample groups, the steps or procedures for testing the hypothesis that must be followed in the Kolmogorov-Smirnov method to determine the final conclusion include:

- a) Formulate the null hypothesis and alternative hypothesis
- b) Determine a certain level of significance
- c) Formulate test criteria

In testing the two-sided hypothesis, the null hypothesis is accepted if

$$D \leq D_{\alpha}$$

While the null hypothesis is rejected if

$$D > D_{\alpha}$$

- d) Calculating the value of D

If the hypothesis testing procedure through the Kolmogorov - Smirnov method has reached this stage, the value of D must be calculated through several steps. The series of steps that must be taken to find the value of D are:

1. Record the observations in the table

The result of the observation is the value of each member in the sample group.

2. Compile the cumulative frequency distribution of observations

When the number of members from each category in each sample group has been recorded and entered into the table, then the cumulative frequency distribution of observations is compiled. For each frequency, the relative percentage value of each category is included. The display of the cumulative frequency distribution of observations along with their compiled relative percentages is marked with F1 for the first sample group and F2 for the second sample group.

3. Calculate the difference in the value of F1 with F2 and look for the value of D

The value of the largest difference that is used as the value of D calculated results.

2. Testing the hypothesis on the sign used to analyze the perceptions of parents of students and students who are studying at Islamic boarding schools regarding whether epistemological tauhidi education at Islamic boarding schools is very important and useful in life. This test is applied in order to analyze the impact that arises due to the occurrence of something or to evaluate the impact created by a particular treatment or stimulus, perhaps also, changes in preferences related to something he wants to analyze. Meanwhile, the impacts that arise or changes in preferences cannot be measured quantitatively or quantitative measurements cannot be carried out because they are related to feelings

C. Results and Discussion

Public perception is influenced by internal and external factors. Internal factors are values from within each individual that are obtained by things that are accepted by him. The internal factors that influence a person's perception include motives, interests, expectations, attitudes, knowledge, and experience. While external factors are values from outside each individual that can influence perceptions, for example objects and situations. From this perception, it will be able to influence the form of behavior or individual behavior in their daily life (Suryani, 2016).

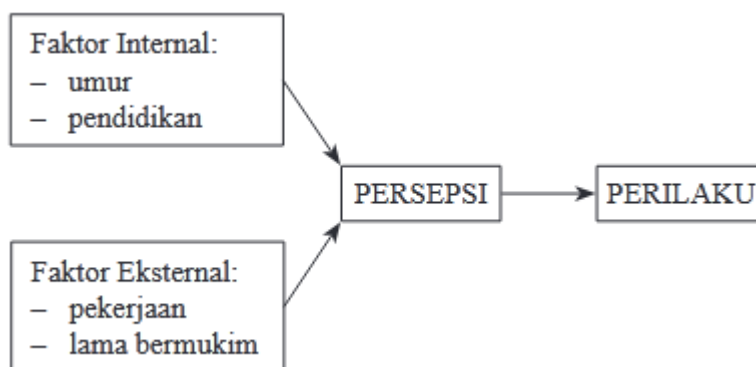


Figure 1. Factors Affecting Perception

At this stage the individual captures stimuli that come from outside which are received by the senses. The individual is aware of the existence that is perceived so that it can give rise to a perception of what he has sensed.

The respondents referred to in this study are respondents consisting of parents who have children with the title of *santri* or currently studying at Islamic boarding schools, both Salafi and Modern. Questionnaires were given to respondents consisting of 27 parents of students and 27 students. The data collection locations were in Pemalang Regency covering 3 sub-districts, namely: Pelutan sub-district, Kebondalem sub-district and Mulyoharjo sub-district. The description of the distribution of respondents is explained in Figure 2.

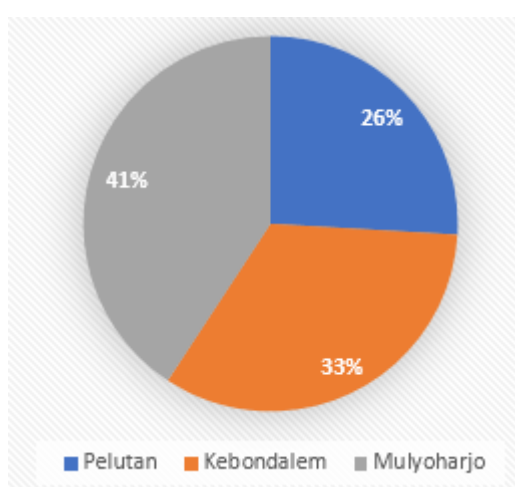


Figure 2. Description of the Distribution of Respondents' Areas

The distribution of respondents from 3 sub-district areas consisted of 7 respondents in the Pelutan Sub-district area, 9 Respondents in the Kebondalem Sub-District area, and 11 respondents in the Mulyoharjo Sub-District area. Meanwhile, based on the age criteria of the respondents, it can be seen in Figure 3 below

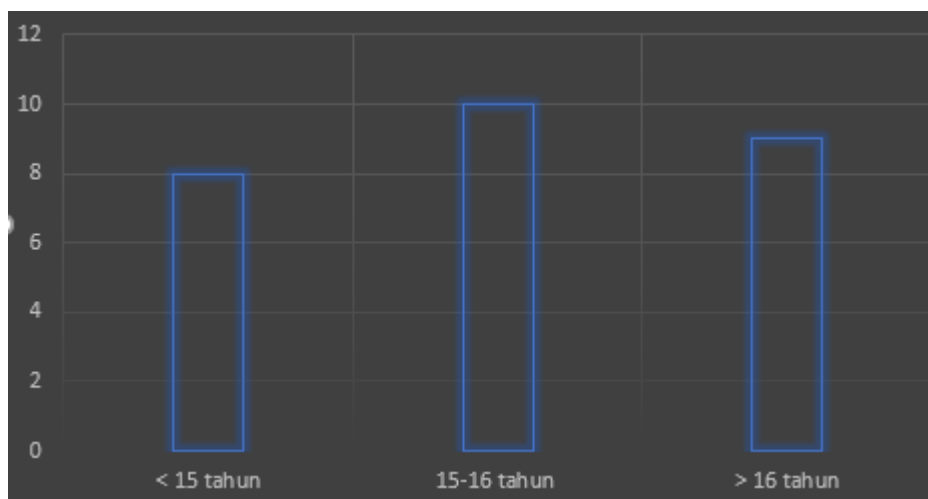


Figure 3. Description of Respondents by Age Criteria

Following are the respondents' answers to the questionnaire that has been given

Table 1. Respondent Observation Data

Perception Values	Category	
	<i>Santri's Parents</i>	<i>Santri</i>
Very High	7	6
High	8	8
Currently	6	7
Low	6	0
Very Low	0	6
Total	27	27

Based on table 1, it can be seen the answers for the categories of parents of students and students. Thus, the formulation of the null hypothesis states that the perceived value for the categories of parents of students and students is the same. While the alternative hypothesis states that the perceived value for the categories of parents of students and students is not the same. Symbolically the two hypotheses can be stated as follows:

$$H_0 : \mu \text{ Perceived value for the categories of parents of } santri = \mu \text{ Perceived value for the categories of } santri$$

$$H_1 : \mu \text{ Perceived value for the categories of parents of } santri \neq \mu \text{ Perceived value for the categories of } santri$$

In this study, the significance level used was 5%. On the basis of the significance level, a D value in the table should be calculated. Because the applicable significance level is 5%, the value of D in the table is

$$1,36 \times \sqrt{\frac{27 + 27}{27 \times 27}} = 1,36 \times 0,534522 = 0,370145$$

The D value of 0.726951 is the basis for the formulation of the test criteria and the final conclusion in this study.

Thus, the hypothesis testing criteria applied in this study is that the null hypothesis is accepted if

$$D \leq 0,370145$$

While the null hypothesis is rejected if

$$D > 0,370145$$

Furthermore, the value of D must be calculated through several steps. The series of steps taken to determine the value of D is shown in the following work table

Table 2. Working Table of the Double Sample Kolmogorov-Smirnov Method

Perception Values	Category Cumulative Frequency Percentage of <i>Santri's</i> Parent (F1)	and Cumulative Frequency Percentage of <i>Santri</i> (F2)		
Very High	7	0.259259	6	0.222222
High	15	0.555556	14	0.518519
Currently	21	0.777778	21	0.777778
Low	27	1	21	0.777778
Very Low	27	1	27	1

Table 3. Calculation of D Value for Multiple Sample Groups

Perception Values	Category Percentage of <i>Santri's</i> Parent (F1)	Percentage of <i>Santri</i> (F2)	Difference F1 - F2
Very High	0.259259	0.222222	0.037037
High	0.555556	0.518519	0.037037
Currently	0.777778	0.777778	0
Low	1	0.777778	0.222222
Very Low	1	1	0

From the calculation steps carried out through the help of the table above, the difference in the relative percentage value between the categories of student posttest scores for male and female gender is 0,222222. The difference value of 0.222222 is the calculated D value.

Meanwhile, from the results related to testing the hypothesis on signs, information is obtained regarding whether according to the community (*santri* and *santri* parents) it is important and useful for *Tauhidi* epistemology through Islamic boarding schools. Information regarding this is shown in the following table where the table has also been included, community perceptions (*santri* and *santri* parents) that occur are marked with a positive sign (+) if the perception is important and useful and negative (-) is not important and not useful.

Table 4. Hypothesis Testing on Signs of *Santri* Parents

No.	Respondent' Name	Sign	Parent of <i>Santri</i>
1	Respondent 1	+	+
2	Respondent 2	-	-
3	Respondent 3	+	+
4	Respondent 4	+	+
5	Respondent 5	+	+
6	Respondent 6	+	+
7	Respondent 7	+	+
8	Respondent 8	-	-
9	Respondent 9	-	-
10	Respondent 10	+	+
11	Respondent 11	+	+
12	Respondent 12	+	+
13	Respondent 13	+	-
14	Respondent 14	+	+
15	Respondent 15	+	+
16	Respondent 16	-	-
17	Respondent 17	+	+
18	Respondent 18	-	-

19	Respondent 19	+	+
20	Respondent 20	+	+
21	Respondent 21	+	+
22	Respondent 22	+	-
23	Respondent 23	+	+
24	Respondent 24	+	+
25	Respondent 25	+	+
26	Respondent 26	+	+
27	Respondent 27	+	+

From the display of the data listed in the table, several steps for testing the hypothesis that must be carried out include:

Formulate null hypothesis and alternative hypothesis. After we look at the data display in the table, it can be seen that the number of positive signs is greater, namely 22 for parents of *santri* and 20 for *santri*. Thus, given that the number of positive differences is greater, the hypothesis testing that is applied is the right-hand side test. The null hypothesis essentially states that 1) the perceptions of parents of students towards sharia education or monotheistic epistemology through Islamic boarding schools state that it is important and useful; 2) the students' perception of Islamic education or monotheistic epistemology through Islamic boarding school states that it is important and useful. While the alternative hypothesis states that 1) the perception of Islamic students towards Islamic education or tauhidi epistemology through Islamic boarding school states that it is not important and useless; 2) the perception of the students towards sharia education or epistemological monotheism through Islamic boarding schools states that it is not important and useless. For this reason, in this case the null hypothesis and the alternative hypothesis are symbolically formulated as follows:

1) For parents of *santri*

H_0 : P Perception of parents of students that Islamic education or *Tauhidi* epistemology in Islamic boarding schools is important and useful = P Perception of parents of students that Islamic education or *Tauhidi* epistemology in Islamic boarding schools is not important and useless

H_a : P Perception of parents of students that Islamic education or *Tauhidi* epistemology in Islamic boarding schools is important and useful > P Perception of parents of students that Islamic education or *Tauhidi* epistemology in Islamic boarding schools is not important and useless

2) For *santri*

H_0 : P Santri' perception that sharia education or *Tauhidi* epistemology at Islamic boarding schools is important and useful = P Santri' perceptions that Islamic education or *Tauhidi* epistemology at Islamic boarding schools are not important and useless

H_a : P Santri' perception that sharia education or *Tauhidi* epistemology at Islamic boarding schools is important and useful = P Santri' perceptions that Islamic education or *Tauhidi* epistemology at Islamic boarding schools are not important and useless

In this case, the significance level applied is 5% or 0.05. In the khai-squared table, the khai-squared value for degrees of freedom is 1 and a significance level of 0.05 is 3.841. As for the criteria for testing this case, the hypothesis testing that is applied is the right-hand side test. So, the testing criterion applied in this case is that the null hypothesis is accepted if

$$x^2 \leq 3,841$$

While the null hypothesis is rejected if

$$x^2 > 3,841$$

Next to calculate the khai-squared value. In the table, the number of differences or positive signs (n_1) is 22 and 20 and the numbers of differences or negative signs (n_2) are 5 and 7. So, based on the formula for calculating the khai-squared value that has been shown, the khai-squared value is

1) Calculation of the khai-squared value for parents of *santri*

$$x^2 = \frac{[(n_1 - n_2) - 1]^2}{n_1 + n_2}$$

$$\frac{[(22 - 5) - 1]^2}{(22 + 5)} = \frac{256}{27} = 9,481481$$

2) Calculation of the value of khai-squared for *santri*

$$x^2 = \frac{[(n_1 - n_2) - 1]^2}{n_1 + n_2}$$

$$\frac{[(20 - 7) - 1]^2}{(20 + 7)} = \frac{144}{27} = 5,333333$$

Based on the results of the calculation above, the khai-squared values for the parents of students and students are 9.48 and 5.33. The khai-squared value is greater than the khai-squared value in the table of 3.841. Thus, the null hypothesis which

states that the perceptions of parents of *santri* and *santri* who state that Islamic education or *Tauhidi* epistemology in Islamic boarding schools is important and useful are the same as the perceptions of parents of *santri* and *santri* that Islamic education or *Tauhidi* epistemology in Islamic boarding schools is not important and useless. rejected. Conversely, the alternative hypothesis which states that the perceptions of parents of students and students who state that sharia education or epistemology of *Tauhidi* in Islamic boarding schools is important and useful is greater than the perceptions of parents of students and students who state that Islamic education or *Tauhidi* epistemology in Islamic boarding schools is not important and useless is acceptable.

Based on the answers obtained from the respondents for testing the hypothesis on the sign 74 percent answered that epistemological tauhidi education in Islamic boarding schools is important and useful because that the Shariah or *Tauhidi* Epistemology, it is based on the Qur'an and Hadith, or the Shariah which put emphasis on the *Tauhidi* Epistemology. This is a paradigm which underscores knowledge based on the Qur'an and Hadith to solve social injustices. It is clear that what is now conspicuous and eye-catching in the government and the people at large is corruption and poverty. Islamic bases of science as will be put forward in the following will direct the people to the values in the Qur'an; that is, prosperity and social justice for all (*bagdatun toibatun wa robbun gafur*). In order to understand this unique, spiritual term, we have to look into the western view of what science is. The source of western philosophy of science comes from, primarily, empirical sources, accessed through the power of the five senses and power of rationality. In other words, hearing, touching, feeling, smelling and tasting and the role of the brain are the main components of gaining knowledge. Or to be more specific, as those elements indicate, the source of knowledge is material in nature. And therefore, one can conclude that materialism dominates the shaping of the western frame of thought. One instance of this phenomenon is the definition of what man is. Man, according to western concept, is all matter, or chunks of material. The English philosopher, Thomas Hobbes, 1588-1679, states that minds are no different in kind from bodies, and thought is a material motion. Sensation is caused by variety of motions in the matter (brain cells) that presses upon our sense organ. Thus, materialism is dominant in almost every aspect of life in the western world.

On the other hand, in the Shariah or Islamic Epistemology, Islamic knowledge is based on, as the western philosophy of science is, empirical phenomena; however, in addition, Islamic knowledge includes the Qur'an, Hadith plus spiritual based knowledge. In Islam, essentially, the empirical experience and the human brains are important agents to gain knowledge. Empirical experience includes information gained by the five senses as stated above such as seeing, hearing, touching, feeling, and tasting. And this information enters the brain where it is processed to become knowledge.

In Islam, the western approach plus the Qur'an and Hadith and spiritual phenomena are the sources of knowledge. Therefore, humans are not only physical or material entities but also spiritual beings. It means before humans were born into this world, god breathed into his creation his divine light (surah 15, verse 29). Furthermore, Allah has created humans to be vicegerents (Surah 2, verse 30) on earth. And what is more, humans are dedicated to God and this makes them (hopefully) perfect (not corrupt) humans. This is in contradiction with Thomas Hobbes' concept of man and the dogma of a certain religion which emphasizes that humans are born with the original sin.

Based on the answers obtained from parent respondents for testing the hypothesis on the sign 81.48 percent answered that epistemological monotheism education in Islamic boarding schools is important and useful because that undoubtedly, this aspect of the Tauhidi Epistemology, according social observers should be adopted as the paradigm for development in the country in the social, economic and political domain. In the economy, specifically, the Tauhidi Epistemology emphasizes the "Makasit Shariah." What is the Makasit Shariah? Makasit means basic intent. Shariah means the laws of Islam. The makasit Syariah emphasizes 5 components in human's endeavor; that is, faith, life, knowledge, family and material wealth. This implies that in any legal, economic, or social endeavors, the five spirituals as well as material factors should be included in the results of any efforts. This is one of the reasons, the Tauhidi Epistemology is also referred to as the Shariah (shariah means laws).

In the Islamic Epistemology, the Qur'an contains laws on the whole universe and its contents united to become a unity by laws of God. These are natural and human laws which concern with physical/human phenomena as well as spiritual

phenomena. To the Muslims, the Qur'an is a source of knowledge. The philosophy in it transcends time and space.

In the perception contains a process within to know and evaluate the extent to which we know other people. In this process a person's sensitivity to the surrounding environment begins to appear. The perspective will determine the impression resulting from the perceptual process. The interaction process cannot be separated from the point of view or perception of one individual towards another individual, giving rise to what is called public perception. Public perception will produce an assessment of attitudes. A person's behavior and actions in social life (Listyana & Hartono, 2015).

There are three perceptual aspects, namely (Liu & Nisa, 2010): 1) Cognitive Components, namely components that are composed on the basis of knowledge or information that a person has about the object of his attitude. This knowledge will then form a certain belief about the object of the attitude. 2) The Affective Component relates to feelings of pleasure and displeasure. So, it is evaluative in nature which is closely related to the cultural values or value system it has. 3) The psychomotor component is a person's readiness to behave in relation to the object of his attitude.

Responses as a result of perceptions can be taken by individuals in various forms. Which stimulus will get a response from the individual depends on the attention of the individual concerned. Based on this, the feelings, thinking abilities, experiences possessed by individuals are not the same, so in perceiving a stimulus, the results of perception may differ from one individual to another. Everyone has a tendency to see the same object in a different way. These differences can be influenced by many factors, including knowledge, experience and point of view. Perception is also linked to a person's perspective on a particular object in different ways by using the senses they have, then trying to interpret it (Jayanti & Arista, 2018).

The situation shows that the individual is not only subjected to one stimulus, but various kinds of stimuli caused by the surrounding circumstances. However, not all stimuli will be responded to by individuals. Responses are given by individuals to stimuli that are appropriate or attract attention. Thus, what is perceived by the individual besides depending on the stimulus also depends on the individual's own condition. Stimuli that receive responses from individuals depend on various factors,

one of which is the attention factor, which is a psychological aspect in holding perceptions (Wardana et al., 2011).

Islamic boarding schools as a community and as educational institutions, which are large in number and widely distributed in various parts of the country, have played a large role in shaping religious Indonesian people. This institution has given birth to many leaders of the Indonesian nation in the past, present and presumably also in the future, in addition to pesantren graduates having actively participated in nation building (Bashori, 2017). The advantages of Islamic boarding schools lie in the transfer of values (transmission) values) which in the language of Islamic boarding schools is better known as *akhlâq*. Islamic boarding school residents themselves pay special attention to this aspect so that the embedded perception is the significance of morality in determining the success of education at Islamic boarding schools (Fachrurazi, 2016).

Abdorrahman explained 8 (eight) general patterns regarding Islamic education in pesantren, namely as follows: Close relationship between *kyai* and *santri*; Simple lifestyle (*zuhud*); The tradition of submission or obedience of a *santri* to the *kyai*; The independent nature of the students; The development of a culture of mutual help and an atmosphere of brotherhood among fellow students; High discipline nature; Willing to live to suffer in order to achieve the goal; A life with a high level of religiosity (Krisdiyanto et al., 2019).

Santri as part of the elements of society (environment) have a distinctive personality with a boarding school educational background which cannot be separated from interacting with the surrounding environment. In this case, Urie Brofenbrenner's ecological theory states that an individual's environment grows and develops can affect behavior (Susanto & Muzakki, 2016). The theory also analyzes the developmental social context of five environmental systems:

- 1) The microsystem is where the individual lives, such as the family, the world of peers, school, work and so on.
- 2) Mesosystem, which consists of relationships between various microsystems, such as the relationship between family processes and peer relationships.
- 3) Ecosystem, which consists of influences from other backgrounds or places that are not directly experienced by individuals, such as the experience of parents that can influence parenting for their children at home.

- 4) The macrosystem or culture that exists in an individual's environment, such as a nation or tribe.
- 5) Chronosystem or socio-historical environment, such as an increase in divorced parents, families with poverty conditions.

The ecological theory above explains that family development does not occur in a social vacuum. Sociocultural and historical influences affect family processes, then the family influences child development. In this case too, alumni students as part of their family and environment that the process of interaction that occurs between them will affect the development of their behavior even though they have a background in Islamic boarding school education.

D. Conclusion

This study concludes that based on the results of testing the Kolmogorov-Smirnov hypothesis there is no difference in perceptions of education related to epistemological monotheism through Islamic boarding schools from both categories including parents of students and students. Meanwhile, based on testing the hypothesis on good signs for parents of students and students, it was concluded that respondents had the perception that education related to Tauhidi epistemology through Islamic boarding schools is important and useful for life. Suggestions from this study, that more in-depth research is needed using different analytical methods to answer whether it produces the same or different conclusions related to research that is almost the same.

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