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THE EFFECTS OF GENRE-BASED APPROACH IN TEACHING WRITING IN INDONESIA'S SENIOR HIGH SCHOOL

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Abstract

Learning method is a systematic and regular process carried out by educators in directing material to their students. Learning methods are important because they can help many individual including students, educators, professionals and learning and development specialist to better understand the particular modalities that can help learners process information most effectively. One of the methods used in teaching is genre-based approach. Genre-based approach (GBA) has gained popularity as a method for teaching English, particularly in writing. One other important thing in learning to write is how students come up with ideas to put in their writing. By generating ideas, students can easily develop a writing framework. This research is aimed at describing the effects of a genre-based approach in teaching writing in Indonesia's Senior High School. This research used qualitative descriptive method. The data was collected using documentation, which then analyzed by using qualitative analysis. The three steps of qualitative analysis are data reduction, data display, and conclusion. The results of the research showed that Genre-based approach can (1) improve the students' writing ability, (2) enhance students' sentences building, (3) improve students' control over certain texts linguistic features with particular communicative purpose, and (4) Heightened students' motivation.

Keywords: *Learning method, Teaching Writing, Writing Skills, Genre based approach*

INTRODUCTION

The phenomenon of low learning in Indonesia is said to be still unpleasant and tends to be boring, resulting in a lack of student interest and motivation in participating in learning, especially in writing skills. Writing is an aspect of language that cannot be separated from other aspects of the student learning process. the writing process becomes increasingly difficult for English learners because they have to construct a framework of ideas, organize them, and use grammar and vocabulary appropriately (Nomass, 2013). One other important thing in learning to write is how students come up with ideas to put in writing. By generating ideas, students will easily develop a writing framework. Students still experience difficulties in compiling an idea/idea and developing their essay, into a series of written language that is orderly, systematic, and logical. The problems described above indicate that the students need an effective learning method which helps them to be able to write well in gradual steps. Learning methods are important because they can help many individuals including students, educators, professionals and learning and

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development specialists to better understand the particular modalities that can help learners process information most effectively. One of the methods used in teaching is the genre-based approach. Genre-Based Approach is a writing learning approach strategy that combines product and process approaches.

Genre Based Approach (GBA) includes four learning stages consisting of Building Knowledge of the Field, Modeling of Text, Joint Construction of Text, and Independent Construction of Text. Through the steps in this strategy, students are expected to have more time to make drafts and make revisions to the drafts that have been made. In addition, because the Genre-Based Approach is a combination of product and process approach, (Kim, J., & Kim, 2005) in his article found that combining these two strategies can help improve students' writing skills. Apart from Kim, (Hasan, M. K., & Akhand, 2010) in his article also found the Genre-Based approach is method effective in teaching students writing skills.

In applying the Genre-Based Approach in teaching learning activities, the teacher must understand the four steps and characteristics of this approach. The four steps are: 1) building knowledge of the field, 2) modeling of the text, 3) joint construction of the text and 4) independent construction of the text. According to Dirgeyasa (2016), the genre-based approach in teaching and learning to write seems effective and relevant to be applied to students with low competence and low motivation.

This research is aimed at describing the effects of a genre-based approach in teaching writing in Indonesia's senior high schools. Many studies have been conducted to find effective methods to address students' writing problems and to develop students' writing skills and achievements.

Some previous studies have examined the implementation of a genre-based approach in teaching writing at various levels such as a senior high school in tenth grade (Lail, 2022) and another senior high school in eleventh grade (by Rival Prakoso et al., 2021). The two research results show a positive impact on students writing. The students felt more confident in the writing process. In addition, some students were helped with this method, especially in understanding a text. Therefore, the results of both research state that a genre-based approach can improve students' writing skills.

However, the effectiveness of the findings of each research may not necessarily have the same effect if it is applied in another school area since the students' characteristics and the learning environment of each school are also different. Therefore, this research wants to examine the effectiveness of the implementation of a genre-based approach in teaching writing in indonesia's senior high schools.

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METHOD

Qualitative research approaches focus more on abstract information than on “hard” numerical data, the methods of collecting and generating qualitative research data are descriptive, observational, conceptual, and analytical (Cristobal, 2017). The descriptive qualitative method was applied by researcher while conducting this study.

The data collection in this study was carried out using documentation method. According to Monnipally and Shankar (2010), in documenting and acquiring is that “there are three main aspects are focused on understanding existing research, documenting and sharing the results of the acquired knowledge, and acknowledging the use of other people’s ideas and works in the documentation.” It means that, The research also tries to document the authorship of other researchers or the work of other recognized experts.

The data analysis technique used in this research was content analysis which aims to collect and to analyze the results of previous research. To analyze the data, the researchers employed the technique suggested by Miles and Huberman (1994). The first step was reducing the data, the researchers recorded and summarized the important things that were in accordance with the problems discussed. The next step was the data display where the researchers categorized the data based on the aspects that were being researched. The last step was drawing conclusions by concluding the data and conclusions must always be verified so as to allow the validity of the data to be obtained.

FINDING AND DISCUSSION

Following the social cultural theory initiated by Vygotsky (1978), the documented articles have overall proven the affectivity of Genre Based Approach method in teaching writing to Senior High school. According to this theory, knowledge is best constructed when learners collaborate together, support one another to encourage new ways to form, construct and reflect on new knowledge.

Genre Based Approach supports this theory by being a method which requires the joint collaboration of the teacher and learner. Fresh knowledge is developed through social interactions and collective participation. Students are encouraged to engage in meaning-exchange and - negotiation activities with classmates and the teacher during writing lessons. It is believed that learning writing in this way can eliminate the feeling of isolation that many learners have while writing and, at the same time, assist student writers in receiving positive affirmations about their understanding of linguistics, content, and ideas in the creation of texts. From the collected data, more than 70% of the articles shows that Genre based approach has

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been proven to improve students' writing skills. The followings are some of the collected articles that successfully improved students' writing skills.

First, Istianah, T., (2011), in their research titled "The Use of Genre-Based Approach in Teaching Writing Procedural Text to Improve Students' Writing Skill to the Eleventh Grade of SMK 1 Slawi (In the Academic Year of 2010/2011)".

The result of this research revealed that genre-based approach gives someone contributions improve students' achievement and students' behavior in writing procedural text. It was supported by the results of the pre-test (62.75), result of cycle 1 test (78.89), result of cycle 2 (76.41) , and the result of post-test (77.93). Thus, the result of the students' achievement from the pre-test to the posttest increased 14.18. Second, Mastura et al., (2020), titled "The Effect of Genre-Based Approach on Students' Writing Ability Of Recount Text". The result showed that there was significant effect of genre based approach on students' writing ability of recount text. The effects were on the content, organization, vocabulary, language use, and mechanics.

Next, Rival Prakoso et al., (2021), titled "Implementasi Genre-Based Approach untuk Meningkatkan Keterampilan Menulis Explanation Text". The result of study showed that student's weakness in writing have been overcome after being implemented Genre Based Approach. This is proven by the presence of more than 75% students have been surpass the minimum standard score.

Although there are a lot of success on the implementations of Genre Based Approach, the researcher still found some cases where the method does not improve the skills of students. The followings are some of the examples: Pujianto et al., (2014), in their research titled "A Process-Genre Approach to Teaching Writing Report Text to Senior High School Students". The results show that, to some extent, PGA helps students develop writing skills of Report text specifically on the genre knowledge, writing process, and feedback from peers and teacher which was observed from the teaching process and schematic structures and linguistic features analysis. Nevertheless, it is figured out that the low-achieving students need longer modelling and teacher-student conference stages.

Ardiansah, D., (2017), in his research which titled "Teachers' Perceptions on the Process of Genre-Based Approach in Teaching Writing". The findings showed that the English teachers faced several problems in implementing an approach in teaching writing based a genre.

CONCLUSIONS

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From the various articles regarding Genre Based Approach method used in Senior High school, the researcher found that the overall students' performance after implementing the method on their writing curriculum has improved significantly. The current or old teaching writing system may or may not have a serious impact on the improvements of students' writing skills, which could become a problem in the long run of teaching students how to properly write certain texts. The learning theory as said by David A. Kolb called the Experiential Learning Theory suggested that learning occurs through direct experiences, reflection, and active experimentation. It emphasizes the importance of hands-on learning and real-world applications. The said Genre Based Approach fully implement this theory with the reason being the method ways of teaching of giving the students a direct exposure towards certain texts model or differentiating and teaching those models one by one. The study conducted on these articles done by various author from various locations may not be perfect, but it clearly shows the result of the improvement that Genre Based Approach can bring to the teaching writing systems. Further studies from other sources of sample data might be needed to fully understand or see the effect that Genre Based Approach may bring to the teaching system since the development of students can progress or regress through time based on a lot of factors.

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The Ethical Value of Independent Learning in Modern Indonesian Literature: A Model of Character Transformation in Literature Entering the Curriculum

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ABSTRACT

This study examines the ethical values in contemporary Indonesian literature and their model in shaping character education integrated curriculum through literature. It focuses on selected works by national authors, particularly Pramoedya Ananta Toer's novels "Keluarga Gerilya" (1955) and "Cerita Dari Blora" (1952). These novels serve as foundational concepts for interpreting the freedom to learn philosophy, aiming to model curriculum development linked with the independent curriculum concept in character development. This study used a qualitative design and literature review, with data sourced from the words, phrases, and sentences in the two novels. Content analysis techniques and ATLAS.ti version 9 software ensured data reliability. Content analysis revealed that both novels exhibit ethical values such as affection, independence, honesty, good manners, simplicity, physical and mental health, patriotism, cooperation, rationality, and community spirit.

Integrating novels into the curriculum represents a form of literature teaching that emphasizes not only textual analysis but also the creation of a learning community to foster character development among students. Ethics education within the freedom to learn framework is rooted in indigenous ethics, serving as the primary foundation for cultivating the desired character. This approach should be integrated into the curriculum through literature, enriching character education and fostering a comprehensive understanding of ethical values in contemporary Indonesian literature. The research underscores the importance of Indonesian identity, character education, and the resultant social benefits.

KEYWORDS: Ethic values, Novel, Independent learning, Literature entering curriculum

INTRODUCTION

Literature is a form of artistic expression that plays an important role in shaping our understanding of the world and people. In Indonesia, literature has a long and rich history, reflecting the diversity of cultures and social backgrounds of its people. In its development, Indonesian literature has undergone a significant shift along with advances in digital technology. The development of digital technology, especially the internet and social media, has changed the way we interact and access information. This also impacts how we understand individual identity and character education in this global era. Identity is no longer only shaped by internal factors such as culture, religion, or family, but is also influenced by external influences from an increasingly

complex digital environment. In this context, modern Indonesian literature plays an important role in exploring ethical values, identity, and development of character education.

Previous studies on ethics in novels have contributed to understanding the moral values in literary works. In these studies, the authors explore various ethical aspects in novels, including the moral values conveyed, an ethical reading approach, the moral development of characters in literary works, and a narrative fiction including literary into curriculum especially freedom to learn. One of the relevant studies is "Ethics in Literature: Moral Values and the Novel" (Parker, D., & Gardner, 1994), which provides an overview of the moral values contained in the novel. Prince (1988) in "The Ethics of Reading: Kant, de Man, Eliot, Trollope, James, and Benjamin" reviews the ethics of reading and analyzing literary works ethically. Singer, P., & Singer, R. (2005) presents a collection of fictional stories that raise moral issues in their book entitled "The Moral of the Story: An Anthology of Ethics Through Literature."

Jeffrey (2007), entitled "The Ethical Imperative: Moral Development in the Novels of William Faulkner" explores the moral development of characters in novels by William Faulkner. Wallace, (1996) in "Literary Ethics: The Method of Nature and the Method of Grace" describes an ethical approach in literature by considering natural methods and methods of grace. Roehr (2018) proposes a phenomenological approach in his book entitled "Ethics in Narrative Fiction: A Phenomenological Approach" to understand ethics in narrative fiction. Bell (1994) in "Moral Dimensions of American Fiction: Faulkner, Hemingway, and Wharton" describes the moral dimension in American novels by Faulkner, Hemingway, and Wharton. Wagner-Lawlor (1999) examines the function of gothic ethics in Victorian novels in his book entitled "The Ethical Function of the Gothic in Victorian Fiction."

Literary works often reflect society's social, moral, and cultural realities, so they can reflect the values that exist in society. This is in line with the perspective of the national education concept that education is a culture that is close to the community. Education should be integrated with the social and cultural aspects of the community itself (Dewantara, 1977). The same applies within research on ethical values in modern Indonesian literature about identity and character education in the global era is very important. Literature can be a means to dig a deeper understanding of ethical values relevant to global era character development. Literary works can also help shape individual identity by presenting strong and deep narratives. However, there are challenges in facing this global era. Sophisticated technology and easy access to information also have negative impacts, such as spreading disinformation, online bullying, and losing meaningful social interactions.

Therefore, it is important to explore how modern Indonesian literature can face this challenge and play a role in building a strong identity and character education in the global era especially design literature including curriculum. This study will analyze modern Indonesian literary works to identify and analyze their ethical values of independent learning and design literature contribute model in literautre including curriculum. We will also explore how these ethical values relate to individual identity and character education in the transformation character with model basic novel to developing in literature entering curriculum. Through this research, it is hoped that there will be a better understanding of the role of literature in shaping identity and strengthening character education in the ever-evolving modern era. Novel studies related to ethics provide insight into ethical values in literary works and allow reflection and learning about ethical values in real life with leraning. This can help shape moral awareness, better understand ethical dilemmas, and promote discussion of moral issues in society and education.

LITERATURE REVIEW

Ethical Values

According to Supadjar (2017) and Suseno (1984), ethics and morals are the basis for doing good and bad, influenced by family, environment, religion, and education. The moral principle of harmony focuses on the role of the sense center in moral action. There are three components in the moral principle of harmony, namely spiritual, moral teaching, and intellectual, which aims to achieve the happiness that is inseparable from individual actions. Ethics and morals are also closely related to Plato's and Aristotle's ethical theories, where mastery of reason and control of passions is the basis for good and bad actions and the attainment of happiness. In Timmons's view, the main goal of moral theory is to identify the characteristics that underlie moral judgments about actions, individuals, and other things that can be judged as right or wrong, good or bad. Zagzebski (2017) states that morals are always involved in negotiating human and subject actions, to identify right or wrong actions. Therefore, human moral goodness must be understood in the context of ethical behavior, and humans must always behave well and habituate kindness as the best step to take, as contained in the Nikomachean concept. The purpose of human life, namely happiness, is reflected in the concept of Eudaimonia (Gunadi, 2017). Until now, the moral of harmony has been the foundation in the development and cultivation of character within the national education system.

Furthermore, according to Sikana (1977), morality is a concept that is formulated by a community, society, or culture to determine goodness and badness. Morals are the norms of life that have a special position in the community, social or cultural activities. Kants' approach, as studied by Rawls (1980), states that morality is always centered on justice, which involves a conception of collective agreement based on freedom and equality, taking into account rational principles and appropriate historical traditions. Morals are also constantly changing according to the demands of the times, social, belief, educational, economic, and other cultural dimensions. In this perspective, good work is moral work, in line with the views of Hun (2020) which state that good work provides encouragement and change for the better through example. From various definitions of morals, it can be concluded that morals always depend on moral constructions and are the result of collective decisions by the community. In this context, it is directed to universal ethics and morals which are also constructed by the values of religious education, art, and the social culture of a nation.

Identity and Character Education in Modern Literature

Character education is an approach in the educational process that aims to develop and shape positive character in an individual. Character education involves teaching moral values, attitudes, and behaviors that are considered important to form individuals who are responsible, honest, empathetic, and have integrity. The main goal of character education is to help individuals understand universal moral values and apply them in everyday life.

One approach to character education is through literature and literary works. Literature can be an effective medium for teaching moral values and expanding individual understanding of human moral complexities. Through narratives, characters, and themes in literary works, individuals can learn about moral conflict, decision-making, and the ethical implications of the actions taken by characters in the story. Thinkers such as Nussbaum (1997) in his book "Cultivating Humanity: A Classical Defense of Reform in Liberal Education" and Kohlberg (1981) in his book "The Philosophy of Moral Development: Moral Stages and the Idea of Justice" have put forward theories -theories about character education and the importance of teaching moral values in the formation of individual character. Through the independent curriculum, opportunities are opened for various sources of character education that are relevant to the national education system.

Literature is Included in the Curriculum

The inclusion of literature in the curriculum is not a new issue, as it has been part of the independent curriculum policy since its launch in 2020 during the COVID-19 pandemic. However, it has not yet flourished and remains a topic in character education. As stated by the curriculum and educational quality standards division of the Ministry of Education, Research, and Technology in Kompas.com (Mashabi & Prastiwi, 2024), literature inclusion in the curriculum is not mandatory but can serve as a recommended reading guide for students. Moreover, there are criticisms directed towards the inclusion of literary works in the curriculum, some of which are deemed unsuitable for character education. This reality indicates that character transformation through literature continues to evolve and reveals a conceptual gap regarding the freedom to learn through the inclusion of literature in the independent curriculum. In the study by (Karakuş, 2021), serious issues still plague the implementation of literature in the curriculum, one of which is its alignment with the curriculum policies set by the Ministry of Education. In this context, the incompatibility of educational philosophy, which is the main concept of the curriculum, will subsequently impact the learning design according to the curriculum, in this case, the independent curriculum.

Furthermore, in the study by (Fatonah et al., 2024), it is stated that there are six categories in the mapping of literary works within the literature curriculum, which include both narrative and non-narrative types in literature textbooks. Narrative literature consists of fables, folklore, realistic fiction, fantasy fiction, children's short stories, and children's novels. On the other hand, non-narrative literature includes poetry, rhymes, and traditional poetry (syair). This study does not cover the newly published works by the Ministry of Education, Culture, Research, and Technology. Additionally, a gap in this study is that it does not address the concept of literature within the freedom to learn framework aimed at character transformation. In the study by (Rangga et al., 2023), the focus is on the profile of Pancasila students in government textbooks under the freedom to learn program. However, this study does not examine the alignment with the character concept intended by the freedom to learn. Moreover, in the study by (Hasanah & Haryadi, 2022), several 21st-century education models are identified from the literature review. This study reveals a gap in that it does not explore the literary works of national authors, which inherently embody the nation's identity as they contain moral values and societal identity. It does not utilize these works as models for character education, which is indeed aligned with the freedom to learn, and literature as a model for education remains relevant. As mentioned by (Sikana, 1977), literary works contain moral values that can then be elevated to a higher pragmatic level in education. In conclusion, all these literature reviews indicate that there is still a gap where literature has not fully aligned with the objectives of freedom to learn. There is also a lack of studies and exploration related to literature as a model for character transformation through the freedom to learn concepts and the independent curriculum.

OBJECTIVES

The current study is relevant in addressing the issue of including literature in the curriculum, particularly concerning the design of integrating literary works into the curriculum and using them for character education. This design will serve as a guideline, emphasizing that the role of national literary works is crucial in contributing to character education within the context of independent learning, by enhancing their role in education. The objectives of the study are follows:

1. To determine the character education content in modern Indonesian literature in line with the concept of independent learning.
2. To examine the design literature inclusion in the curriculum model for developing student character in line with the concept of independent learning.

METHOD

The main source analyzed is the text of selected literary works. As mentioned earlier, this research uses a qualitative approach. As stated in the source text of literary works, the role of literary works is more on a useful function, namely teaching readers actions or behaviors that are considered acceptable from an ethical perspective and pragmatics function to develop education. Literary works are also referred to as commerce, whose main function is to teach people about aspects related to moral ethics and the human mind. Ethical people tend to be humble and see themselves as weak or insignificant to the Creator, humans, and nature. Therefore, generally, Modern literary works tend to write stories containing "texts that teach attitudes" to teach, entertain and fascinate readers, or "useful texts" to develop and cultivate the character of society.

This qualitative inquiry methodology is used to explore a moral approach in the context of literary works. This approach aims to gain an in-depth understanding of the moral aspects contained in literary texts (Sikana, 1977). This investigation involves a comprehensive analysis of selected literary texts through careful reading and interpretation of the narratives, characters, and conflicts contained in literary texts (Smith, 1987). The novel *Keluarga Gerilya* (1955) and *Stories Cerita Dari Blora* (1952) are the focus of this research. During the analysis, the investigator identifies and classifies findings related to the moral approach studied, such as the moral values represented in literary texts and model of develop character concept independent learning. Denzin (1978) considers content analysis as one of the relevant methods in qualitative research in literary studies. In this study, content analysis is used in the form of cultural and historical contexts. This content analysis involves understanding the cultural and historical contexts that influence the writing and reception of literary works. The reviewer analyzes the cultural and historical background to understand how literary texts' values, beliefs, and norms are reflected in a wider social context. By using content analysis in the form of cultural contexts, researchers can gain a deeper understanding of the literary works studied and the messages, meanings, and values related to education, religion, arts, culture, society, and economics in the text. By using this methodology, the research is expected to provide a better understanding of ethical values in contemporary Indonesian literature and their design into independent curriculum.

RESULT AND DISCUSSION

Character Education Content in *Keluarga Gerilya* Novels and *Cerita Dari Blora*

Ethical and moral values in the study novel are illustrated, including the characters' views, and principles, and are reflected in the attitudes of their daily lives.

Affection

The value of compassion is a noble value taught by the character Saaman about doing good and protecting one another. Peace will be formed on compassion, taking care of it and practicing compassion is a good deed. below is data regarding good characters, namely the value of affection in the novels *Keluarga Gerilya* and *Cerita Dari Blora*.

"Neng, this is where we curate a safe and peaceful family atmosphere. Even though you and your younger siblings have suffered, you have not lost those noble qualities. I pray that all your brothers who go out to fight are guarded by every branch who cares for every ground they step on." (*Keluarga Gerilya*, 1955, p. 86).

The reviewer found that the basis of affection can be seen in their daily life, both happy and sad. Compassion is a manifestation of the character and flows that become society's shared values (Zakaria et al., 2021). The main strength in everyday life is taking care of each other and practicing the message of parents to always do their best to do acts of kindness and compassion. This is

consistent with Sikana (2013) moral approach, which explains that a work has morals and other values. Amid economic limitations and suffering in the minds and hearts of all members, the Saaman brothers show a benevolent attitude. Then the value of affection in the daily life of a family is illustrated in the data below.

"Usually dad comes from school laughing happily. He called me first and my one-year-old sister's name. Only after kissing us did he sit with Mother facing the dining table." (*Cerita Dari Blora*, 1952, p. 12).

Positive habits that show togetherness between family members witnessed directly by the child, it will be instilled in the heart and mind. According to Ahmad (1981), it is social morality that reveals civilization and national identity as a reference for the development of mind and character. A harmonious life filled with love between family members, especially parents, is very important to shape a child's personality. McGrath et al (2022) state that moral actions are rarely obtained from self-observation, most of them are mostly influenced by family, friends, situations, and surroundings. One of the things that can be a role model for children is togetherness when eating with other family members. Through various kinds of daily activities and closing with an atmosphere of eating together which is repeated every day, it can form a culture of love for children. The tendency to educate love and personality is very effective at home with examples through the formation of a culture of mutual love through togetherness, for example, eating with family at home.

Independent

The independence of the Saaman figure justifies his younger siblings raising their rank with their effort, will, and intelligence in education. Saaman wants to struggle and then get an education and title with his effort and hard work. In a state of deprivation but having the ability, ability, and intelligence that is what is called honorable if it achieves glory.

"My sister! If you were a child of poor people who lived in a hut, ate without provisions, and could get an academy title, wouldn't that be a great thing? Isn't that a sign, that between rich people and poor people, there is no difference in human beings? Isn't that a sign that the name of the poor and rich is only money?" (*Keluarga Gerilya*, 1955, p. 191).

In the opinion of Oderberg (2000) states that morals are the basic system used to solve problems, in assessing a moral problem guided by wrong and right actions based on moral principles that have basic foundations about rights, justice, virtue, and differences in intentions/foresight, differences in acts or omissions, and the fundamental value of human life. Zagzebski (2017) states that moral attitudes are always in negotiations regarding human or subject actions, these negotiations are in the realm of the domain as identification towards right or wrong actions. Now Saaman's younger siblings know that achieving success in learning starts with the independence of will, effort, and intelligence so that dependence does not control them. Onwards, the life of the character of children and families living around the community used to be during the Japanese occupation, they carried out an independent lifestyle. The character of the mother in her conversation with her children still clearly remembered the independence of her village community through handicrafts.

Really, at that time lurik added to the value of the *people* who used it. It's no wonder that one day the mother said to an old woman who came from the village: "Make me twelve pieces of striated sarongs with good colors and patterns for children." "People say the Swadesi era. All my neighbors weaved day and night just like when I was a child. And people started planting cotton in their yards. My neighbor who sells sandals from old car tires sells very well. Almost every week, cooperative people come to order so many

pairs or so many scores. There are lots of workers now. At first, he worked alone. And at this time there are fifteen workers.” (*Cerita Dari Blora*, 1952, p. 71).

The reviewer found that the attitude of the independent community prevailed in economic life after receiving an order for lurk cloth. The community is trying to revive the economy through the creative weaving industry because they are worried about the economy not turning and avoiding dependence on Japan, the people also advised their families to grow cotton as a material for spinning the yarn used in making weaving. This case coincides with Sikana (2013) view that moral character in a literary work is an attitude that has been formulated by society to determine its good and bad, responsible and disciplined behavior are good moral forms formulated in universal morals. The character of the community uses their abilities to follow independence to bring goodness to their families.

Simplicity

Simplicity is an attitude of moderation in making judgments and actions whether in thoughts, speech, or treatment so that they are by societal norms and values; generally modest in considering self-interest and the interests of others. As the attitude of a trader who takes care of the interests of others, namely towards Saaman's younger siblings, as the data below:

And all eyes were on the money. “Perhaps this will be of use to you and your younger siblings. Maybe to buy rice. It is very inappropriate for me to ask for compensation from a family whose son goes to fight.” “I am a person who has experienced great suffering. Therefore I understand the image of suffering on your face. I also know from your appearance that you are a daughter who does not easily accept easy fortunes. Yes, I know. But, no, it won't be insulting for you to accept my gift. Even if it's a little, accept it. Think of it as a gift from your father who was lost at the ready. This morning I have eaten fully. That's right, my son. The money is not capital money, profit money.” (*Keluarga Gerilya*, 1955, p. 82).

The reviewer believes that the merchant character must act well with Hasan and his brother. If he does something bad, he will feel remorse. He is not allowed to be rude to an orphan who has lost his father and brother because he fought to defend the motherland. According to Shafa et al (2021), the moral formation factor is determined by the basic factor of the climate value of simplicity in life, feeling sufficient, then the value of simplicity exists. When you see a condition that is concerning, it is as experienced by someone, it will cover that person's actions. This indicates that a simple attitude should be carried out by someone like the character of a merchant towards Hasan and his brother. The simplicity of life, thoughts of deeds, as the peak is prosperity. As the data below:

“Our kitchen stands apart from the house as a place to live. The roof structure is not unlike a sheet of zinc that is folded slightly and placed on top of the kitchen frame. Such a roof structure is called bekuk lulang which means skin folding. At the two ends of the roof, seen from inside the kitchen, there are two gaping triangular holes.” (*Cerita Dari Blora*, 1952, p. 9).

Djono et al (2012) stated that the house is a link between ethics and aesthetics for its inhabitants and is an art in the structure of the building. Therefore, families feel peace and tranquility in the family when they live simply and sufficiently. Character education contained in this data includes the development of creativity, hard work, simplicity, connectedness to nature, and independence. Sikana (1977) in moral theory states that good actions can be said to be good when done in a good way. That is, the cultural values contained in traditional houses have good expectations in the lives of their inhabitants. Reflection of people's lives in the building model which means simplicity and adequacy in Javanese society, as reflected in the traditional limasan house with its bekuk lulang.

Physical and Mental Health

Physical and mental health is personal hygiene and environmental cleanliness; incarnated through speech, behavior, thought, and spiritual practice. The character Saaman teaches the importance of physical and mental health which is reflected in his daily habits and practices in life, just like the character Hasan who always does well in his life. As the data quote below:

"Besides all that, Hasan, you also have to do a lot of sports at school, and do it yourself at home after sleeping at night. Later you will have a big and strong body. And a big and strong body is needed by every soldier." (*Keluarga Gerilya*, 1955, p. 194).

In the opinion of Oderberg (2000) states that morals are the basic system used to solve problems, in assessing a moral problem guided by wrong and right actions based on moral principles which have basic foundations regarding rights, justice, virtue, and differences of intention/foresight, the distinction between acts or omissions, and the fundamental value of human life. Then the spirit of doing group sports that you do to build physical and mental health. As the father's character does as below:

"My father was a patron of several arts, sports, and social associations. And the news I heard from Mother, Mother became the patron of the women's association. Father told us all to join scouting. And when the bonfire was built, I saw a line of old people being sworn in as honorary members of the Scouts of the Indonesian nation." (*Cerita Dari Blora*, 1952, p. 67).

The study finds that the character of fathers, sons, and youth strengthen character in modern times through scouting, sports, and artistic activities. Actions of character are very true to the moral theory put forward by Sikana (1977) that literary works must reflect the reality of the times, and all events that occur may be applied as teaching by the importance of being used as teaching. In this case, the winning characters respond to the challenges of the times which apply in a completely limited way among indigenous peoples so that intellectual and character education continues to be carried out according to the characters in their daily lives.

Patriotism

Patriotism is the spirit of love for the country, being loyal to the king, and being able to sacrifice for the sake of the country. Like the character of Saaman who fights in the guerrilla media for the sake of his people. Besides that, he also fights for the future of his family by becoming a pedicab driver for the sake of his younger siblings' education. The moral value of patriotism as citizens who love their country becomes a character lesson for their younger siblings in upholding the dignity of the nation, as shown in the data excerpt below:

"Mr. Saaman said the only thing that troubled him was because his younger siblings had to run aground in their studies. Is that right Miss?" "Lord! Protect us, protect us. Protect us. Heal our mother from her illness, guide our brother's soul, and save our two brothers who are going to fight." (*Keluarga Gerilya*, 1955, p. 186).

A person's morals arise from educational modeling that is experienced from modeling. This situation explains that morality itself is something that almost leads between bad and good. According to Kinnier et al (2000), moral teaching becomes a guide for one's example overtly or covertly so that the source is taught from the text that becomes the reference. Among other things, the opinion of McGrath et al (2022) is that experience, external modeling and moral education can influence a person. In this case, Saaman's character becomes a model in acting toward the state and nation to fight for the future and prosperity of the family. So on, ever since the school was closed, the character of the father in the story novel from Blora has used all means for literacy among his people, one of which is writing and printing textbooks.

And I understand now. He found his story: "All the books written by the father which were printed in Semarang - first and second-grade literacy books - were confiscated. No less than seven thousand pieces. What a shame. You are so hard at it. And printing it also requires a lot of money." (*Cerita Dari Blora*, 1952, p. 76).

Education on moral values and character can sacrifice for the sake of the country, in this case, the struggle in educating the people is carried out by eradicating literacy with all the limitations it has. As opinion Hun (2020); Sariban & Marzuqi (2015) that Indonesian people do everything in their power for the sake of the independence of their nation and are willing to sacrifice together to fight for the dignity of the nation, that is Indonesian people as in Pramoedya's novels. In this case, the father figure brought books printed outside the city and with personal money as a form of struggle for the value of an education that is very important for society.

Cooperation

Cooperation is a good and nurturing effort carried out jointly at the individual, community, community, or country level to achieve a goal; including brotherhood, shared responsibility, cooperation, tolerance, common good, and unity. Like the figures Saaman, Darsono, and Saaaman's younger siblings cooperate in carrying out their lives for the welfare of their families and the nation. as described in the data excerpt below:

"Let me alone seek income. We live together here. And you all continue your studies as expected by Mas Aman. Because, my brothers and sisters, if you are all smart, you can all fight for the motherland as well as you can." "Me too, Hasan! But right now, I should do a good job for you all first. When you are all smart when you are all capable of fighting, I will go to fight, Hasan!" (*Keluarga Gerilya*, 1955, p. 135).

Saaman had fought on the front lines against the Dutch colonialists and was arrested without his family knowing why he was arrested. Saaman works every day as a pedicab driver in Jakarta to meet the needs of his family. The money from the rickshaw is used to eat and school for his younger siblings. Because of that, Saaman worked hard and turned out to be a part-time spy for Indonesian guerrilla fighters. In addition to this incident until he was arrested and since then he has never returned home. His mother and younger siblings were looking for him. If they did not find Saaman, his younger siblings would forcibly release him by fighting the Dutch East Indies troops. Furthermore, through the activities and habits of the people in a culture of moral values, their character can be known, namely a society that upholds cooperation, is close to one another, and obeys religious rules (Teeuw, 1997). This can be seen through the data below:

Samin people are really wise. Really, at that time lurik added to the value of the people who used it. It's no wonder that one day the mother said to an old woman who came from the village: "Make me twelve pieces of striated sarongs with good colors and patterns for children." (*Cerita Dari Blora*, 1952, p. 71).

The reviewer finds that the life of the Samin people reflects a philosophy of life to always work together for the benefit of other people and nature. The philosophy of life of the Samin people who have the character liking to work together for the benefit of themselves, the community, and their people through creativity in processing cloth into lurik woven fabrics that are liked by the community. This is a literary work that can be used as an example of human life (Sikana, 1977). In this case, the Samin people through their weaving craft can be seen to lead to creativity, namely, weaving can be seen in their lives which always provides benefits to others, equality, cooperation, and obedience to religious norms and teachings.

Rational

Rational is being able to think based on real reasons and evidence and being able to take reasonable actions without being influenced by feelings; including being able to make judgments,

think logically, and be open. Like Saaman's attitude towards his younger brother, one must have the intelligence, courage, and honesty to do something for the community and the nation.

"Why not? As long as you're smart. As long as you are brave. As long as you have a stance. As long as you are healthy. Later when you are big you can become a general. You may lead the troops. Thousands of officers, tens of thousands of officers, and soldiers. As long as you are honest." "Of course, Hassan. If you are not honest, your sins are many. And if your sins are many, you are afraid of death. You are afraid of injury. You are afraid to go to war." (*Keluarga Gerilya*, 1955, p. 23).

The reviewer found that the personality traits developed between Saaman and his younger siblings became habits. Many colonialists are not happy with honest personalities. After all, Saaman is an honest warrior for his people and his family. This is consistent with the moral approach of Sikana (1977) literature which relates to being honest as a good moral that continues to be built from habit so that it becomes a culture and vice versa. This situation is related to the drive to build a nation with dignity, starting from the reality of the suffering of colonized peoples. Then another intention is an encouragement to be a lesson to families, communities, and generations of nations to act honestly, something that will give birth to a good attitude. Something that will produce other good things in humans which becomes a personality. Then the reviewer found that Mr. Kromo prevailing attitude was that he tried with his first business failure, then tried to open up opportunities for the woven fabric business. Formerly he was a basket craftsman. If the price is cheap, in difficult economic conditions, and seeing the opportunities that exist, a cloth weaving business is opened.

"Swadesi revives the craft of the village people. If this can live for tens of years, Mr. Kromo..." he pointed to the south, to the house of Mr. Kromo, a maker of bamboo goods, "Surely he will live happily, not as miserable as he is now. There are many children. Eight people. And the price of the basket is just a bucket. One basket is not finished half a day by one person." Three months ago he bought the tools and brought in a weaver to teach him. Seven days after learning he weaved himself. (*Cerita Dari Blora*, 1952, p. 72).

Humans in this world cannot avoid shortages and difficult circumstances. The character of the people is worried about the state of their country. So sensitivity to the situation that exists in humans to be creative in overcoming life's problems is good morals. Everyone needs to have a creative idea because creativity is a philosophy that originates from the power of effort in achieving goals that are cultivated by themselves so that person is respectable. Therefore, every human being needs to have creative ideas so that everything is safe in the life of this world and the hereafter.

Community Spirit

The spirit of community is found in the novel *Keluarga Gerilya*, namely between the conditions of economic difficulties and the state of struggle to defend the motherland. Community spirit education is realized when Saaman and his younger sibling do have the same circumstances, goals, and the same destiny that exists within them while still upholding the spirit of community and establishing good relations with different nations. This is explained in the following excerpt:

"Hasan, in the evening you can sell on the side of the road. You also have to look for income. Learning to earn I mean. In this way, you will lighten the burden on your brothers and sisters. If you want to follow my advice, go to Jade. Even though he is Chinese, he is human too, and he is a good person." Among the many Chinese, there is a kind and generous person, Hasan. You will forever look down on and humiliate the Chinese because they only seek money for work. That can't be, Hasan! There are many noble Chinese people. So, you go to Jade and tell her that I asked you to borrow a capital of several tens of rupiah to sell. You do, don't you? (*Keluarga Gerilya*, 1955, p. 192).

The reviewer encountered the upheaval of war which caused the suffering of the Saaman family but they did not lose their noble qualities. This coincides with the opinion of Sikana (1977) that moral values which state that a person has a noble character will indirectly make moral education what he gets from a community, society, or culture make him have a noble character. The above statement clearly shows that the moral education they receive also influences the character's moral attitude. Even though Saaman's family experience economic challenges, their steadfast, unyielding, patient nature, in establishing good relations with anyone causes them to avoid denial, in this case, the character of the samaan and his family apply noble qualities. Hasan also became a person who respects other humans who have different national and cultural backgrounds. Furthermore, the spirit of community is found in the character of a mother who orders her child to give alms to her neighbors. As the data excerpt below:

"Mother told me to come there to deliver five kilos of rice and a pound of money for donations." (*Cerita Dari Blora*, 1952, p. 45).

Through the novel data above, the researcher found a moral attitude towards neighbors, being sensitive to the social life that prevails in children, namely when they give alms to their neighbors who are having a wedding ceremony. In the view of Cillo & Verona (2008) that the trigger for change is because of the role of the individual to achieve the trigger for change by creating, and actions that have an impact on the social environment of society. In this case, my mother told her neighbors to give alms because it was a culture. The tail of this situation causes children to have empathy for other people even in difficult and happy situations, becoming a habit of giving alms. The child immediately remembers in his mind and heart, incidents like this help form good moral attitudes for children.

Including Literary Models in the Curriculum to Develop Character

Literary works (novel) provide opportunities for exploration in learning to adapt to the needs of the times, as currently there are gaps in the fields of multiliteracy, critical thinking, and higher-order thinking required in the 21st century. Literary works have the potential to fill these gaps. Furthermore, there are social, cognitive, and social designs in literature as character curriculum sources for interdisciplinary and multidisciplinary approaches as proposed by (Adeyemi et al., 2009), as follows.

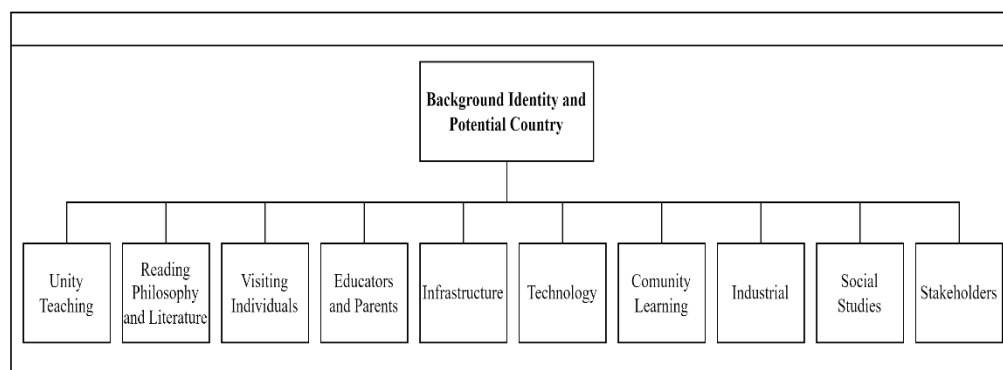


Figure 1. Incorporating literary design into the curriculum within the concept of independent learning

The design specifically mentions literary works as sources, with content derived from fictional narrative texts that can be part of the social and emotional cognitive analysis as materials for implementing the curriculum for cognitive and social abilities. Teaching virtues based on literary works such as the novel *Keluarga Gerilya* and *Cerita Dari Blora* is highlighted. As studies

such as (Hart et al., 2020) show, using Narnian Virtue in developing a character-based curriculum demonstrates that literary works can indeed serve as models for curricula, particularly for character education. Moreover, the proximity of national literary works will foster social and cultural closeness within the community. As Sikana (1977) posits literature and society are integral parts that inherently contain the nation's identity and character, which should be utilized more effectively to enhance national character and identity. Furthermore, this view is supported by (Kostøl & Remmen, 2022); (Zhu et al., 2021), stating that a curriculum based on collaborative engagement among students, communities, teachers, and professionals will positively impact students' emotional, cognitive, and social development through context-based curricula. Therefore, it is crucial to enhance the role of literary works as a basis for developing a character curriculum that practices emotional intelligence skills.

Furthermore, cognitive and social skills are essential in the 21st century. The literary curriculum model adopts Cassirer's concept regarding texts as social cultural experiences, recontextualizing macro empirical objects, Kantian aesthetics, and pedagogies derived from Durkheim, which are then developed into a recontextualized literary curriculum as proposed by (Cuthbert, 2019). This need arises because, with the shift from the modern to the postmodern era, literary texts have been marginalized and overlooked as materials for discussion in identity formation within the curriculum. This marginalization is due to the perception of literature as merely linguistic knowledge. Therefore, the inclusion of literary texts in the curriculum is crucial.

CONCLUSION

Modern Indonesian literature continues to promote important ethical values such as humility, mutual respect, harmony, and social responsibility. The ethical values contained in Indonesian literature have a major influence on the growth of individuals and communities in the digital era. Literature also has an important contribution to identifying and educating character. The two novels studied, *Keluarga Gerilya* and *Cerita Dari Blora*, offer rich and relevant character education content for the current generation living in the global era. The importance of Indonesian people's identity, character education, and social benefits resulting from the application of ethical values. Religion, culture, society, education, and economy continue to be the moral pillars of society. Identity and principles of character education such as sincerity, responsibility, politeness, controlling passions, obedience to both parents, leaders, and country, compassion or love for life, the natural environment, thoroughness, freedom in a democratic system, spiritual practice, speaking the truth, persistent, cooperation, tolerance, remembrance, love for the country, taking reasonable actions, agreeing, and being sensitive to social and community issues are important components of these values.

Ethics education has many benefits, including building identity, educating character, teaching social reflection, and having a positive impact in the digital age. Literature as a form of cultural expression also makes a significant contribution to human life. This research has high relevance in enriching the understanding of ethical values in Indonesian literature and their implications for literary including independent curriculum. Because Indonesian literature is a rich source of ethical and moral values, identity, and character education. This research emphasizes the importance of character education through literary works in the global era, as well as the social benefits that can be obtained through the application of ethical values in everyday life in school and society. To maintain culture and build the character of the younger generation, Indonesian literary works have an irreplaceable role. Therefore, it is important to continue to encourage respect for Indonesian literary works and promote wider access for the younger generation so that they can derive valuable benefits from these literary works.

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The author of this article has substantially contributed to the conception and design of the study, data acquisition, analysis and interpretation of data, drafting the article and revising it critically for significant intellectual content and final approval of the version to be submitted.

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**E-SAFE: DEVELOPMENT OF SEXUAL EDUCATION MEDIA AS A
DIGITAL STRATEGY TO OVERCOME THE SEXUAL
VULNERABILITY OF INDONESIAN STUDENTS**

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ABSTRACT

Sexual harassment in Indonesia is now increasingly rampant among Society, All Religions Looking for ways to prevent sexual harassment in order to prosecute gender in Indonesia both by means of education and digital and verbal actions. This research focuses on the development of E-SAFE Website media which aims at sexual education for the community. This research uses Research and Development (R&D) approach and ADDIE model (Analysis, Design, Development, Implementation and Evaluation). Researchers create and develop educational materials using websites. This website-based educational media is designed to improve the practicality of education to make it more interesting and interactive. This research involved students of Maulana Malik Ibrahim State Islamic University in various stages of evaluation, which allowed continuous improvement based on feedback. The expert validation process shows the validity of the material at 95.2%, media design 80% and 96% for practicality value. The practicality of web-based materials is consistently rated high, with 90.2% for one-to-one tests, 90.35% for small tests, and 90.45% in fill tests.

Keywords: Student, Sex, Sexual Education, Website.

INTRODUCTION

In the present era, there have been growing efforts to level the playing field of men and women. The role of individuals in society changes along with the development of human social life. Women no longer only play a role in the family sector but also participate in the public sector. However, there is a danger of men dominating women. This includes the fulfillment of sexual needs. Evidence shows that coercion still exists, ranging from the mildest sexual acts to the most serious acts such as rape, namely sexual abuse.

According to data from the Ministry of Women's Empowerment and Child Protection (Kemen-PPPA), in the period from January 1 to September 27, 2023, there were 19,593 cases of violence recorded throughout Indonesia. Of all the violence cases, 17,347 victims were women, and 3,987 victims were male. As for age, victims of violence in Indonesia are dominated by the age group of 13-17 years, the number reached 7,451 victims or around 38% of the total victims of violence in this period. The next most victims came from the age group of 25-44 years, followed by the age group of 6-12 years, ages 18-24 years, and ages 0-5 years (*There are 19 thousand cases of violence in Indonesia, the victims are mostly teenagers*, n.d.).

Sexual violence began in Greek, Roman, Indian, and Chinese civilizations. In addition, sexual violence also occurs in various religions including Judaism, Christianity, Buddhism, Muslims and others (Maqashidi et al., n.d.). In Islam, if a person sexually abuses a minor and if the perpetrator is an adult, then it is a grave sin and haram. Islam strictly forbids sexual harassment as Allah Almighty says in Sura al-Isra' verse 32, Based on this verse, Islam not only forbids adultery, but it also commands us to supervise anyone except husbands, children, brothers and parents. But according to Imam Madzhab, adultery, whether homosexual or otherwise, is a mortal sin. Imam Shafi'I, Hambali and Maliki said adulterers, homosexuals and others should be given limits. Therefore, Islamic sharia law stipulates that every perpetrator of sexual harassment is not only threatened with universal punishment but also gets ukhrawi punishment which can cause fear when carrying out prohibited behavior (Brutu, 2018).

Sexual violence currently has a very high potential, can occur anywhere and anytime, both in private and public spaces, including in universities and make students feel uncomfortable on campus. Based on online media data searches, sexual violence occurs in various institutions in Indonesia, both in state universities and religious universities. Sexual violence can be perpetrated by anyone, both from the perspective of the perpetrator, including pious, polite, and intelligent people and lecturers on campus, as well as community leaders active in various religious organizations. Acts of

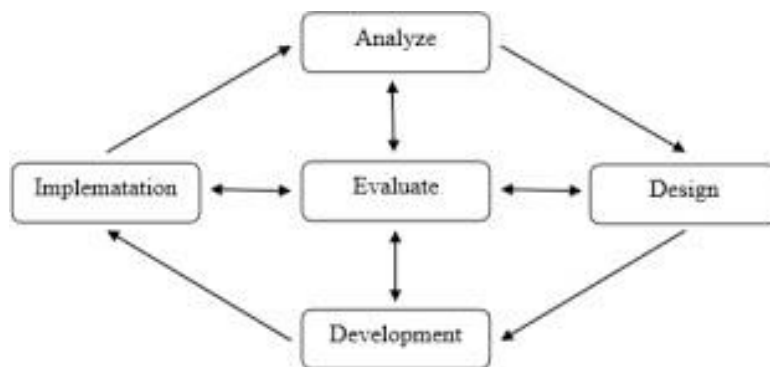
sexual violence are committed by adults and even classmates. The use of technology can be used as a means that can help in this sexual education process. One application of this technology is website-based that visualizes knowledge in a form that can attract student interest and the information conveyed will be more quickly understood by students compared to conventional delivery methods and the results can only fantasize and imagine the information conveyed.

Based on some of the problems above, this study will develop E-SAFE. The creation of E-SAFE media minimizes the occurrence of sexual violence in the educational environment, especially students in universities by providing knowledge about sexualit, so that The purpose of this study is to develop the E-SAFE website media, which is a website that contains sex education from various aspects and several features and test the feasibility. The integration of sex education from various aspects is intended so that sex education can be understood in a complex way and is expected to suppress cases of sexual violence and also welcome.

METHODOLOGY

To design and develop website-based educational media as a medium for sexual education to the community, this research uses the development method or *research and development (R & D)*. This type of research is a research method used to produce certain products and test their effectiveness (Kom et al., 2022).

For this stage in R&D research, researchers used the ADDIE stage developed by Reiser and Molenda. Based on its abbreviation, the ADDIE approach consists of five stages, namely *Analysis, Design, Development, Implementation* and *Evaluation*. Each stage in the ADDIE approach has an evaluation of development activities at each stage (Thuf et al., 2023). The outline of these stages can be illustrated through the following chart:



ADDIE Development Research Stages Framework

The ADDIE approach used in this study is to develop website-based educational media as a medium for sexual education for students through 5 stages, namely:

1. Analysis

The Analysis stage is carried out by digging information about problems, obstacles and needs faced by the community, especially students. The activity was in the form of a *preliminary study* conducted with unstructured interview techniques on 10 people, namely students at UIN Maulana Malik Ibrahim Malang. The findings of the *preliminary study* show that: 1) There are still many people in particular who do not know about sexuality itself. 2) Lack of availability of educational media that can be accessed independently and specifically by the community, especially students. 3) Sexual harassment education media is needed that can be and easily accessed anywhere and anytime by the student community. At the analysis stage, an analysis of the problems of sexual harassment and

violence in Indonesia was also carried out.

2. Design

At the design stage, researchers plan the design and sketch of educational media. The design is depicted in the form of an educational media *storyboard* designed on its website which includes: Home, Community Forum Page / US (Community for Action and Support Inclusion), Help and Support Center / DAMAI (Community Support and Access to Information), Interactive Education Page / PINTAR (Interactive Education for Safety and Digital Understanding), Safe / AMAL Reporting Page (Safe, Easy, and Anonymous Reports), Live Chat Page / CHATLINE (Live Chat Information and Support, News Page / BERNAS (National Sexuality News) and Maps Page (Map) / PELITA (Map of Nearby Information Location for Access). The presentation design is designed as attractive as possible to increase students' interest and motivation in knowing sexual education independently.

3. Development

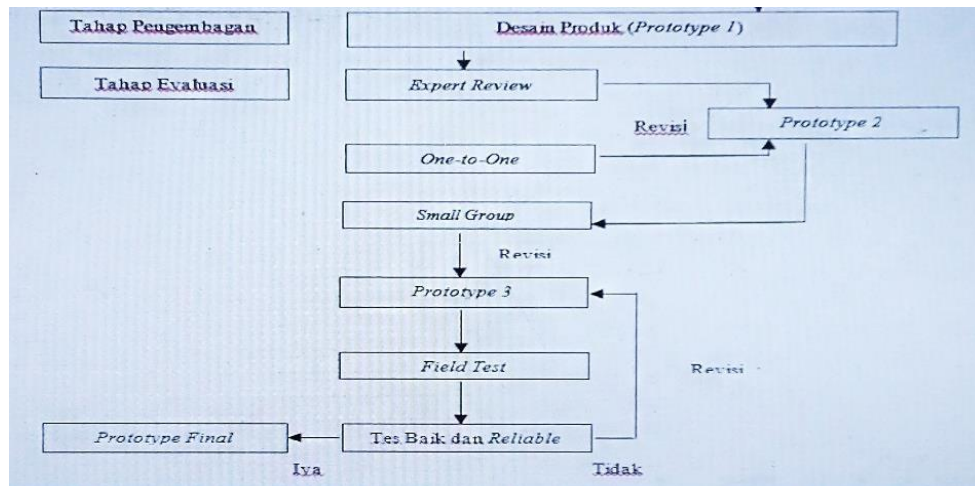
At the development stage, researchers carry out a development process in the form of preparing material that will be included in the features on the E-SAFE website. This is at the same time the design and *layout* of the web appearance is also carried out at the development stage. In its implementation, researchers as developers accompanied by web development experts jointly compile web-based educational materials for use in sexual education. After the initial concept is completed, consultation and evaluation from experts are also carried out as a form of media validation of educational materials that will be included in the features of the E-SAFE website. The experts who act as validators are 1) educational material experts related to the correctness of educational materials, 2) media design experts who will provide input and suggestions related to *the layout* and graphics of web-based sexual education materials that are being developed. Input and suggestions from these experts became the basis for revision of the product design so that the initial product design of sexual education materials (*prototype 1*) was produced.

4. Implementation

The next stage is the implementation stage, where testing of *prototype 1* products is carried out by implementing it to one-to-one students or person to person. Students who became respondents in this stage were 10 students of UIN Maulana Malik Ibrahim Malang. Students will provide ratings and comments on sexual educational material products. This stage is carried out to test the practicality of the product. Researchers use the results of student opinions at the implementation stage to make improvements to the *prototype 1* design which is then refined into *prototype 2 products*.

The *prototype 2 product* also underwent evaluation at the

implementation stage which was carried out on a small group of twenty students of UIN Maulana Malik Ibrahim Malang. This process is aimed at maximizing the results of the prototype 2 product. The evaluation process of *prototype 2* products in *small group evaluation* is the main basis for the revision process so that *prototype 3 products*. This series of evaluation processes is taken from Rudini's research. (2016) and Dian Mutmainna et.al (2018) which have a pattern like the chart below:



Implementation and Evaluation Phase

5. Evaluation

The last stage is the evaluation of the prototype product 3. The process is carried out by means of *field tests* that test the practicality of using web-based sexual education material products. The results of the questionnaire distributed to the community, especially students, will be known if this sexual education material product has or even has not met practical criteria and is suitable for use by UIN Maulana Malik Ibrahim Malang students as a source of sexual education materials in preventing sexual harassment. At this stage, the researcher conducts an evaluation by asking 60 students of UIN Maulana Malik Ibrahim Malang to give their opinions through the questionnaire given.

RESULTS AND DISCUSSION

1. Product

The product of this research is in the form of the E-SAFE website. This website has The 7 features are Community Forum Feature / US (Community for Action and Support Inclusion), Help and Support Center / DAMAI (Community Support and Access to Information), Interactive Education Feature / PINTAR (Interactive Education for Safety and Digital Understanding), Safe / AMAL Reporting Feature (Safe, Easy, and Anonymous Reports), Live Chat Feature (Live Chat) / CHATLINE (Live Chat Information and Support, News Feature / BERNAS (National Sexuality News) and Maps Page (Map)/ PELITA (Map of Nearby Information Location for Access) . The pages contained in this website are as follows:

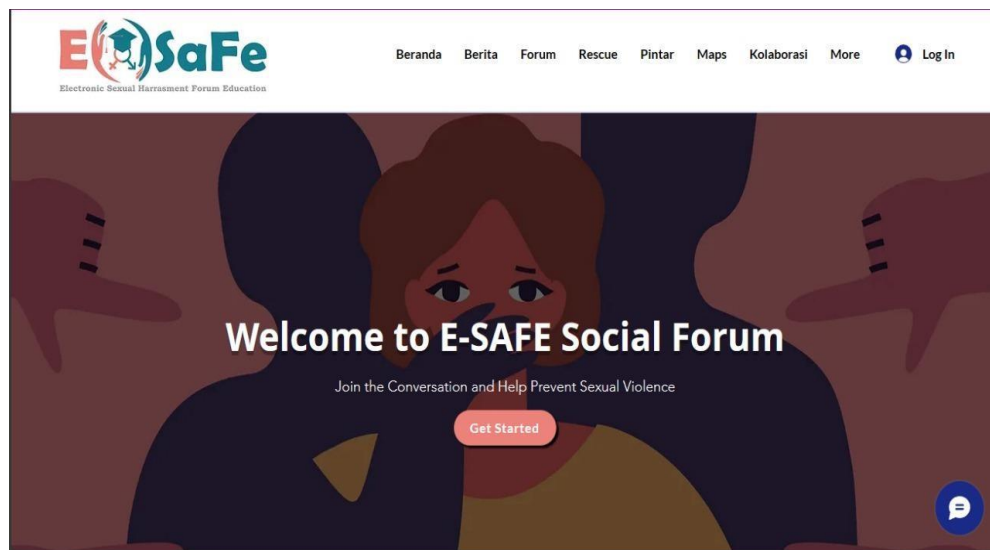


Figure 1. Home Page / Website Header

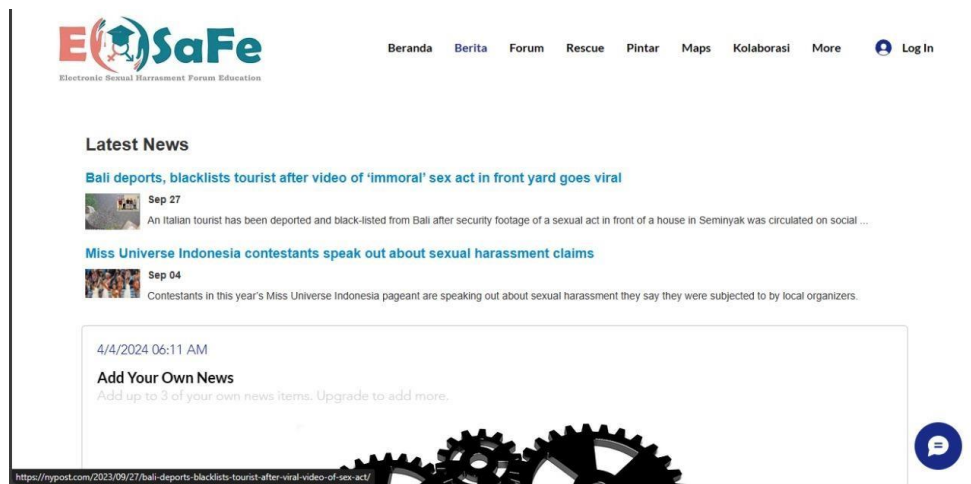


Figure 2. Feature Page News / BERNAS (National Sexuality News)

This feature contains relevant news about sexual issues and digital security. Its purpose is to provide the latest updates and information on current issues that may affect society.

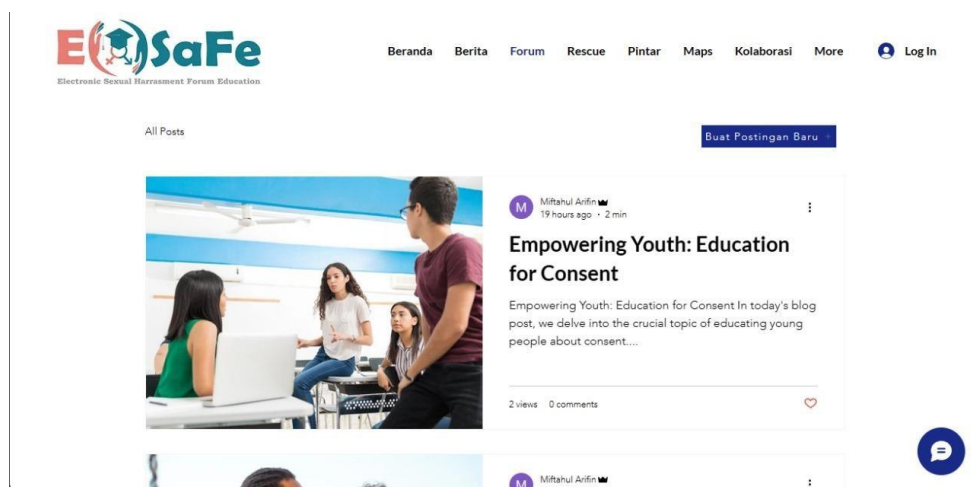


Figure 3. Community Forum Features Page / US (Community for Action and Support for Inclusion).

This feature allows users to interact, share experiences, exchange opinions, and provide support to each other related to issues related to sexual vulnerability and digital security. Community forums will create a safe and supportive space for users to talk about their experiences, ask questions, and get support from fellow users.



Figure 4. Interactive Education Features Page / PINTAR (Interactive Education for Safety and Digital Understanding)

It will provide interactive educational modules on digital safety, identifying signs of sexual harassment online, and measures to protect yourself and others in the digital world. These modules will be designed to interact with users and present information in an attractive and easy to understand manner.

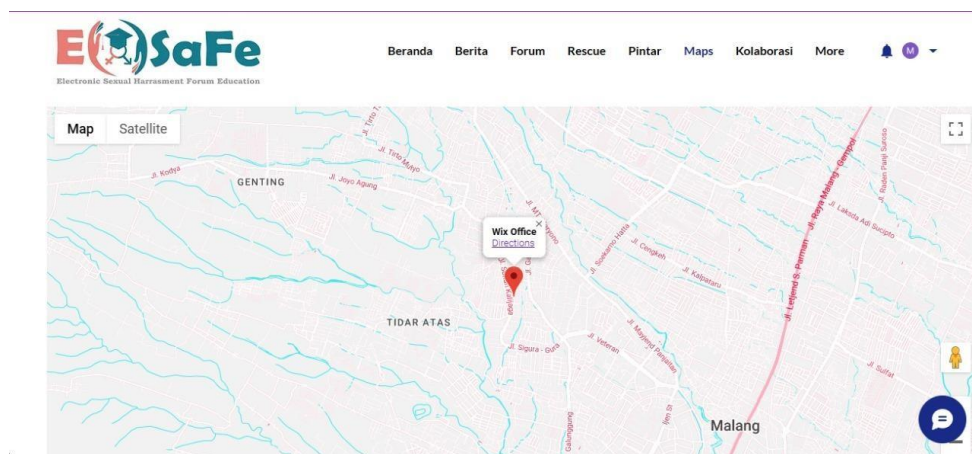


Figure 5. Maps (Map) / PELITA (Map of Nearby Location Information for Access) Page

This feature provides the closest location for consultation with a psychologist or related aid agency. This makes it easy for users to find the help or support they need in their area.

Contact Me & Let's Get Started

I'm a paragraph. Click here to add your own text and edit me.

[Introduction Call](#)

First Name _____ Last Name _____

Email * _____

Message _____

[Submit](#)

E-SaFe
Electronic Sexual Harassment Forum Education

About
Our Lessons
Assignments
Packages

info@mysite.com
123-456-7890

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Figure 6. Help and Support Center Features / DAMAI (Community Support and Access to Information)

This feature will provide direct access to support services for victims of sexual harassment and online exploitation. Users can access counseling services, legal aid, and links to relevant aid agencies. The goal is to provide prompt and precise assistance to individuals in need, as well as direct them to the right resources.



Figure 7. Safe/AMAL Reporting Features (Safe, Easy, and Anonymous Reports)

This feature allows users to anonymously and securely report inappropriate content or behavior to relevant authorities or agencies. The goal is to provide a safe means for individuals to report adverse actions without fear of retaliation or irregularities.

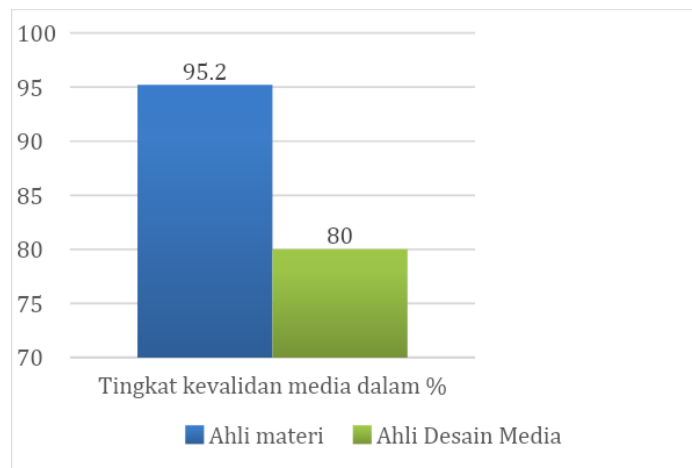


Figure 8. Live Chat / CHATLINE (Live Chat) Features Information and Support.

This feature allows users to communicate directly with the support team or counselors via live chat. It provides quick and easy access for individuals who need immediate help or support.

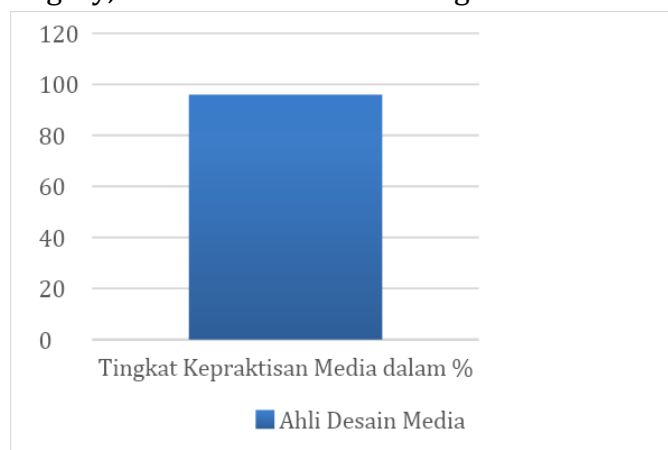
2. Expert Validation

By going through a series of ADDIE stages, namely *Analysis, Design, Development, Implementation, and Evaluation*, namely *Analysis, Design, Development, Implementation, and Evaluation*, this research produces sexual education media products that in terms of practicality have been tested and validated by experts; both material / content experts and media design experts. The validation value given by experts on the developed product is shown in the following chart:



The chart illustrates the value of validators on product validity. Product validity is the result of expert analysis of products developed based on practicality analysis, content and content analysis, technology analysis and software analysis. The validity value obtained from experts consists of material validity of 95.2% and media design validity of 80%.

From the conversion value, the percentage of products developed has a very good value from the aspects of material and sexual education media which include aspects of content, presentation, language, contextuality and evaluation. This initial product also has a good value conversion related to the media design developed both in terms of ease of use and navigation, aesthetics, content and information, as well as overall functionality. So there is no need for revision. Related to the validity of the practicality of media and design, media design experts give a value of 96% with a very practical conversion category, as shown in the following chart:

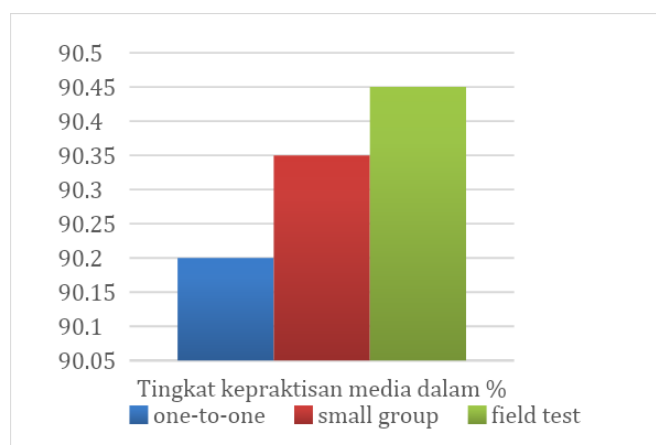


Even though the validity of the media, the content of the design and the practicality of the media design are considered to be in the category of very good, good, very practical, and do not need revision, but this product is still revised again to improve the shortcomings according to the advice and input of experts. Because the value obtained from validators is actually the value of the validation sheet for prototype product 1. Prototype 1 products still require trials to produce prototype 2 and become prototype 3 (through the *one-to-one* and *small group implementation stages* and through the evaluation stage).

3. Product Trials

Product trials are carried out through the implementation and evaluation stages. The results can be seen in the following chart:

3.1 Media practicality test



At the implementation stage, the level of media practicality obtained from one-to-one trials was 90.2%, while from small group trials the value was 90.35%. In the Evaluation stage carried out through a field test, the value obtained was 90.45%. All of these values show that conversion values are very practical. So it does not require revision.

From the practicality aspect, the developed media has a very practical conversion based on several variables which include: ease of software access, ease of operation, accuracy of overall function, and ease of navigation. These variables are described into several indicators: 1) the E-SAFE Website can be accessed anywhere, 2) the E-SAFE Website can be accessed at any time, 3) the E-SAFE Website is easy to operate, 4) Users are easy to exit and enter the

E-SAFE Website, 5) the E-SAFE Website has a precise link reaction, 6) the features used on the E-SAFE Website can make it easier for users to see the information needed, and 7) the E-SAFE Website is used to find out and media sexual education.

The results of the whole above are also able to answer the assumption of development, namely being able to become a medium of sexual education; 1) valid and practical for the community, 2) able to help the public know and learn about sexual problems and how to prevent them easily, 3) able to attract public interest to know and educate about sexual problems in Indonesia and in universities in particular, 4) using websites that can be accessed at any time so that students can carry out the website operation process independently, 5) can be accessed anywhere and anytime by the public either through their computers, laptops or smartphones and 6) the features presented make the public recommend and disseminate this website to help educate sexuals in order to prosecute gender in their own religious moderation.

CONCLUSION

Through ADDIE's development design which includes *Analysis, Design, Development or Production, Implementation, and Evaluation*, this research succeeded in developing website-based educational media products as sexual education to the community. In the development process, the product is developed in several designs, namely *prototype 1, prototype 2, to prototype 3* or the final product.

In the product validation process, *prototype 1* gets a value of 95.2% for the validity of the material / content, 80% for the validity value of media design and 96% for the value of practicality. At the implementation stage, this research received a practicality assessment of 90.2% from one-to-one trials for prototype 1, and a value of 90.35% for prototype 2 at the small group trial stage. In the Evaluation stage, prototype 3 products produced a value of 90.45%.

From the data from the assessment above, it can be concluded that the development of website-based educational media products in the form of E-SAFE web as sexual education for the community, especially for students, is included in the very valid and very practical category.

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Evaluation of Arabic Language Learning using the *Wordwall* Platform for Students of the Arabic Language Education Study Program at UIN Mataram

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ABSTRACT

Educators are required to be able to follow technological developments in the digital era so that learning activities are effective and enjoyable, including evaluation activities. One application that can be used by educators as an evaluation tool is *wordwall*. *Wordwall* is a website or platform that provides various game and quiz features. The purpose of writing this article is to determine the use of the *wordwall* application as an evaluation tool in Arabic language learning in the Arabic Language Education Study Program at UIN Mataram.

The steps for using *wordwall* as a formative evaluation tool in Arabic language learning, especially the Mufradat course for first semester students of the PBA Study Program, include: 1) Lecturer creates an account on the *wordwall* application 2) Lecturer creates questions on the *wordwall* application according to the desired template 3) The lecturer shares the question link via the WA group 4) Students work on the questions by clicking on the link that has been shared in the WA group 5) After completing the work, students can see the completion time, the results of correct and wrong answers and can even try again 6) final step, Students fill in their names on the scoreboard, then each student's position will appear on the scoreboard.

KEYWORD: *Evaluation, Learning, Wordwall Application, Arabic*

INTRODUCTION

Technological developments in this digital era have an impact on all fields, without exception in the field of education. (Rahmayanti & Abidin, 2023) Educators are required to be able to follow these developments by understanding and utilizing various types of technology in the learning process, including evaluation activities. Learning evaluation is a process of collecting, analyzing and interpreting information systematically to determine the achievement of learning objectives. Evaluation is used to measure student progress, reform the education system, and increase accountability for results. (Mardhiyah, 2022)

One of web-based applications that can be used by educators as an evaluation tool is *wordwall*. *Wordwall* is an application that can be used as a learning medium and an interesting assessment tool for students in online learning. (Tatsa Galuh Pradani, 2022)

Through this platform teachers can make evaluations with new nuances. Teachers can also sharpen their innovative ideas in creating evaluation tools, because they can place the desired images and attachments. Apart from that, teachers and students can find out the value, sequence and correct or incorrect answers after the evaluation is completed. (Latifah & Damayanti, 2022) This *wordwall* helps teachers in creating evaluation tools that will be welcomed by students. (Meisavitri et al., 2023) The advantage of the *Wordwall* application is that it is free for basic options with a choice of several templates. Thus, games that have been created can be sent directly via WhatsApp, Google Classroom, or others. This software offers many types of games such as crosswords, quizzes, random cards and many others. Another advantage is that the games that have been created can be printed in PDF form, so it will be easier for students who have network problems (Latifah & Damayanti, 2022)

Previous research related to the use of the *wordwall* application, among others, conducted by (Savitri, Adelia., 2021) concluded that through the use of *Wordwall*, students' interest in studying Indonesian language material has proven to increase. Using *Wordwall*, learning evaluation is not only carried out monotonously through practice questions and has been proven to be effective in reducing student boredom. (Hasanah, 2022) concluded that learning evaluation media using *Wordwall* is effective, efficient and suitable for use in evaluating Arabic language learning in class X in Al Azhar Islamic High School Kelapa Gading Jakarta. Research conducted by (Rahmayanti & Abidin, 2023) concluded that the use of Wordwall as a medium for evaluating Arabic language learning at MAN Batu City was effective.

Research by (Putri Nabilatuz Zahroh, Wiwin Fachrudin Yusuf, 2024) also concluded that the use of *Wordwall* media in evaluating class the optimal one. This platform successfully combines elements of education and entertainment in a balanced and consistent manner, which can build interest and strengthen students' learning motivation.

Based on the data presented above, the author will use the *wordwall* platform as an evaluation tool in Arabic language learning in the Arabic Language Education Study Program at UIN Mataram.

DISCUSSION

1. Evaluation of Arabic Language Learning

Learning evaluation is one of the important components that teachers must undertake to determine effectiveness in learning. Evaluation is an identification activity to see whether a program that has been planned has been achieved or not, is valuable or not, and can also be used to see the level of efficiency of its implementation. (Izomi & Husnan, 2023) The results of this learning evaluation can be used as feedback by teachers to improve and perfecting learning programs and activities.

Muhammad Siwardi said, (Ridho, 2018) in the implementation of teaching in general, including language teaching, evaluation has a place and role that is directly

related, and is even an inseparable part of that teaching. In the theory of teaching and planning, teaching is described as a process consisting of three main components that are inseparable from one another. The three components are; teaching objectives, teaching implementation and assessment of teaching results. The three have a close relationship with each other, both directly in a cause and effect relationship, and indirectly in the form of feedback.

According to (Ridho, 2018) the main purpose of evaluation in the teaching and learning process is to obtain accurate information regarding the level of competency achievement by students according to the indicators formulated (instructional objectives) so that follow-up actions can be taken. Follow-up, which is referred to as an evaluation function, can take the form of: (1). Placement in the right place; (2). Providing feedback; (3). Diagnosis of student learning difficulties, and (4). Determination of graduation. Therefore, a test was held which was named; (1). Placement test; (2) (تصنيف اختبار) (formative test); (3) (تحصيل اختبار). Diagnostic test (diagnostic test); and (4) Summative test (تشخيص اختبار).

In this article, the author uses *wordwall* as a formative evaluation (formative test). According to (Ramdhan et al., 2023) in the context of learning evaluation, formative tests play an important role in measuring students' understanding and development on a regular basis. Formative tests serve not only as a tool to measure students' knowledge, but also as a means to provide constructive feedback and help them improve their skills and understanding.

Learning can be defined as a program, process, or method that causes people or living creatures to learn. Planning that involves many parties in its implementation, both teachers and students. Because both are important components in learning, they both play a role and are involved in achieving learning goals such as competency in the field of study which produces learning outcomes. The learning program carried out by the teacher is not always effective. Therefore, it is necessary to carry out an evaluation in order to find out the strengths and weaknesses during the learning process. This evaluation is not only carried out in the fields of general and religious studies, but in linguistic studies it is also important to carry out an evaluation. According to (Muhimmatul Choirah, 2021) language has several functions, including; Expressive, Phatic, Cognitive, Communicative.

Evaluation of the Arabic Language Learning Program is a series of processes carried out on a correct theoretical basis accompanied by systematic planning and evaluation stages. This evaluation program aims to see the level of success in Arabic language learning and whether Arabic language learning is in accordance with the needs of the classroom environment or not. (Setyawan, 2015)

2. Wordwall Platform

Wordwall is a website or platform that provides various game and quiz features that educators can use as a medium for evaluating learning. This application

was developed by a company from the United Kingdom, Visual Education Ltd. This application is suitable for use by educators who want to create learning assessment methods. (Mardhiyah, 2022) The following are features that educators can use on the wordwall platform.



Figure 1. Features available on the wordwall site

The features provided by Wordwall are quite complete, starting from quizzes, word searches, to anagrams. There are 18 (eighteen) game features or templates, namely:

1. Match Up feature, namely a drag and drop game or matching functions or definitions.
2. Open the Box feature, namely a game to guess the contents of the box by tapping on the available boxes.
3. Random Cards feature, which a card is guessing game that is shuffled automatically.
4. Anagram feature, namely placing the letters in their position according to the arrangement.
5. Labeled Diagram feature, namely arranging images using the drag and drop method.
6. Categorize feature, which is similar to drag and drop but placed in the available columns.
7. Quiz feature, namely a game with multiple choices.
8. Find the Match feature, which is a game of matching answers to the available images.
9. Matching Pairs feature, which is a game of matching tiles by tapping until the answer matches.
10. Missing Word feature, namely a drag and drop game that is attached to the available empty box.
11. Word search feature, namely a game to find letters hidden in boxes (grid).
12. Rank Order feature, namely a game of drag and drop items until the order is correct.
13. Random Wheel feature, namely a wheel spinning game.
14. Group Sort feature, namely a drag and drop game to group each answer into groups.
15. Unjumble feature, namely a game that drags and drops words so they form the correct sentence structure.
16. Gameshow Quiz feature, which is a multiple choice game with a time limit, life limit and bonuses.
17. Maze Chase feature, namely a game of running towards the correct answer while trying to avoid enemies.
18. Airplane feature, namely a game where you touch the layer or use the arrows on the keyboard to fly the plane towards the correct answer while avoiding the wrong answer.

According to Idrus et al in (Rahmayanti & Abidin, 2023) *Wordwall* is an interesting application that can be accessed via a browser and can be used as a fun learning resource, media and assessment tool for students. In learning Arabic, especially the Mufrodat wordwall platform, it is used as an evaluation tool.

Here are the steps for using wordwall as an evaluation tool for educators:

1. Write wordwall on Google search

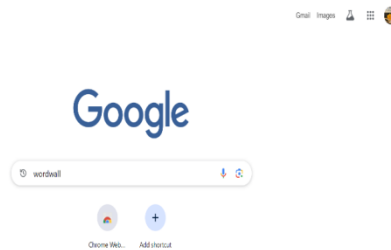


Figure 2. View of searching for the wordwall platform

2. Click sign up and enter your email address and password

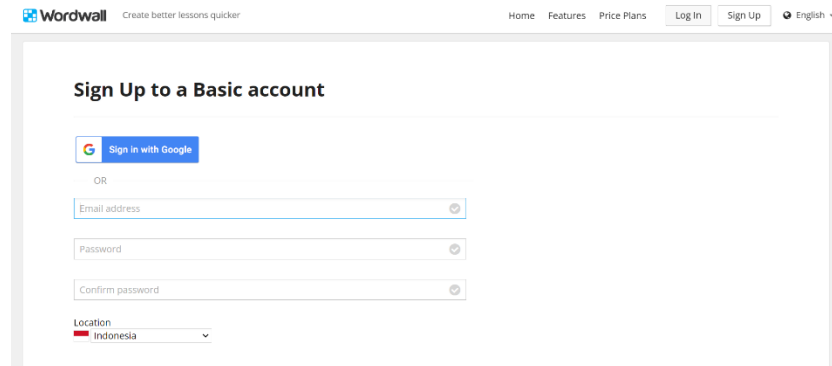


Figure 3. Display when registering an account

3. Select create activity and select the available features

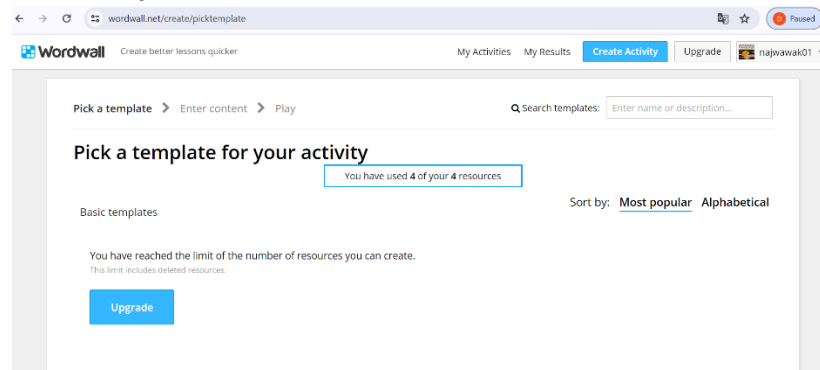


Figure 4. Display when creating content

4. Choose one of the templates, for example here the author chooses a wordsearch or word search template



Figure 5. Display of the wordwall feature

5. Fill in the Arabic language content or questions that will be used as evaluation questions

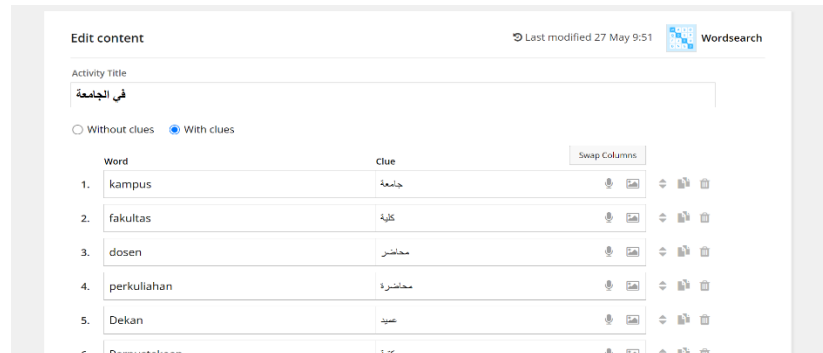


Figure 6. Display of creating questions or content

6. Adjust several features to make them more attractive

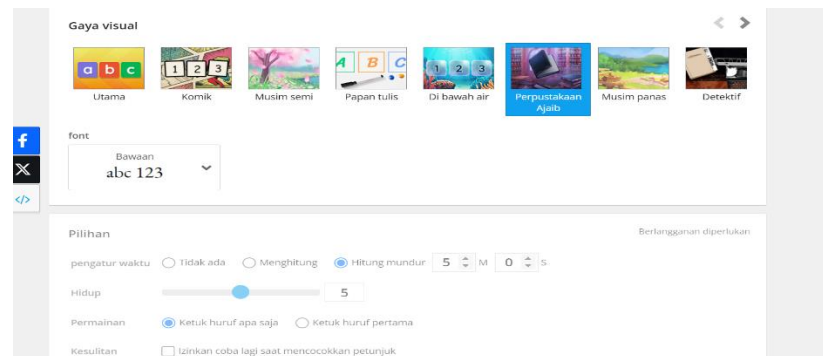


Figure 7. Display of adding features to the question

7. If so, click done
8. Click share to share with students



Figure 8. Link sharing display

9. After the work process carried out by students, educators can monitor the scores obtained.

Papan peringkat				Pilihan▼
Pangkat	Nama	Skor	Waktu	
1	Lalu M. Alief Ziqro	10	46.1	
ke-2	Defini Yulianti	10	1:02	
ke-3	Dewi qotrun nada n	10	1:34	
ke 4	Laela Denisa	10	1:37	
tanggal 5	Humairo anwar	10	1:57	
tanggal 6	Iska dan shelina	10	2:07	
tanggal 7	KASIH	10	2:18	
tanggal 8	YangMulla	10	2:21	
tanggal 9	Nurlinda Adrianti	10	2:57	
tanggal 10	Bidaini	10	3:03	

Figure 9. Leaderboard display

Steps for using wordwall for students:

1. Click the link shared by the educator
2. Students will immediately enter the intended game without logging in

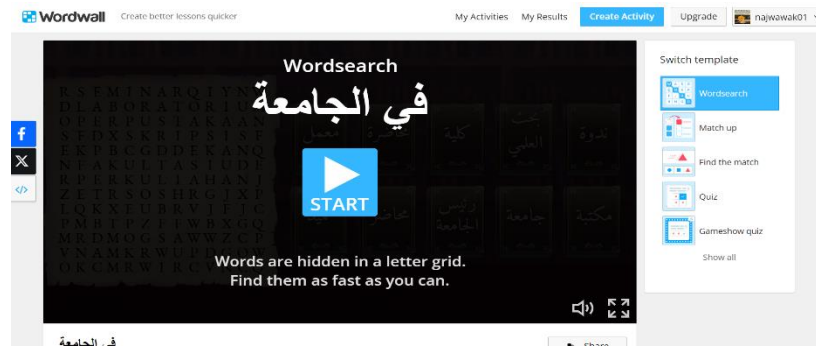


Figure 10. Initial view of the question according to the link

3. Click start and do the questions given
4. When finished, students can see the processing time, results, correct and incorrect answers and can even try again

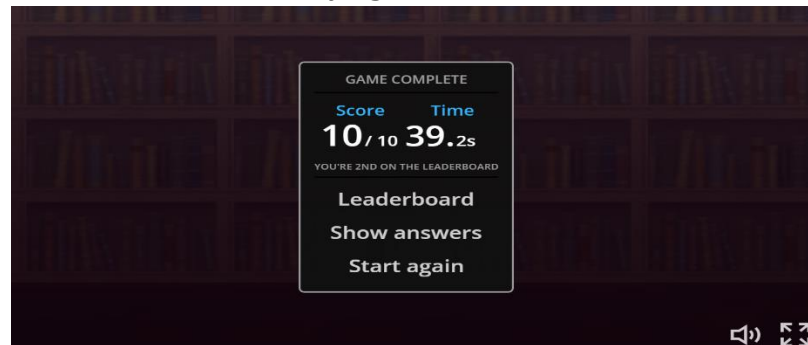


Figure 11. Display of work results

5. Select the scoreboard to fill in the name

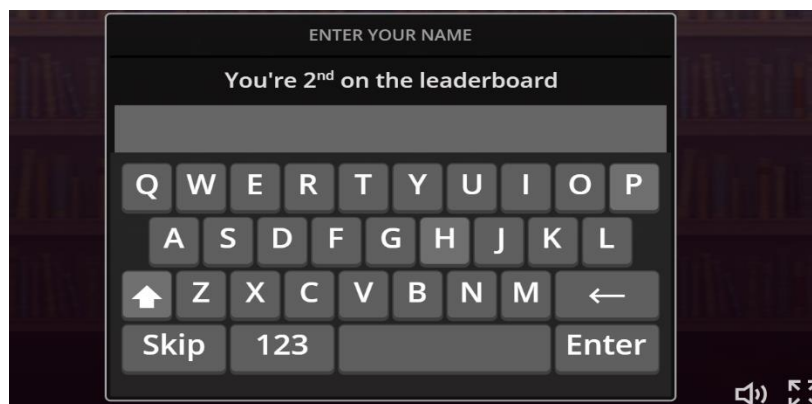


Figure 12. Nameplate display

6. Finally, the leaderboard will appear

Pangkat	Nama	Skor	Waktu
1	Lalu M. Alief Ziqro	10	46.1
ke-2	Defini Yulianti	10	1:02
ke-3	Dewi qotrun nada n	10	1:34
ke-4	Laela Denisa	10	1:37
tanggal 5	Humairo anwar	10	1:57
tanggal 6	Iska dan shelina	10	2:07
tanggal 7	KASIH	10	2:18
tanggal 8	YangMulla	10	2:21
tanggal 9	Nurlinda Adrianti	10	2:57
tanggal 10	Bidaini	10	3:03

Figure 13. Leaderboard display

Mufradat is a mandatory subject for first semester students of the Arabic language education study program at UIN Mataram. In carrying out the formative evaluation for this course, the lecturer creates ten questions about *في الجامعة* (on campus) in the *wordwall* application, then shares the question link via the WA group and students can immediately work on the questions via their personal cellphones. Lecturers use word search or word search templates. This template is similar to a crossword puzzle. These ten questions must be done in a maximum of five minutes with five mistakes. If the student makes the sixth mistake, the game will finish automatically even though time is still available. Evaluation results can be seen directly via the leaderboard which displays the score and time required to answer each question. The lecturer also gives students the opportunity to rework the evaluation questions a maximum of three times, so that most students can answer all the questions correctly. The use of *Wordwall* in evaluating Arabic language learning as explained above makes students more concentrated, enthusiastic and enthusiastic in working on questions.

Based on the results of observations made by the author during the evaluation of mufradat courses using the wordwall platform for students of the Arabic language education study program at UIN Mataram, there were several problems found, including 1) working on questions using the wordwall platform had to use a stable internet network, so that students who did not If you have a

quota or internet network, you cannot access the questions given. 2) Some students are still confused about applying the wordwall platform. 3) In the searchword template used in this evaluation, there are answers in vertical, horizontal and diagonal form that students must search for and some students find it difficult to answer in diagonal form.

The advantages of using *wordwall* media are: 1) It is flexible, can be used at various levels of students 2) It has many interesting features and can be accessed for free 3) Time effectiveness in the work and assessment process 4) It increases interest, enthusiasm and competitiveness learners. 5) It overcomes boredom and monotony in the evaluation process 6) It can be used at the same time. Apart from that, the use of *Wordwall* also has a positive impact, namely increasing students' attention and concentration, and indirectly improving their skills in operating the Wordwall application or platform.

The weaknesses of the wordwall platform are; 1) It depends on the stability of the internet connections; 2) Free facilities can only be used to create five games.

CONCLUSION

Wordwall is a website or platform that provides various game and quiz features that educators can use as a medium for evaluating learning. One of them is evaluation in learning Arabic at beginner, intermediate and advanced levels. This platform is simple and easy to apply. Through the *wordwall* platform, the evaluation process is fun and exciting because wordwall is an interactive application.

The steps for using *wordwall* as a formative evaluation tool in Arabic language learning, especially the Mufradat course for first semester students of the PBA Study Program, include: 1) Lecturer creates an account on the wordwall application 2) Lecturer creates questions on the wordwall application according to the desired template 3) The lecturer shares the question link via the WA group 4) Students work on the questions by clicking on the link that has been shared in the WA group 5) After completing the work, students can see the completion time, the results of correct and wrong answers and can even try again 6) final step, Students fill in their names on the scoreboard, then each student's position will appear on the scoreboard.

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Learning Arabic language using the website "Alifbee" to enhance students' speaking skills at Darul Qur'an Islamic Integrated Junior High School in Jonggat, Central Lombok.

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ABSTRACT

Arabic language learning is an integral part of the curriculum in many Islamic schools, including at the Integrated Islamic Junior High School Darul Quran, Jonggat Lombok Tengah. In efforts to enhance students' speaking abilities, the use of technology increasingly becomes the primary choice in the learning process. One of the platforms utilized is the Alifbee website, specifically designed for Arabic language learning. This study is a descriptive qualitative research project aiming to explore students' experiences and perceptions of using the Alifbee website for Arabic language learning. The approach employed is a case study of eighth-grade students at the Integrated Islamic Junior High School Darul Quran. Data were collected through observation, interviews, and documentation. The research findings indicate that the use of the Alifbee website provides a positive experience for students. They feel that the website facilitates access to learning materials, reduces reliance on textbooks, and enhances student engagement in learning. The implications of this research emphasize the importance of integrating and utilizing technology in Arabic language learning. The Alifbee website proves effective in boosting students' motivation and understanding of learning materials. This underscores the need for educational institutions to adopt technology more extensively in the learning process, thus creating a more dynamic and effective learning environment for students.

KEYWORDS: *Arabic language learning, technology integration, Alifbee website, student engagement*

INTRODUCTION

Arabic is one of the international languages that still exists and is still used to communicate today, especially by speakers who come from and live in Arab, Islamic or Middle Eastern countries. The use of Arabic as a means of communication has survived for about sixteen centuries, one of the causes of the Arabic language so exist is the existence of the Qur'an, the holy book of Muslims, which uses Arabic, and contains in it the law or Sharia and rules for followers of Islam, so that the spread of Arabic in the world coexists with the spread or da'wah of Islam itself. (Zuhdi, 2009)

Learning and teaching Arabic in Islam is a requirement or even an obligation for Muslims because it is the language of the Qur'an and it is the language used in most worship rituals in Islam. (Wahab, 2014) So learning and understanding Arabic is very useful because Arabic is the language of religion (*lughat ad din*) and the Qur'an was revealed specifically in Arabic, Allah said:

﴿ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ٢ ﴾

“In fact, we revealed it in the form of Arabic Quran, so you understand”. (*Al - Qur'an Al Karim*, n.d., p. 12:2)

The rapid development of Islam has had a very significant impact on the development of Arabic, as evidenced by the number of educational institutions that cater to every level of Arabic language learning, starting from the most basic level, such as the existence of Islamic boarding schools, *madrasah ibtidaiah*, to Islamic universities where Arabic is taught as part of the curriculum. Where learning Arabic for both native Arabs and non-Arabs has its own opportunities and challenges. So that Arabic language experts and teachers divide language skills into four main skills, namely: listening skills (*Istima'*), speaking skills (*Kalam*), reading skills (*Qiraah*) and writing skills (*Kitabah*). (Hasanuddin, 2018).

The beginning of Arabic was taught and studied in Indonesia due to the need for Muslims to understand Arabic, especially those used in daily worship rituals, such as prayer, prayer and so on. which then slowly developed to the use of Arabic as a medium of communication so that in the process the most important skill to support this is speaking skills (*Kalam*). (Arif Widodo et al., 2021) The skill or ability to speak using Arabic (*Maharah Kalam*), is a basic skill in learning Arabic after listening skills. The general goal in mastering speaking skills is for non-Arab speakers to be able to communicate with Arabic actively. (Syarifuddin et al., 2018).

Speaking skills (*Maharah Kalam*) and the ability to communicate are very urgent and fundamental in human life activities, language is a tool used by humans in communicating and exchanging information, if someone is not good at communicating or conveying what is thought using language, communication and information exchange will not occur. In Arabic, the ability to speak is called *kalam*, at the stage of learning *kalam* skills is the second skill after listening skills or *istima'*. Where *kalam* itself is defined as the process of expressing language using the voice or tongue that was previously in the mind of the speaker. The next level of Arabic language learning after *kalam* is reading skills (*Qira'ah*) and writing skills (*Kitabah*). But keep in mind that not all expressions or sounds are categorized as *kalam*. This is because *kalam* (expression) itself is a sound that can be understood (*ifadah*). While the expression (*Lafadz*) is the sound contained in the letters so that the expression can be understood to have meaning and the listener understands what is being said. (Aziz, 2020).

Speaking skills (*Kalam*) are basic skills that make students able to understand and use foreign languages, and this is the first orientation in learning Arabic, both inside and outside the classroom. In order for students to always understand and be able to communicate in Arabic, because Arabic is an international language used by millions of people in all corners of the world today. (Ibrahim Al Fauzan, 2010) Often with the times that make everything develop, as well as in the world of education, it is characterized by the emergence of technology that aims to facilitate all human activities, (Kamal, 2020). Technological developments in this digital age affect all fields, without

exception in the field of education. Learning media is also advancing rapidly, including the emergence of interactive learning media. Learning will produce better results if it is designed according to the way people learn. Media is a useful communication tool that can be used to increase the effectiveness of the learning process.(Rahmayanti & Abidin, 2023). Learning media is also defined as anything that can convey and distribute messages from a planned source so as to create a conducive learning environment where students and teachers can carry out an Effective and efficient learning process.(Nurdyansyah, 2019).

In Arabic language learning, the effectiveness and results of learning are influenced by many factors, such as: the existence of strategies that are suitable and relevant to the orientation aimed at in the learning, then the use of media that suits the needs in delivering the content or material studied, and the use of interactive and modern electronic media to make learning more interesting, interactive and effective and get maximum results later.(Aziz, 2020).

The entry of technology into the realm of education today has had a lot of significant impacts on the process and the world of education and learning today, one of which is the use of "Alifbee" application as a medium for learning Arabic, this application was created by scientists from Canada, AlifBee is a great application for learning Arabic, both for beginners and advanced. This application is designed to help users improve their Arabic language skills. The learning levels and phases are designed with a customized curriculum by linguists and provide the best online Arabic learning experience. The app consists of 10 levels that gradually increase in difficulty. This innovative Arabic learning app like Alifbee helps users in learning to read and write in Arabic, understand Arabic conversation and improve Arabic speaking skills. With a variety of interesting features and more than 6500 vocabulary in Arabic and its application in the form of sentences and visual displays of each sentence and vocabulary, it makes it easier for users to learn Arabic online,(*AlifBee — Learn Arabic Online the Easy Way with Best Learning App*, n.d.) this application can also be accessed through the official website page <https://www.alifbee.com/en> this is useful for teachers and schools that do not allow students to bring and use cellphones while at school, teachers can simply use Laptop devices and Projectors to display this application.

Previous researches related to the Alifbee application, among others, were conducted by (Massofia et al., 2023).The results of this study show that the Alifbee platform is able to increase users' motivation to learn Arabic because it provides practical and simple material. The Alifbee platform contains fun learning elements because users feel happy when learning Arabic with a practical learning level that keeps users involved in each series of learning processes. Then the research conducted by (Nisa, 2021) stated that the use of Alifbee platform is very appropriate in learning Arabic in class XII MAN 8 Jombang because it has features that support the learning process and make it easier for students to master the four Arabic language skills, namely reading, writing, listening, and speaking.

One of the schools that uses the Alifbee application as a medium of learning Arabic is the Integrated Islamic Junior High School (SMP IT) "Darul Qur'an Hambali" which is located in Berembeng hamlet, Jonggat sub-district, Central Lombok district, West Nusa Tenggara Province. The application of technology-based learning media in this school is motivated by the declining enthusiasm and motivation of students in learning Arabic, this is evidenced by the relatively low learning outcomes, so the teacher makes innovations to solve the problem, seeing that this school has adequate facilities such as Chromebook type laptops for students, in focus or projectors and

loudspeakers, so slowly teachers began to use media, models and methods in teaching technology-based Arabic. And the teacher at that time chose the Alifbee application as an introductory medium in the Arabic language learning process which focused on improving the Maharah Kalam (Speaking Skills) of class VIII students.

Based on the results of observations made by researchers, researchers saw an increase in motivation, enthusiasm and understanding of students in Arabic language subjects. Because it cannot be denied that in the digital era like today technology has become something that really controls all aspects of human life, nowadays even toddler-age children are very adept at using and operating cellphones, so if the teacher does not adjust learning to students' interests, it can be ensured that learning will not be effective, because in the learning process student comfort and happiness is one of the factors that make it easier for students to understand lessons, and this is realized by the use of electronic learning media in today's digital era. Based on this, researchers are interested in further examining the process and model of applying the media in Arabic language learning.

METHOD

Researchers used a descriptive qualitative approach in this study. This approach is also known as an interpretative or technical approach because the data obtained is related to the interpretation of the data collected by researchers in the research field.(Sugiyono, 2017) Qualitative research is a research method to obtain descriptive data such as written and spoken words from individuals and situations observed by researchers.(Meleong, 1989). The data collection process is carried out through three stages, namely: observation interviews and documentation.

This research is intended to see the condition or location and other phenomena of objects, means, devices, and words. The purpose of qualitative research is to describe existing conditions and phenomena. Some reasons why researchers choose qualitative descriptive research include the following: a) This research problem requires a qualitative approach rather than a quantitative approach. b) Researchers can directly analyze the facts that exist in the research setting regarding how the use of Alifbee media as a medium for learning Arabic in this school.

RESULT AND DISCUSSION

1.1 Arabic language learning media

The word media comes from Latin which is the plural form of medium, the limitations on the understanding of media are very broad, but we limit it to educational media only, namely media used as tools and materials for learning activities. The word media is the plural form of the word medium. Medium can be defined as an intermediary or an introduction to the occurrence of communication from the sender to the receiver. Media is

one of the components of communication, namely as a messenger from the communicator to the communicant. Based on this definition, it can be said that the learning process is a communication process.(Daryanto, 2010).

In Arabic, the word media is called the term wasail which means an intermediary or messenger from the sender to the recipient of the message. According to Abdul Alim Ibrahim, the media is a means to clarify or "الوسائل التوضيحية" but there are several terms used in the media including and have the same meaning and meaning as al-Wasa'il al-Idhah or al-Wasa'il al-Taudhihiyyah, Wasa'il al-Ta'lim, al-Wasa'il al-Ta'limiyah and some also use the term al-Mu'ayyanaat al-Sam'iyah wa al-Bashariyah.(Furoidah, 2020) Arabic language learning is increasingly developing along with the entry of digital literacy in education. This development can be observed from the shift from conventional learning models to modern technology-based learning.(Susanto et al., 2022)

Learning media is a tool to achieve the learning objectives themselves,(Khalilullah, 2012) Learning media can function as a stimulus to students' thoughts, messages, attention and interest in clarifying the subject matter because if by using verbal explanations alone students will forget it. Learning media is one of the most important elements in the teaching and learning process, besides that learning media is also a way to motivate and communicate with students to be more effective. media is a reality that cannot be denied. Therefore, teachers are required to be able to use the tools used by the school and do not rule out the possibility that these tools are in accordance with the times. Teachers can at least use effective and efficient tools in an effort to achieve the expected teaching objectives.(Furoidah, 2020).

Arabic as a foreign language (Foreign Language) its presence is quite important for the people of Indonesia. A long history has carved out how the growth and development of Arabic in Indonesia even though its function is limited to the language of worship used in daily rituals such as prayer, at the educational level or in schools, Arabic is taught in madrasas at the level of primary education to Islamic universities. Unfortunately, sometimes the output produced is not proportional to the competency standards of student abilities expected by the government (Sari, 2018).

Based on some of the above definitions, it can be concluded that, Arabic learning media is everything that functions as an intermediary in conveying content, or material to be conveyed by Arabic language teachers to their students, whether it is in the form of audio, visual or electronic media as is currently widespread and currently widely used in various schools ranging from elementary school level to college or university.

1.2 platform Alifbee

Alifbee is an Arabic learning application that offers learning in a more fun way anywhere and anytime. By using this application, we can learn and get to know more than 200 Arabic language materials which are divided into 10 levels. Apart from that, it can also be played in learning to read, write, and practice conversation in Arabic. Not only that, this

application can carry out quizzes and interactive games which will make learning activities more fun than before.(AlifBee — Learn Arabic Online the Easy Way with Best Learning App, n.d.).

The Alifbee app can also be accessed through the official website as well as supporting Windows, which is very useful for Arabic teachers in this digital age as most schools do not allow students to bring their cell phones, so if this learning platform is only based on the app, teachers will find it difficult to teach. However, this app can also be accessed through the website so teachers only need to access it using a laptop and project it using a projector. The following are the steps to use the app:

1. Please open the google search page if accessing through the website and please open the playstore if accessing through the android application. Then type on the page the word "Alifbee" and press enter to continue.

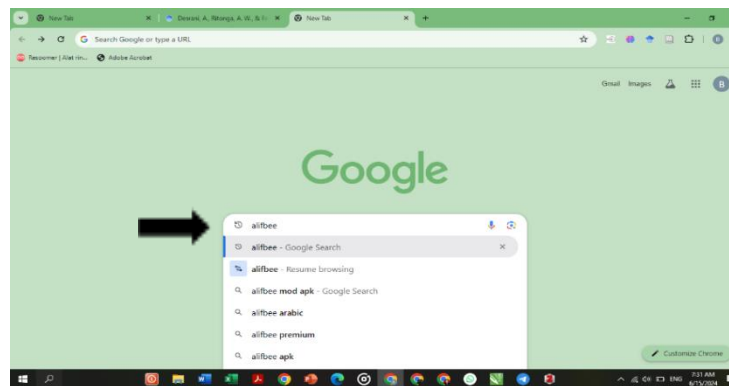


Figure 1. Alifbee application web search view

2. After pressing the enter button the user will be taken to the next page and please select the first view that appears in the search.

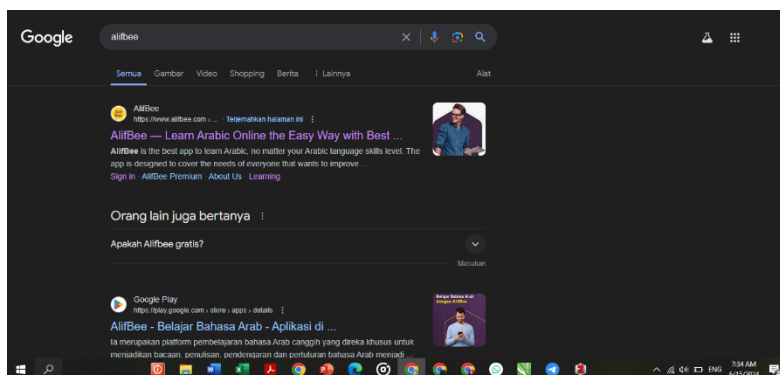


Figure 2: Alifbee page in google search

3. After clicking on the page, the user will be taken to the initial display of this Alifbee application/website and please login first by clicking the three lines on the top right then selecting the login option and filling in the google account you have. Or you can also directly click the Start learning button.

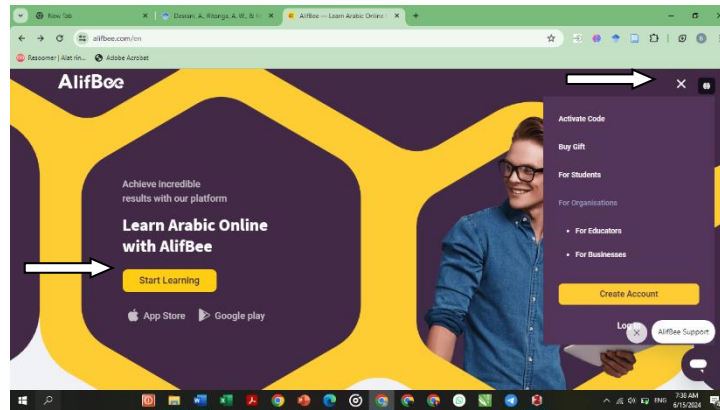


Figure 3: initial view of the Alifbee application

4. After logging in the user will be brought a choice of courses or stages of material to be learned on this website / application, then please select the level you want to learn or teach. And if you want to change the level to be studied such as a certain expression, please click on the top of the page.

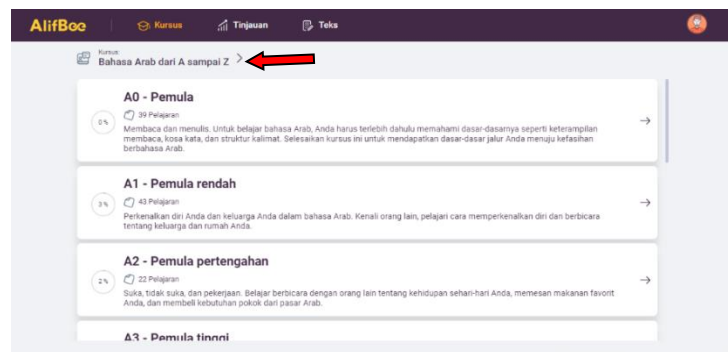


Figure 4: a view of the levels or stages

After clicking, the following display will appear:

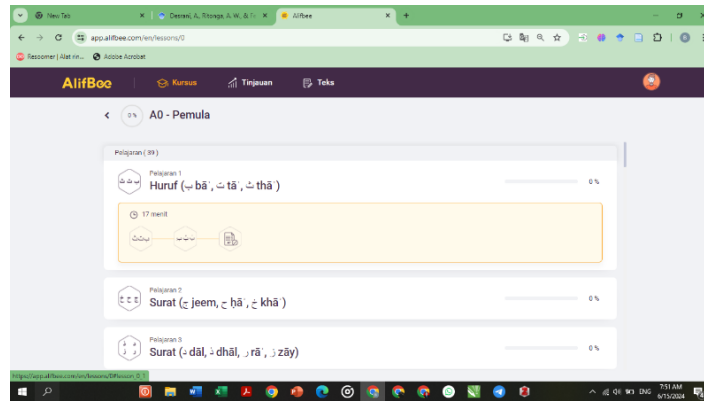


Figure 5: page view to select a material category

On this page users can customize the material to be studied later, depending on the orientation they want, such as istima', kalam, qiraah, and kitabah material.

- After selecting the level or category to be studied, the user will be taken directly to the existing material.

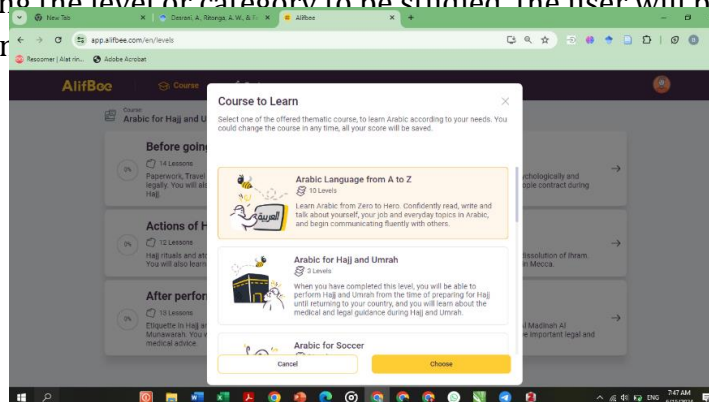


Figure 6: beginner level material view

- For example, click on the first option to open the material, and the user will be taken to the next page.

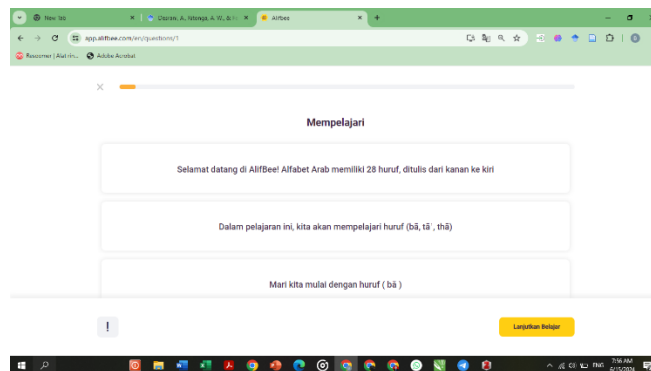


Figure 7: initial display after selecting the material to be studied

Once the user arrives at this page please select the yellow button on the bottom right to continue learning. Or if the application uses English please select the yellow button that says "Continue learning".

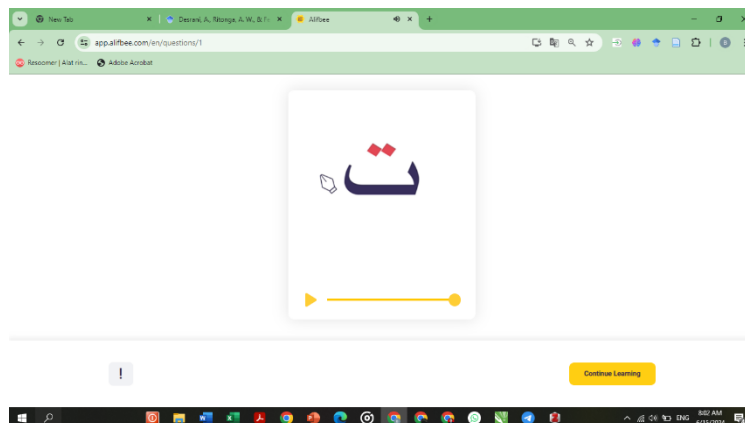


Figure 8: beginner's view of the material

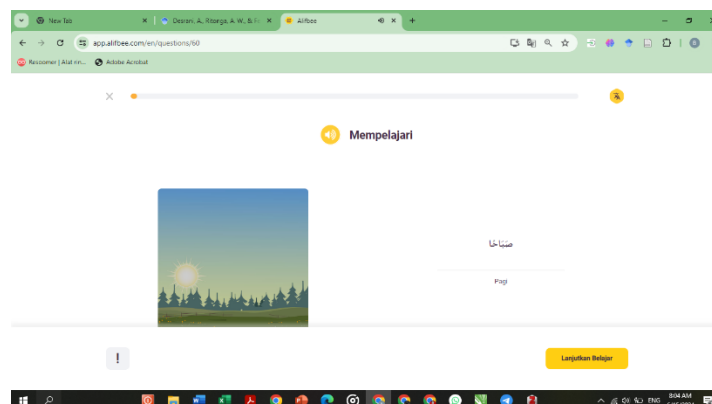


Figure 9: intermediate view

7. After the user follows the existing learning stages, the user will do a simple evaluation of each material that was done before and has been provided by this application.

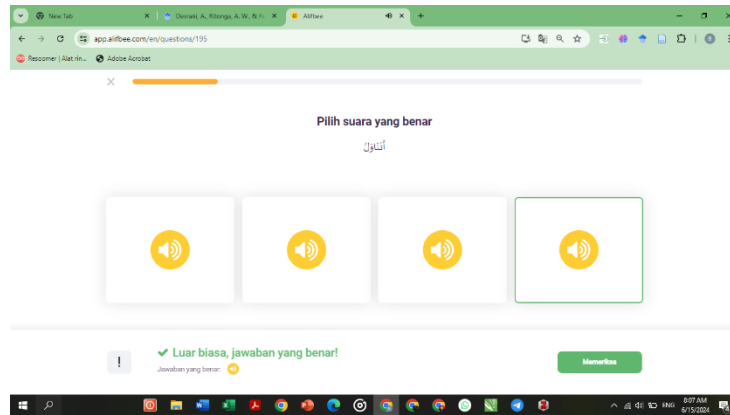


Figure 10: view of the evaluation model provided by the Alifbee app

However, based on this, the application used does not mean that everything runs smoothly and there are no problems or that it is in accordance with the learning. According to Indriana, when choosing your own learning media you must consider the suitability of the media to your needs, learning objectives, as well as the condition of the facilities, environment and also the characteristics of the students.(Susanto et al., 2022).

1.3 Fun Learning

Teaching and learning methods play a crucial role that should not be overlooked. Teaching can sometimes present challenges or barriers to student learning and comprehension, especially for young people and children. Engaging and interactive learning is identified as a key pedagogical element that can effectively address this issue. Anne Haas Dyson, an educator specializing in curriculum and pedagogy at the College of Education, emphasizes the importance of play in the early stages of literacy and learning. She asserts that through play, students actively engage, think critically, explore concepts, and acquire knowledge and skills. Dyson also emphasizes that children are not receptive to passive learning methods that involve quiet listening at a desk; rather, they require stimulation and engagement. The aspect of enjoyment is considered vital in educational software. Malone, a pioneer in studying the role of enjoyment in software, proposed a set of design principles for incorporating this entertaining aspect into software development. Despite the limited prior research on the impact of enjoyment in software, recent studies have begun to shed light on this aspect.(Rambli et al., 2013)

Learning Arabic today requires creative people who have an interest in Arabic. Creative people will be able to design meaningful learning without neglecting the main objectives of learning Arabic that must be achieved. For example, the use of the Alifbee app here can

present Arabic material in a more practical manner and according to the level of learning. Thus, this can give the impression of learning Arabic in a more meaningful and innovative way, not just focusing on one learning source. Therefore, this app is very helpful for beginners to advanced students of Arabic to continuously improve their Arabic language skills.

In today's digital era, humans are inseparable from technology. The use of technology will continue to grow over time. Technological advances are also finally utilized in the fields of economics, politics, industry, and education, especially in Arabic language learning. The application of educational technology in the educational process makes the teaching and learning process more efficient, effective, and provides positive added value. Effective and efficient means that the implemented education can achieve the goals with the least possible cost, energy, and time.(Nurcholis et al., 2021).

The author sees that the nuances of Arabic learning need to be presented in the classroom where students learn. The effort to insert the nuances of learning is created from the implementation model of fun learning. In learning theory, students like teachers before they like their learning process, although there is a category that goes the other way. This means that teachers can create a learning atmosphere to provide a meaningful learning process for students. There are various tools and media that can be used to create a learning atmosphere for students, including placing material content on social media, as almost all students are social media users. Based on research.(Ulfah, 2020)

1.4 Advantages and disadvantages of Alifbee application as Arabic learning media

1. Advantages

"Alifbee" has 10 levels ranging from the basic level to the advanced level, and upon completion of the advanced level, students will be able to:

- Communicate in Pure Arabic: listening, speaking, and reading
- Read and understand the Quran
- Communicate in Arabic in writing using an Arabic keyboard.
- Interact with various forms of Arabic media: visual, audio, and written.
- Pass the various standardized Arabic proficiency exams available that Arabic language courses at school or university are required to take.

2. Disadvantages

One of the drawbacks when using websites or online educational media is as follows:

- There is no messaging feature to communicate with teachers or friends.
- The success of web-based learning depends on self-learning and motivation.
- Accessing learning through the web is often a challenge for students.
- Guidance is needed for students to find relevant information, as information on the web is very diverse.

- When using web-based learning, students sometimes feel isolated, especially if there are restrictions in communication facilities.

3. Implementation steps

The steps of teaching Arabic using the Alifbee tool in this school are as follows:

- The teacher starts the lesson by greeting the students.
- Teachers prepare the media and learning tools.
- The teacher asks again about the material that has been taught before.
- The teacher continues the learning material using the media.
- The teacher models the words and sentences of the conversation contained in the application.
- The teacher invites students to understand and comprehend each material taught by the teacher using the projector.



Figure 11. Learning process in the classroom

After that, the teacher organizes students in pairs to practice speaking during the learning process, this makes students understand more and be able to practice directly the material that has been learned before. It can be observed that learning Arabic using this media makes students active and enthusiastic to participate in learning, so it can be said that learning Arabic, especially speaking, in this school is effective because students are very enthusiastic and enthusiastic to participate in learning, which makes them understand the lesson faster.

CONCLUSION

The presence of technology is considered good news, especially in the world of education, which is characterized by many learning tools that use technology. One of them is the alifbee website or application, where this application is a new application that has attracted the attention of both teachers and students. This school is one of the schools that

uses alifbee as a means of learning arabic, and the results are very satisfying, as seen from the students' interest, motivation, enthusiasm, and understanding which is very effective. Therefore, it can be said that this application is very suitable to be used by teachers, especially arabic teachers, in the teaching process.

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USING KAHOOT FOR ENGLISH TEACHING ASSESSMENT: STUDENTS' PERCEPTION

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ABSTRACT

This article aimed to investigate the students' perception of Kahoot as an online platform for assessment particularly formative assessment. The research design was a qualitative survey. The subjects were eighth grade of junior high school 1 Lingsar. There were 37 students to fill in the questionnaire. The researcher used a purposive sampling method. This study implements the Likert Scale for data analysis. There were five forms of statement including Strongly Agree (SA), Agree (A), Neutral (N), Disagree (D), and Strongly Disagree (SD). The majority of students were neutral on perception using Kahoot. The findings of this research were divided into four categories: students' attraction, students' motivation, students' competitiveness, and students' focus and attention. In conclusion, Kahoot attracts students' engagement during the test and creates students' competitiveness. Implications for EFL teachers are discussed.

Keywords: Kahoot, teaching, assessment, students' perception.

INTRODUCTION

Becoming literate in this era 5.0 means that teachers and students need to understand the influence of technology in a classroom context to realize and embrace new technology for teaching and learning (Machaba & Bedada, 2022). Teachers' competence and skill are challenged when they face the reality that educational technology has emerged on surfaces. Operating online platforms may be a problem for teachers nowadays. The demands of using technology during covid-19 pandemic become imperative to accommodate interactive models in teaching. During this period many educational institutions require attention drastically to maintain educational continuity to save the online learning environment. This trying time in education transforms teachers to acquire competencies in teaching.

Today education has massively revolutionized by making learning more accessible and engaging. Teachers can connect learning instantly, regardless of geographical barriers. This digital era raises concerns about mastery of technology. Teachers inevitably must master technology since technology plays a crucial role in English language instruction,

primarily developing writing and language abilities, while also serving as a communication tool between students and teachers (Zheltukhina et al., 2023). The situation has changed greatly and has created challenges drastically.

Major barriers to learning are the absence of mass, misunderstood words, and vagueness (Onojah et al., 2020) so does student-centered learning. The teachers should reduce the portion of lectures in front of the class but empower students more nowadays. So, technology plays a role in the progress and development of students. Teachers should encourage students to access vast sources of information through technology. The actualization of technology has a huge impact on the sustainability of a good educational ecosystem. This can improve the quality of teaching and self-learning for facilitating knowledge, sharing ideas, and critical thinking (Manzano Pérez et al., 2023). However, there are challenges associated with using technology in the classroom for young learners (Taghizadeh & Hasani Yourdshahi, 2020). The massive transformation from offline to online classes occurred during the pandemic covid-19. The situation revealed a positive perception of using technology (Rahayu & Wirza, 2020).

Kahoot is a part of game-based learning. It is not only providing an exciting experience for students to play but also preparing activities to guide students toward learning objectives (Ghazy et al., 2021). The use of games as a learning tool is known as gamification (Chiang, 2020). Gamification is part of innovation in education. The process of operating game elements to increase students' motivation (Handoko et al., 2021). Gamification includes points, badges, challenges, leaderboards, rewards, and incentives. Gamification can be used as an assessment and evaluation tool.

Perception is a subjective matter in which perception raises a problem between experience and objects in this world that people claim to know (Stocks, 2016). Perception is a process of experiencing directly and generating opinions. Here the researcher has a desire to know students' perceptions after experiencing using Kahoot as an assessment tool. The reason SMPN 1 Lingsar became the object of study was to see the use of technology after it became part of the driving school program. Also, SMPN 1 Lingsar is actively conducting a digitalizing program in West Lombok.

Whilst, assessment is to improve the quality of education. The evaluation and assessment exactly help the sustainability of institutions (Dr. Preeti Oza, 2021). Formative assessment enhances students' to learn productive skills and students learn more for preparing summative (Pan, 2020). People's perceptions cannot stand alone without physical evidence and experiences because perception is the final product of learning. There must be a comprehension to obtain a clear picture. Here are some research questions regarding this study: 1) how are the students' perceptions of using Kahoot? 2) Why do the students think about it? The researcher looked at the extent to which Kahoot plays a role in the assessment process.

METHOD

This research is designed under qualitative research concerning a phenomenological study. This study was to reveal students' perception of using Kahoot and why students think about that. It was to describe and understand students' perceptions using Kahoot and to answer two research questions. This study involved 37 students from the eighth grade of junior high school 1 Lingsar, West Lombok. The students consisted of 15 males and 17 females experienced using Kahoot. The students had seven Kahoot tests or formative assessments during the semester. This app was applied in school using an internet connection. So, the researcher collected data on students' perceptions of dealing with the Kahoot experience. The questionnaires carried the meaning of students' experiences using Kahoot by inferring the information and interpreting the message with the help of the senses.

To assess the validity of the questionnaires the researcher used matrix *Gregory* to determine the content validity. The researcher asked two professional lecturers to give a value regarding the validity of the instrument. The coefficient was 0.78 which has high validity. Incorporating the Pearson Product Moment Correlation 5% level of significance (α) the researcher randomly distributed the questionnaire to 15 students to be the samples and got 0.517 which was higher than the *r* table. For reliability, the researcher used Alpha Cronbach and the score was 0.72, so the instrument was reliable.

Then the researcher adapted the Likert Scale interpreting the students' perceptions and opinions in five criteria such as Strongly Agree (**SA**); Agree (**A**); Neutral (**N**); Disagree (**D**), and Strongly Disagree (**SD**) of 37 students. For scoring, 5 (SA), 4 (A), 3 (N), 2 (D), and 1 (SD). So, the maximum score for this questionnaire is 1.850. It comes from 37 students x 5 (the highest score) x 10 (total questionnaires). The minimum score is 37 (students) x 1 (the lowest score) x 10 (total questionnaires) equals 370. The researcher provided the table below to ease the results of the questionnaires.

Table 1. The score and consideration

Strongly Agree	Agree	Neutral	Disagree	Strongly disagree
1.850	1.550	1.150	750	370

The table above was a reference related to the responses given by students after the researcher distributed questionnaires. The result of the questionnaire becomes a basis for determining whether students' perception of using Kahoot is good or not. The interval score begins at 1.850 with categorizations that strongly agree and ends up with 370 categorizations that strongly disagree.

RESULT AND DISCUSSION

Table 2. The total item score from the questionnaire

No	Items	5 (SA)	4 (A)	3 (N)	2 (D)	1 (SD)	Items Score
1	I enjoy using Kahoot as a learning	35	36	15	18	7	111
2	I am motivated to study	25	24	24	20	8	101
3	Kahoot does not give any chance to cheat	40	36	21	18	4	119
4	Kahoot makes competitiveness among students	15	24	27	24	7	97
5	Kahoot creates students' concentration	55	28	24	8	7	122
6	I am friendly with Kahoot	25	24	21	18	10	98
7	I don't face any technical issues	45	20	9	16	12	102
8	I look forward to playing Kahoot	45	16	15	14	12	102
9	I like the features of Kahoot	10	36	36	16	6	104
10	Kahoot is the best online assessment app	25	48	27	12	5	117
TOTAL SCORE							1.073

Table 3. The score and interpretation

Strongly Agree	Agree	Neutral	Disagree	Strongly disagree
1.850	1.550	1.150	750	370

Based on the data above, the researcher highlighted ten questionnaires that indicated students' perceptions of using Kahoot as an assessment tool and grouped them into four

considerations: **1) students' attraction; 2) students' motivation; 3) students' competitiveness; and 4) students' focus and attention.**

Student Attraction. The data showed that 16 students were excited about using Kahoot. It enables the transformation of traditional learning into an interactive and engaging experience. Immediately 5 students were neutral and 13 were not interested in playing Kahoot. Instead of listening to the teachers, students actively participate by answering questions on Kahoot which can increase their interest. The students noticed that Kahoot created a lot of pleasant, interactive, and helpful for students.

Students' Motivation. The participants argued that Kahoot was a unique tool to do assessments. There were 11 students motivated using Kahoot. It cannot be neglected that Kahoot is more powerful to increase students' motivation to learn. They understood that everything depends on each person's ability. They pushed themselves to study subjects before playing with Kahoot. Many students thought that Kahoot did not give them any chance to cheat. They will waste time if they depend on other students to get answers. Eight students strongly agreed with that idea. This application indirectly promotes best practices for students to avoid the name cheating. It stimulated students' participation during the learning. The application provides a great influence on students' learning experience. The study did not hesitate to state that Kahoot engaged and motivated students to autonomous learning.

Students' competitiveness. It is implied that students were challenged to compete by answering the questions as fast as possible to lead them to the leaderboard. Nine students strongly agreed with that statement. The rest decided neutral and disagreed with that perception. This situation might not be so significant because they did not engage in learning and mastery of technology. The researcher also revealed that Kahoot makes students more confident and positive for future characters of students.

Students' focus and attention. Kahoot was more collaborative for students. The Kahoot was a friendly use. The table delivered a meaning that Kahoot creates students' concentration during the test. Eleven students perceived the same idea. They strongly agreed that Kahoot demanded them to work fast. The time constraints for each question create a sense of urgency. They have limited time to keep students alert and attentive. Again, Kahoot's result is fairer and objective.

The finding showed a neutral perception using Kahoot but Kahoot brings a lot of good things to the learning processes. Kahoot gives room for interaction and is in contrast with common learning. This finding also promotes the usage of Kahoot as competitive, engaging, and attractive (Ghazy et al., 2021). The students showed curiosity about learning and

encouraged their focus throughout the subject (Sofyana et al., 2020). The researcher observed a desire to keep concentrating during the course and found a correlation between Kahoot and students' effort (Rahmadani et al., 2024). Kahoot brings a positive interactive and fun nature platform for students. Here, Kahoot was briefly approved as a great platform to motivate students. In conclusion, Kahoot can be more fun and exciting.

The researcher conducted a semi-interview session with the teachers in eighth grade at SMPN 1 Lingsar. The teacher said that students come to school without high awareness and willingness to learn. This answer comes from teachers' perspectives. Low interest in learning due to the social condition of the community as well despite the technological touch. They interacted with their students long enough to have a complete point of view of this certain condition. Ideally, teachers create history learning in the lesson in the classroom (Setiawan et al., 2020). That was a very sad portrait of our current education.

Students will continue to rely on themselves rather than expecting other students' answers. They will be more persistent in learning. It attempts to understand and examine what is correct or wrong (Sofyana et al., 2020). It is a positive attitude for students because they establish a deeper understanding through the course. This finding supported previous studies about Kahoot triggered positive attitudes, motivation, and less anxiety in EFL learners (Handoko et al., 2021). Kahoot can increase students' interaction and competitiveness through the course.

The finding also proved that students were considerably motivated and to be authorized during the course. They will push themselves to see their names arise on the leaderboard. Under this Kahoot succeeded in creating the spirit of competition (EKİNCİ, 2020). Each student competes to be the best on the leaderboard.

CONCLUSION

The advancement of technology has led the learning environment into a competitive atmosphere. The researcher argued that technology is important and beneficial to be conducted. The data indicate that Kahoot in learning assessment will attract students' ambition and effort. Students' perspective creates students' perceptions of dealing with Kahoot. Kahoot is just a tool. The use of Kahoot in junior high school is more deeply concerning and fosters educational success.

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Knowledge Creation in Academic Writing Training at The State Islamic University of Mataram (SECI Model Analysis)

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ABSTRACT

A lifelong learning culture needs to be encouraged to create rigid and flexible individuals dealing with changes in work. The government carries out this changing condition, increasing the professionalism and performance of government employees, including librarians. The government's employee quality transformation process is called a competent employee. To survive in this condition, an employee needs to understand the process of knowledge creation to keep on developing, improving, and strengthening personal capacities and competencies dynamically, especially facing the new society 5.0 era. Increasing the capacity and competence of an employee can be done through various trainings, such as the Academic Writing Training conducted by the Research and Development Agency and Training Center for Education and Training of the Administrative Division of the Ministry of Religion. The training was held for 40 functional administrative officials at The State Islamic University of Mataram. This research was conducted to determine whether the trainers' learning process was in accordance with the stages of the knowledge creation process according to the SECI Model theory and how to increase the ability in academic writing for functional officials of The State Islamic University of Mataram. This research used a qualitative descriptive method, participatory observation techniques, documentation, and interviews. This study concluded that academic writing training accommodated the process and stages of knowledge creation, and 40 employees had increasing knowledge and ability in academic writing.

Keywords: *knowledge creation, competent employee, academic writing training, SECI Model*

INTRODUCTION

According to the Indonesian Dictionary, knowledge means everything known, such as intelligence. (Kemendikbud, 2022). Humans can obtain knowledge with the help of all five senses. Nonaka et al. state that knowledge is not just a collection of information; it is created by someone when interacting with fellow humans or their environment. Therefore, understanding knowledge well must begin with understanding

humans and their interactions when the knowledge was initiated (discovered) (Nonaka et al., 2000, p. 2).

Next, Nonaka describes the five characteristics of knowledge. The first characteristic is subjective, meaning humans have a personal point of view when creating knowledge. Therefore, the truth differs depending on who and where the knowledge is obtained. The second characteristic of knowledge is process-relational, meaning that knowledge must undergo a dynamic social process so that a person can get personal beliefs into reality in their interactions with the environment and others. The third characteristic of knowledge is aesthetic, meaning that knowledge is obtained from one's interpretation of his beliefs' truth, goodness, and beauty. This aesthetic value is needed in the assessment of knowledge and to determine what type of knowledge should be created so that the creation of further knowledge will follow each individual's value. The fourth characteristic of knowledge is made through practice. This characteristic shows that knowledge is created through relational and aesthetic processes through actual practice in specific situations. Therefore, knowledge can be created through individual training in their environment. The fifth characteristic of knowledge is towards a process theory of the knowledge-based firm, which explains efforts to carry out knowledge-based management. This characteristic emphasises that individuals will continue to create knowledge to change the company and its environment.

From the five characteristics of knowledge above, Nonaka and Takeuchi also explain two other types of knowledge: tacit knowledge and explicit knowledge. Tacit knowledge is the most valuable individual knowledge because it is internal, inside the individual's head, which is in accordance with the person's understanding and experience and continuously develops through learning. Polanyi said, "*We can know more than we can tell*" (Polanyi, 1966, p. 4; Taggart, 2002, p. 10). It means that tacit knowledge collects all those things we know how to do but perhaps do not know how to explain (at least symbolically) (Dalkir, 2011, p. 10; *Tacit Knowledge Making It Explicit*, n.d., p. 1). It must be communicated through something other than manuals or theories. Instead, it is best expressed through experiences (Nonaka & Takeuchi, 1995, p. 2). In contrast, explicit knowledge is the knowledge that has been collected and translated into a form of documentation (summary) so that others more easily understand it. This knowledge is formal and easy to share with others in the form of documentation because it is generally theoretical knowledge, making it easier for someone to share their knowledge with others through books, articles, and journals without having to come directly to teach that person (Dalkir, 2011, p. 10; *Tacit Dan Explicit Knowledge*, n.d.).

The difference between these two types of knowledge can be seen in the table below:

Tacit Knowledge (subjective)	Explicit Knowledge (Objective)
Knowledge of Experience (Body)	Knowledge of Rationality (Mind)
Simultaneous Knowledge (Here and Now)	Sequential Knowledge (There and Then)
Analog Knowledge (Practice)	Digital Knowledge (theory)

Figure 1: The differences between Tacit and explicit knowledge

Based on the relationship between these two types of knowledge, Nonaka and Takeuchi stated that knowledge results from dynamic interaction between individuals and their environment while converting between tacit and explicit knowledge. Then, Nonaka and Takeuchi convert tacit and explicit knowledge into four conversion processes to produce new knowledge through socialisation, externalisation, combination and internalisation or Nonaka's SECI model. (Sopandi & Sa'ud, 2016, p. 5) This SECI model is used to describe the factors that influence the process of knowledge creation. Combining these factors occurs dynamically and continuously in real and abstract experiences, which arise in interactions between individuals or their environment. (Sugiono & Nugeraha, 2022, pp. 51–52).

The process of knowledge creation, according to the SECI Model theory, occurs in the following stages:

1. Socialization Process.

Knowledge creation occurs when there is a process of transferring knowledge from one person to another. This process involves the transfer of individual tacit knowledge to other individuals.

2. Externalization process

After the socialisation process, there is a process of changing the form of knowledge from tacit form to explicit form in individual recipients of knowledge. This process occurs when the individual tries to change his tacit knowledge into external knowledge. The individual will try to pour his tacit knowledge into other forms of media to make it easier for others to understand and learn. The structure of knowledge externalisation chosen can be in the form of images, writing, sound or video.

3. Combination process

In the combination process, knowledge in an explicit form was developed and disseminated through various media. The media that are often used are documents. Through education and training, this knowledge can be created again by combining or processing different existing knowledge to produce new knowledge.

4. Internalization process

In this process, there is a change in the form of knowledge from explicit form to tacit form carried out by individuals who try to understand existing knowledge (learn) or conduct research on a particular object within the organisation. The internalisation process can be satisfying when individuals balance learning with the practical process in the real world (learning by doing). Ultimately, it will generate and add new knowledge within the individual.

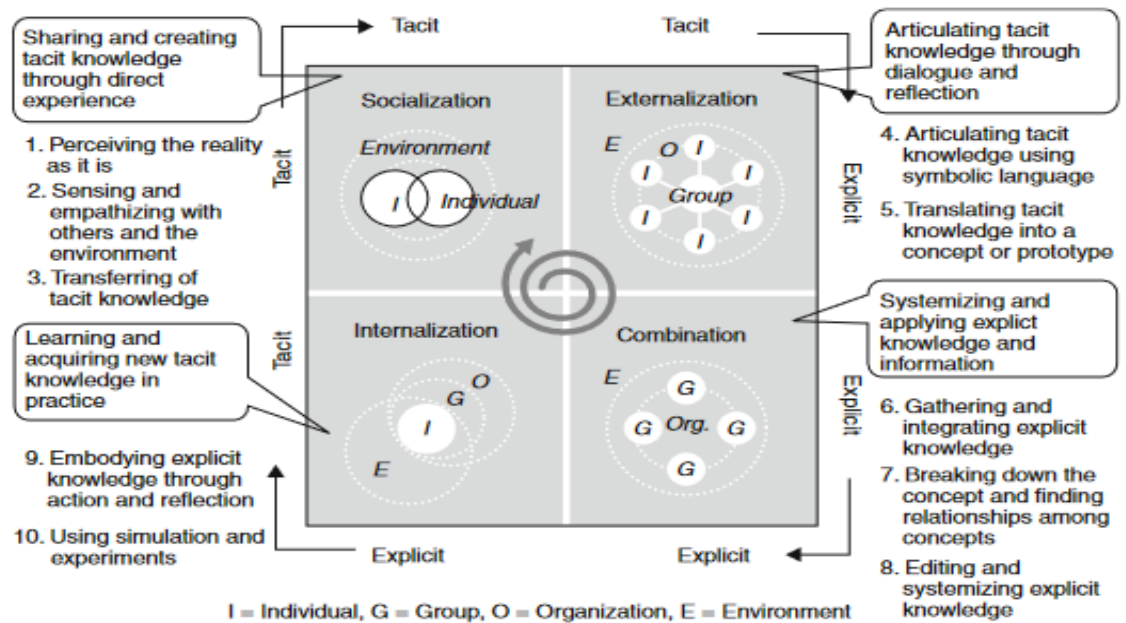


Figure 2: SECI Model
Source: (Nonaka et al., 2008, p. 19)

Although some experts state the weaknesses of the knowledge creation theory, the SECI Model uses the individual's perspective as a learning organisation (Salmador & Florin, 2013). However, the SECI model of the knowledge creation process is still acceptable as a measurement tool for distributing organisational knowledge. This knowledge creation model can be used as a reference for corporate development.

The process of knowledge creation is also trying to be accommodated by the Agency for Research and Development and Education and Training Center for Administrative Personnel Education and Training through Academic Writing Technical Training Activities for Functional Positions. Technical Training Activities for Functional Employees at The State Islamic University of Mataram. The training lasted five days, from 4 to 8 July 2022. This activity is based on the reality that academic writing is an obligation of each employee wanting a promotion. So, knowledge is essential when preparing for academic writing.

Compiling academic papers is complex and requires several supporting skills, such as information search, idea formulation, academic writing, reference management, statistics, and several other skills. Of course, someone cannot master this ability in a short time. It takes experience and training to produce a functional employee who can write and compile academic papers.

The State Islamic University of Mataram has 43 employees. Some of them are functional officials, 18 people from the pure appointment of the State Civil Apparatus (SCA), including 14 librarians, eight from the inpassing (adjustment), and 17 from the equalisation route.

The process of equalising and adjusting employees has increased the number of functional employees at The State Islamic University of Mataram, which aligns with the initial goals of bureaucratic reform and SCA management. This condition was deliberately created so that SCA can carry out career development, increase

professionalism, and improve organisational performance.(Rohida, 2018, p. 13) Improving organisational performance must be supported by professionalism, integrity, and high motivation for an SCA who has experienced a bypassing process to continue improving the profession's capacity and quality. This condition is referenced as a smart SCA. Smart SCA is a solution to Indonesia's ineffective bureaucracy. The condition was shown by the Global Talent Competitiveness Index by the fact that Indonesia is in 77 of 119 countries in the index. The condition obligates the government to encourage the employees to adapt to global external changes in the bureaucratic environment that occur so quickly (Faedlulloh et al., 2020, p. 314).

Unfortunately, the increase in the number of functional employees at The State Islamic University of Mataram is not followed by the competence of functional employees. There still needs to be a gap between structural and technical knowledge and skills following functional competence for an SCA, which accommodates changes in status through equalisation and adjustment.

Improving the competence of functional employees, especially within the Ministry of Religion, is one of the responsibilities and targets of the Research and Development Agency and Training Center for Administrative Divisions Education and Training. One of the most critical competencies to be mastered by functional employees is writing skills for academic papers.

This study was conducted to determine whether the learning process carried out by the trainers in the training was in accordance with the SECI Model Analyses and how to increase the ability to prepare academic papers for functional employees of The State Islamic University of Mataram.

METHOD

This study used a descriptive qualitative method. This approach was chosen so that researchers can examine or dig deeper information from the focus of the problem under study. This study used participatory observation techniques and documentation in the data collection process.(Rahardjo, 2011, pp. 2–3) Participatory observation was carried out through the direct involvement of researchers to obtain additional data related to obstacles in the knowledge transfer process regarding the preparation of scientific papers for training participants.

In addition, researchers also used the interview method by selecting key persons as informants. The key persons used have the following characteristics: (1) functional officials who have experienced a process of equalisation (in passing); (2) have a high level of position because it comes from the structural position of the Head of Division (echelon 3); (3) and have a good understanding of the ASN career advancement process. Based on these characteristics, Mrs. S was chosen to hold the position of Middle Personnel Analyst with the rank of Supervisor in class IV/a.

RESULTS AND DISCUSSION

Academic Writing Training for functional employees was conducted from Monday, July 4, 2022, to Friday, July 8, 2022. This training was conducted on 40 employees at The State Islamic University of Mataram. Participants were gathered in

one WhatsApp group a few weeks before the activity to facilitate communication. On the first day, after the opening and pre-test activities, the trainer started brainstorming and building learning commitment. In this activity, the chief and secretary of the trainees are selected, and the trainees agree on the principles: commitment to learn together, strengthening togetherness, and personal motivation.

The knowledge creation process at the socialisation stage begins when the trainer gives material on the basics of writing academic papers and information retrieval on the second day of the training. In this process, the resource person transfers knowledge to the participants. Hence, the transfer process is from the trainer's tacit knowledge to the trainees' tacit knowledge.

The trainees were divided into three large groups on the third day, and a trainer guided each group. In that group, the trainees were required to compile an article to discuss with each trainer. Pouring the trainees' ideas into written form is a form of knowledge creation in the externalisation stage, where trainees transfer knowledge from tacit knowledge to explicit knowledge. The trainers mentor trainees intensively in the knowledge externalisation process in the groups.

Mentoring trainers to trainees in small groups also encourages the knowledge-creation process at the combination stage. At this stage, the trainees' knowledge that is poured in explicit form is directed, sharpened, and given various enrichments from various academic sources by the trainers. The trainer does this for concept maturity and the perfection of the written work that the trainees are preparing.

Seminar activities strengthened the mentoring process on the fourth day. Trainees must present their ideas and articles to trainers in their respective groups in seminars. The speakers provided various final inputs to improve the written work in this seminar.

The process of creating knowledge at the internalisation stage of the trainees occurred when the trainees started trying to put their ideas into academic writing. When the trainees compile an academic paper, changing explicit knowledge into tacit knowledge occurs with an increased understanding of the practices and principles. The seminar process further strengthened this internalisation stage on the fourth day of the training. Trainees are required to present ideas and defend their ideas before the trainer. Trainees also keep trying to optimise the process and results based on input from the trainer.

The dynamics in creating knowledge among trainees in Technical Training for Functional Employees can also be observed from the interviews conducted by researchers with the informant, Mrs. S. (S. S, personal communication, August 5, 2022). Mrs. S is one of the trainees who is an analyst at the Intermediate level in the Staffing Department.

Mrs S stated that at the socialisation stage in the five-day training activity, the trainers had succeeded in motivating and assisting trainees in the knowledge transfer process to prepare an academic paper. As for the externalisation and combination stages, Mrs S believes that the trainers have also made maximum efforts to guide the trainees. This is evidenced by the enthusiasm shown in the mentoring process, the motivation given to the trainees and the consultation opportunities that remain open for trainees to coordinate and communicate when the activity time is over because trainees are still required to submit compiled academic papers. However, the success of

the trainees depends on the ability of each trainee to absorb the information provided by the trainers, express their ideas, and concoct them with various existing references based on the instructions from the trainers.

As a trainee, Mrs. S also experienced difficulties due to her shortcomings and limitations, such as a lack of understanding and mastery of the multiple references needed to prepare her writing. Mrs. S also realised that she faced difficulties and obstacles in preparing academic papers because she needed to get used to writing. Writing skills are skills that a person acquires through a process of habituation. Because she is not used to it, a writer sometimes feels "stuck", especially when selecting appropriate words or sentences to represent an idea she wants to put into her writing. The acquisition of these writing skills must go through continuous training stages, which is challenging to realise, considering the working conditions of administrative employees. The conditions are less supportive in developing writing habits and compiling academic papers. This condition is a challenge faced by functional or administrative employees.

Another obstacle experienced by Mrs. S in the training process was time constraints. Academic Writing Technical Training activities for Functional Employees are only conducted for five days. In the five days of activities, there was a process of transferring knowledge by the trainers, the process of preparing ideas for academic papers, the process of classical mentoring, and the process of seminars. The short duration of the training affected many things in the training process, for example, the quality of material delivered by the trainers, the reception and absorption of information by the trainees, and the mastery of writing skills in each trainee. So, at the internalisation stage, success can be measured from the abilities of each trainee.

At the end of the interview, Mrs. S emphasised the reality that the various knowledge provided and the mentoring efforts by the trainers had greatly helped the trainees develop the ability to compose academic papers. As a functional employee, this ability is very much needed to develop the quality of resources for each employee. This is because the demands for the career development of functional employees are academic papers. So, whatever the obstacles faced, one should maintain the spirit of the functional employee to compile an academic paper.

So, the trainers carried out the process of creating knowledge in the Academic Writing Technical Training activities for 40 functional employees. However, the success rate of the training process also greatly depended on the ability of the trainees to absorb information and put their ideas to work. Academic writing. Factors that hinder the knowledge creation process, such as time and habits, will challenge an employee in internalising knowledge and skills in preparing an academic paper.

From the researcher's documentation process, the researcher also obtained the reality of the success of the training activities carried out during the five days. This reality is indicated by an increase in the scores obtained by 8% (the difference between the accumulated pre-test and post-test scores) in the trainees. Another fact is that the trainees submitted 13 journal articles to the committee due to the training process.

The success obtained from the efforts of the trainers in the Academic Writing Technical Training for Functional Employees should be appreciated. Because of their efforts in imparting knowledge in the socialisation process, efforts to mentor and assist trainees in the externalisation and combination process, as well as reinforcements

provided for the internalisation process, they must deal with the limitations of time, interest, motivation, and the ability of trainees to receive and absorb the information provided. However, despite all the existing conditions, training activities for functional employees are very much needed to develop, improve, and strengthen skills to realise the coveted smart SCA.

CONCLUSION

One of the theories of knowledge creation is the socialisation, externalisation, combination, and internalisation in (SECI) model. This theory describes the factors that influence the process of creating knowledge between the dimensions of tacit and explicit knowledge that occur dynamically and continuously in natural and abstract experiences during interactions between individuals or their environment.

This knowledge is created through academic writing technical training activities for functional employees, held from Monday, July 4, 2022, to Friday, July 8, 2022. This training is conducted by the Research and Development Agency and Training Center for Administrative Division, Education and Training to improve competency in preparing academic papers among functional employees at The State Islamic University of Mataram.

The results of this study indicate that the trainers have succeeded in increasing the knowledge and skills of the trainees. The learning process characterises this condition following the stages of knowledge creation in the SECI Model, the presence of scientific papers submitted by the participants, and an increase in achievement in post-test scores at the end of the training activity.

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AUTHOR CONTRIBUTIONS

Both authors conceived of presented ideas by going directly to the source to collect and investigate the data in the field. The first author verifies and performs the analysis method, while the second researcher develops the theory and writes the paper. All authors discussed the results and contributed to the final manuscript.

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AL-KHATĪB AL-BAGHDĀDĪ'S MORAL EDUCATION CURRICULUM; A CONTRIBUTION TOWARDS A CIVILISED INDONESIA WITH INTEGRITY

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ABSTRACT

Purpose- This research aims to analyse Al-Khatĭb Al-Baghdādĭ's moral education curriculum in his two books Al-Jāmi' and Al-Faḳĭh, and reveal what can be applied in moral education towards a civilised and integrity Indonesia. **Design/Methods/Approach-** This research was conducted qualitatively using the literature study method with a content analysis approach. The object of this research is the book of Al-Jāmi' and Al-Faḳĭh by Al-Khatĭb Al-Baghdādĭ. The data obtained is processed through data reduction, display, and conclusion. **Findings-** The results of this study indicate that 1). Al-Khatĭb Al-Baghdādĭ's moral education curriculum in his two books Al-Jāmi' and Al-Faḳĭh are three, namely: a). Morals to God which includes faith in God and the last day, faith in His messenger; obeying God; fear, and hope in God, b). Manners towards oneself, which include noble character according to Islam, studying, practising knowledge, and responsibility, c). Akhlak to society, the environment, and life which includes zuhud, and amar ma'ruf nahi mungkar, and 2). Can be applied from the Al-Khatĭb Al- Baghdādĭ moral education curriculum in the moral education curriculum towards a civilised and integrity Indonesia is a commitment to praiseworthy morals according to the Al-Khatĭb Al- Baghdādĭ curriculum, getting used to contributing the best to others and always being consistent with both. **Implications / Limitations of Research** - This research has implications for the importance of the preparation of the Al-Khatĭb Al-Baghdādĭ moral education curriculum at an educational institution and the importance of its application in accordance with existing situations and conditions, so as to produce good, civilised and high-integrity student graduates.

KEYWORDS: *Curriculum, Education, Moral, Civilised, Integrity*

INTRODUCTION

In this paper, researchers take research on the moral education curriculum because many people and nations are currently experiencing moral decline in all lines of life and waning public awareness of religious values, culture, and the philosophy of the nation. This may be due to the inaccuracy of the current moral education curriculum. There is also a decline in morals towards educators and students for various reasons.

It is also due to the fact that currently there has been a tremendous development of globalisation which has brought many changes in society, especially in character issues. In this development of globalisation, advanced technological equipment has become an inseparable part of people's lives. Technological tools can bring benefits and harms to the user, but many are less precise in using them (Syaiful Anwar and Agus Salim, 2018). Likewise, moral damage occurs in all levels of society, both from the upper level to the lower level of society. (Setiawan D, 2017).

Whereas our education greatly glorifies the formation of noble morals. As in Law No. 20 of 2003 concerning the National Education System which confirms that national education functions to develop abilities and shape the character and civilisation of a nation worthy of reflecting the life of the nation, aims to develop the potential of students to become people who believe and fear God so noble. They are wise, competent, creative, independent and become democratic and responsible citizens (UU SISDIKNAS, 2003). It is very clear that national education has a mission and purpose that is not light, responsible for building and making human character.

In its development, character education was reinvigorated when the Minister of Education and Culture, Muhammad Nuh, in his speech on National Education Day 2011 emphasised the importance of character education as an effort to develop the nation's character. Even in the same year the Ministry of Education and Culture published the book "Training and Development of National Character Culture Education" which contains 18 characters of national character culture education in it (Ulil Amri Syafri, 2011).

There are several reasons why the Government of Indonesia emphasises the need for character education for the nation, namely (1) the chaos of Pancasila values that have not been lived and understood comprehensively; (2) the limitations of integrated policy tools in realising the values of Pancasila; (3) the occurrence of shifting ethical values in the life of the nation and state; (4) awareness of the nation's cultural values has faded; threatened national disintegration; and (5) weakened national independence has been specifically regulated through the national policy of national character development (Setia Asyanti, 2021).

According to Ulil Amri, the above character education is in accordance with the noble cultural values of the Indonesian nation and this is called national character education. It does not include religion in its formulation, although religious character is perched in the first place. According to him, there are two elements that must be the main content in the

big house of "character education", first: the cultural aspects of nationality whose curriculum can be arranged in the form of civil education, and second: the aspect of developing religious education based on morals in Islam which is timeless and universal. (Ulil Amri Syafri, 2011).

The above reality is a challenge for all of us, especially leaders and educators. The driving force of character education is the educator. Therefore, people who have a strategic role and position in character education are teachers or educators, and this is mandated in Law Number 14 of 2005 concerning Teachers and Lecturers, Article 1(1), which states that a teacher becomes a professional educator who has the main rights. The main task is to educate, teach, instruct, train, assess, and evaluate students in early childhood, formal, primary, and secondary education. Education as a driver of character development is the hope of the world because everything is always related to character problems that arise in our society such as violence, corruption, manipulation, lies and other deviant behaviours. Character problems in students in general can be seen from their attitudes and behaviour, such as brawls, viewing pornographic images, lack of manners, bullying, skipping classes, lying and other delinquencies.

Various educational curricula in Indonesia have been implemented well, such as the Active Student Learning Method (CBSA) Curriculum, Competency-Based Curriculum, 2006 Education Unit Level Curriculum (KTSP), Curriculum 13, Merdeka Curriculum, and the National Curriculum will be rolled out again. The existing curriculum is considered incapable and not optimal in producing student graduates with character and integrity.

This is where the need to launch and offer an appropriate and Islamic moral education curriculum by referring to authoritative scholars. One of these scholars is Al-Khatîb Al Baghdâdî (W 463H). Why is Al-Khatib Al-Baghdâdî's moral education curriculum not the others? There are at least five reasons, namely: a. He is a great scholar, one of the educational figures of his day and a reference for scholars after him, b. Many of his works talk about education, including: *Târîkh Baghdâd*, *Iqtidhâ' al-lmi al-'Amal*, *Al-Jâmi' li Akhlâq al-Râwî wa Âdâbu al-Sâmi'*, *Syarafu Ashhâb al-Hadîth*. *Nasîhat Ahli Hadîth*, *Taqyîd al-Ilmi*, *Al-Rihlah Fî Talab al-Hadîth* and *Al-Faqîh Wa al-Mutafaqqih*, c. He based his morals education curriculum thoughts in particular and others from the arguments of the Qur'an, As-Sunnah, scholarly ijtiḥad and beautiful verses, d. The recognition of the scholars for their works. The recognition of the scholars of his works, among others from al-Hâfiz Abû Bakr Ibn Nuqthah said: "Whoever composes (books of hadith, including the morals of hadith experts) knows that the hadith experts after al-Khatîb are the family of his books." e. He loved knowledge, lived for knowledge, knowledge forced him to act according to the path of knowledge, and his life was spent teaching knowledge.

Al-Khatîb Al-Baghdâdî's moral education curriculum in this modern era can be developed to the maximum by adjusting the progress of the increasingly advanced era, as long as it does not conflict with the spirit of Sharia. So the model of his moral education

curriculum based on the Al-Quran, hadith and ijtiḥad of scholars can be developed in Islamic educational institutions whenever and wherever they are.

With the background of the problems mentioned above, researchers are challenged to conduct this research with the title "Al-Khatīb Al- Baghdādī's Moral Education Curriculum; A Contribution towards a Civilised and Integrity Indonesia".

This study aims to analyse the moral education curriculum of Al-Khatīb Al- Baghdādī in his two books Al-Jāmi' and Al-Faḳīḥ, and to reveal what can be applied from the moral education curriculum of Al-Khatīb Al- Baghdādī in the moral education curriculum towards a civilised and integrity Indonesia.

METHOD

Supranto stated that research is an activity that starts from choosing a title, formulating problems, collecting data, analysing, and presenting data whose results are useful for developing science (Muh Fitrah and Lutfiyah, 2017).

Meanwhile, a method is a systematic process that must be followed to achieve a goal (Muh Fitrah and Lutfiyah, 2017). So research methodology is a science that studies the concept or procedure of research to obtain clear information. Research methodology is also referred to as the science of tools in a study (Noeng Muhadjir, 2000). So in this research the author uses literature study research with a content analysis approach, namely using the content analysis method of the book Al-Jāmi' and Al-Faḳīḥ by Al-Khatīb Al- Baghdādī, which is the object of this research. Researchers analysed the two books that have to do with the moral education curriculum of Al-Khatīb Al- Baghdādī. The data source used is a combination of primary and secondary data sources.

The data collection technique used by researchers in the literature review goes through several stages to achieve maximum research results, among others; identifying problems; collecting data or information from various library sources; classifying data; critical and in-depth analysis of relevant library materials; and evaluating all information that has been obtained by critically analysing it. In analysing the data, researchers first classified the data according to the existing problems. The researcher then analyses the data on Al-Khatīb Al-Baghdādī's moral education curriculum contained in his two books. The data obtained is then processed to the maximum through data reduction, display, and conclusions.

RESULT AND DISCUSSION

Al-Khatīb Al- Baghdādī's Moral Education Curriculum

Before pouring the results of research on Al-Khatīb Al- Baghdādī's moral education curriculum in his two books Al-Jāmi' and Al-Faḳīḥ, and from this curriculum that can be

applied in moral education towards a civilised and integrity Indonesia, the research explains a little about Al-Khatîb Al- Baghdâdî's educational goals first. Because before formulating the curriculum of a subject or course, first formulate the objectives. So the curriculum supports the realisation of the objectives of a subject or course.

In al-Khatîb's view of morals and the types of morals he recommends in the books of al-Jâmi' and al-Faqîh, the author can say that the purpose of moral education formulated by al-Khatîb is to form noble morals in students. This goal is formulated so that students can live noble and honourable lives, both in the family, school, and in the society in which they live and associate in. According to al-Khatîb, it is obligatory for learners to be the most perfect man of adab, the most tawaduk man, the greatest commitment to religion and the least anger. (Al-Khatîb Al- Baghdâdî, 1989:1:119).

Al-Khatîb argues that the learner should not only accumulate knowledge, but that knowledge should have a great influence on his morals, especially when in the process of teaching and education. He says that a learner should make it a point to choose the best manners and the noblest adab. (Al-Khatîb Al- Baghdâdî, 1980:2:221).

al-Khatîb based his thinking on the verses, hadiths, and atsar of the companions who recommended that a Muslim have a good character, imitating the Prophet S.A.W., his companions, and the righteous after them.

Allah says in al-Qur'an Sarah al-Qalam verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And you are indeed of great character".

Ibn Abbas r.a. said: "Indeed, you are of the great religion, Islam." (Ibn Katsîr, 1999: 8:188). Or morally in accordance with the teachings of Islam.

The hadith or atsar about morals can be found in the books of al-Jami' and al-Faqîh, among others:

Makhlad bin al-Husain r.a. said:

نَحْنُ إِلَى قَلِيلٍ مِنَ الْأَدَبِ أَخْرُجُ مِنَّا إِلَى كَثِيرٍ مِنَ الْحَدِيثِ

"We have less need for adab (manners) than for many hadiths." (HR. al-Ramharmuzî and al-Khatîb). (Al-Khatîb Al- Baghdâdî, 1999, 9).

Hadith Abû Hurairah r.a. that the Messenger of Allah S.A.W. said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Verily, I was sent only to perfect moral excellence". (HR. al-Baihaqî and al-Khatîb). (al-Baihaqî, 1433; 10:19).

Hadith narrated by Abu Hurairah ra. that the Messenger of Allah S.A.W. said:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

"The perfection of the faith of the believers is the best in character". (HR. al-Baihaqî and al-Khatîb al-Baghdâdî). (al-Baihaqî, 1433; 10:19).

Based on the above arguments, the researcher concludes that al-Khatîb encourages his students to have some noble moral principles, which are 20; namely: (1) piety, (2) sincerity, (3) tawaduk, (4) generosity, (5) compassion, (6) honesty, (7) respect for others, (8) avoid anger, (9) shame, (10) patience, (11) muhasabah, (12) istiqamah, (13) kanaah, (14) courage, (15) giving advice, (16) warak, (17) ifah, (18) fairness, (19) thoroughness, and (20) trustworthiness. (Sâlik Ahmad Ma'lûm, 1409: 157).

In the world of education, the programme is the same as the content, material, and curriculum of education. Ahmad Tafsir said that the essence of the curriculum is the programme. Even the curriculum is a programme. This word is well known in education science. What programme? The curriculum is a programme in achieving educational goals. In general, the content of the curriculum is the names of subjects along with the syllabus or subject matter. However, the curriculum does not have to be the name of the subject. It can just be the name of the activity. The material or content must be relevant to the teaching objectives that have been formulated. (Ahmad Tafsir, 2012: 83). Thus it can be said that the programme is a form of effort or activity or curriculum to achieve previously formulated goals.

Seeing the goals to be achieved in Al-Khatîb's moral education above, namely to form noble morals in students, the researchers can formulate that Al-Khatîb al-Baghdâdî's education curriculum in realising these goals is threefold, namely morals to Allah, morals to oneself, and morals to society, environment and life. The discussion is as follows:

1. Moral to Allah S.W.T.

Believing in Allah means that a slave acknowledges that Allah exists (acknowledges His existence), so that he will believe in Him, both in His rububiyah, uluhiyah, as well as His asmâ' (names) and attributes. While what is discussed here is morals to Allah. A teacher who teaches his students to know Allah is expected to have morals towards Allah.

The morals to Allah in al-Khatîb's moral education include faith in Allah, the last day and faith in His Messenger, obeying Allah, fearing and hoping in Allah. These morals to Allah will be described in the following discussion:

a. Faith in Allah, the Last Day, and His Messenger

Faith in Allah and His Messenger is the core of the pillars of faith. If a person truly believes in Allah and His Messenger, then it is certain that he will believe in the other pillars of faith; faith in His angels, His books, the last day and His destiny, both good and bad.

Allah has said in the Qur'an letter al-Hujurat verse 15 *"Indeed, the believers are only those who believe in Allah and His Messenger then they do not doubt and they strive with their wealth and souls in the way of Allah, they are the true ones"*.

In Sarah al-Taubah verse 18 Allah says *"Only those who prosper the mosques of Allah are those who believe in Allah and the next day, and continue to establish prayer, pay zakat, and do not fear (anyone) but Allah, then they are the ones who are expected to be among those who get guidance"*.

Al-Khatîb instilled in his students to believe in Allah, His Messenger, and the last day. In the introduction to his book al-Jâmi' he says: "All praise belongs to Allah who has power, majesty, perfect and glorious favours, who has provided us with the knowledge of Him, has guided us to recognise His rububiyyah, and has made us the closing community of the prophets...continuously until the day of reckoning (the last day)." (Al-Khatîb Al- Baghdâdî, 1999: 6).

Al-Khatîb instils in his students that faith in Allah and His Messenger includes following the Islamic Shari'ah which is derived from the Qur'an and al-Sunnah. (Al-Khatîb Al- Baghdâdî, 1980:1:69, Shafâ Dâwud, 2012:166).

In the opening of the two books al-Jâmi' and al-Faqîh, the three pillars of faith are mentioned implicitly; faith in Allah, His messenger, and the last day which, if taught, can shape the morals of students to be good. The two books do not mention the hadiths about the three pillars of faith. However, some of the hadiths that have been mentioned contain all three. For example, in both books there is no mention of the pillars of faith in the last day. But in the opening of his two books al- Khatîb mentions yaum al-Dîn (day of recompense). The day of recompense is on the last day. In the book al-Jâmi' al- Khatîb mentions hadith about the Day of Judgement a lot, including hadith no.17, 28, 87, 347, 633, and others. While in the book of al-Faqîh he mentions hadith about the Day of Judgment, including hadith no. 67, 68, 84, 110, 113, 114, and others.

Al-Khatîb in shaping the morals of students to be good by believing in Allah and the last day because he has been inspired by the famous hadith, namely the hadith: "And narrated Imam al-Bukharî and Muslim from Abu Hurairah said: "Whoever believes in Allah and the Last Day should speak kindly or keep quiet; whoever believes in Allah and the Last Day should honour his neighbour; whoever believes in Allah and the Last Day should honour his guest." (HR. al-Bukharî and Muslim from Abû Hurairah),

Al- Khatîb instilled in his students the faith in Allah and the Last Day so that they are able to speak well or right, or be silent, honour their neighbours, honour their guests, be good at respecting others, and so on.

b. Obeying Allah

Obeying here means obeying Allah and His Messenger and not disobeying them. Allah says in al-Qur'an Surat al-Nisa verse: 59: *"O you who believe, obey Allah and His Messenger..."*.

Likewise, obeying parents, teachers, and obeying anyone as long as it is in a matter that is makruf and not sinful. Al- Khatîb instils the values of obedience to his students so that they have good morals. He when teaching them hadith recommended that knowledge

seekers in seeking knowledge do a lot of obedience to Allah and His messenger with many worship services such as sunnah prayers, sunnah fasting, ablution or purification, almsgiving, practising hadith and teaching it, praying, and others. (Al-Khatîb Al- Baghdâdî, 1999:6, and 1980).

Al- Khatîb explained to his students that if in a country or region there is no one who understands religious laws, then going to seek knowledge far away without permission from parents is permissible, because seeking knowledge is obligatory. But if there is someone who understands, then it is makrooh to seek knowledge far away unless he asks his parents' permission. If the parents forbid it, then the child should persuade them and be gentle with them, so that their parents will feel better and give permission. If they still do not allow it, then the child must obey and fear disobeying them, as al-Khatîb conveyed the following hadith to them: *"And narrated Imam al-Bukhari and Muslim from Abdullah bin Amru ra. said: "There came to the Prophet S.A.W. a man asking permission for Jihad." So he said: "Are your parents still alive?" He replied: yes. Then he said: "To them do jihad (do good)."* (HR. al-Bukharî and Muslim from Abdullah bin Amru). (See Al-Khatîb Al- Baghdâdî, 1999).

After learning about this obedience, it is hoped that students will become human beings who have noble morals. Because people who obey Allah and His Messenger will love to do good deeds. And this will give birth to students who obey the rules of Allah and His Messenger and obey the rules of school and society as long as they do not conflict with Islam. Thus, students have noble morals.

c. Fear and Hope in Allah

The fear referred to here is fear of disobeying Allah and fear of Allah's punishment. Allah says in Sarah Fatir verse 28: *"Indeed, only the scholars fear Allah among His servants".*

Hoping means hoping for what is in Allah's favour, namely His forgiveness, His guidance, His mercy, His paradise, and so on.

In the book of al-Jâmi' and al-Faqîh Al- Khatîb teaches his students that in seeking knowledge it is sincere for the sake of Allah and fear of riya' (showing off charity to humans), sum'ah (his deeds want to be seen by humans), fear of not smelling heaven, fear of hell punishment, fear of following lust, fear of the consequences of receiving money from the ruler, fear of disobeying parents, fear of the consequences of hiding knowledge, fear of the consequences of giving answers to questions if you do not know the knowledge, and so on. ((Al-Khatîb Al- Baghdâdî, 1999: 55, and 1980: 2: 173).

But on the other hand, al- Khatîb also gave advice to his students to hope (raja') for Allah Ta'ala's forgiveness, mercy, guidance, help, good rewards, and paradise in the hereafter. Whoever learns knowledge correctly and puts it into practice will be rewarded greatly and the way to Paradise will be made easy for him. (Al-Khatîb Al- Baghdâdî, 1999:11-13 and 1980:1:88-125). Thus balanced what al- Khatîb has taught them.

In the world of moral education when students have the morals of fearing Allah, they will be trustworthy in learning according to their respective duties and obligations.

Students will be heading to become scholars, it is necessary to be educated to have a high fear of Allah S.W.T.

2. Akhlak to Self

A person is obliged to pay attention and be accountable for his own deeds, both in this world and in the Hereafter, so that he is saved from Hell. Therefore, he is obliged to look at and occupy himself with his disgraces. Allah says in the Qur'an Sarah al-Dzariyat verse 21: *"And also in yourselves. Then do you not see?"*

Manners towards oneself include having good character according to Islam, learning knowledge, practising knowledge, and responsibility. The four morals towards oneself will be described in the following discussion:

a. Behaving Noble According to Islam

Al-Khatîb al-Baghdâdî in educating his students was full of enthusiasm and equipped them with various knowledge. Inviting them to behave according to Islamic morals and more specifically to behave with the main and noble morals of which there are twenty (20) as mentioned earlier.

Allah says in al-Qur'an Sarah al-Qalam verse 4: *"And you are indeed of great character"*. In the opening of the book al-Jâmi' al-Khatîb wrote this verse as if inviting his readers and students to have morals in accordance with the teachings of Islam.

Husain bin Ali r.a.said: *The Messenger of Allah S.A.W. said: "Allah loves lofty and noble manners, and hates lowly manners."* (HR. al-Tabrânî and al-Khatîb al-Baghdâdî). (Al-Khatîb Al- Baghdâdî, 1980: 136-137).

Ibn Abbâs r.a. reported: The Messenger of Allah (SAW) said: *"Do not quarrel with your brother, do not censure him, and do not make a promise to him, then you deviate from it."* (HR. al-Tirmidzî). (Al-Khatîb Al- Baghdâdî, 1980:67-71).

b. Learning knowledge

Learning knowledge must be accompanied by patience and sincerity. Without patience the sciences are difficult to obtain. Al-Khatib mentions several narrations about the character of patience in learning knowledge, among others:

Ubay bin Ka'ab r.a. said: *"The Messenger of Allah S.A.W. was when calling someone, then he started from himself. One day he mentioned the prophet Musa As. So he said, "The mercy of Allah is upon Moses if he will be patient with his teacher, then indeed he will see amazing things and amazing people".* (HR. Abû Dâwud and al-Tabrânî). (Al-Khatîb Al- Baghdâdî, 1980:2:319).

Al-Khatîb al-Baghdâdî encourages his students to study and work if they have dependents and are married. (Al-Khatîb Al- Baghdâdî, 1980; hadith no. 45, 70, and 1999; hadith no. 158, 161).

When applied in education, teachers provide motivation for their students to study hard at school and home. Likewise, actively working in groups with his friends and actively helping his parents work at home.

Al-Khatîb taught his students several sciences, including the Qur'an, hadith, tafsir, fiqh, history, Arabic language, poetry, morals, manners, and others. This can all support to strengthen the cognitive, affective, and psychomotor domains of students so that in the future they have strong faith, correct worship, and noble character. (Shafâ Dâwud, 2012: 268-288).

Al-Khatîb encourages his students and Muslims to learn continuously, or learn as long as life is still conceived. The meaning of lifelong learning can be captured when he explains the position of knowledge by discussing Sarah Tahâ verse 114: *"And say: 'O my Lord, increase me in knowledge!'"* Likewise, he quotes a dialogue between al-Ma'mûn and Manshûr bin Mahdi. Caliph al-Ma'mun said: *"By Allah, a man dying in search of knowledge is better than living in ignorance". Manshûr asked him, "How long should I pursue knowledge?" The caliph replied: "As long as you live."* (HR.al-Khatîb Al- Baghdâdî). (Al-Khatîb Al- Baghdâdî, 1980:2:167).

Al-Khatîb said to the seeker of knowledge: "The student should not be separated from his ink and paper, so that he does not make excuses if something happens that he needs to write down." (Al-Khatîb Al- Baghdâdî, 1999: 351). Al-Khatîb also mentions the words of Imam Ahmad when he said: "I seek knowledge until I enter the grave (until death)." [Al-Khatîb, 1996: 68].

Al-Khatîb's concept of learning "tûla al-Hayah (throughout life)" is also quoted by modern scholars in their research books, such as Sâlik Ahmad Ma'lûm, Shafâ Dâwud, Fâris bin Hazâm al-Qahtânî, and Abullah Al 'Ayis. (Sâlik Ahmad Ma'lûm, 1409: 138-139, and Shafâ Dâwud, 2012: 182).

c. Practising knowledge

Practising knowledge is a praiseworthy character that distinguishes Muslims from Jews and Christians. Jews they have a lot of knowledge, but do not practice their knowledge. Conversely, the Christians do a lot of charity without knowledge.

Al-Khatîb argues that a student and teacher must practice his knowledge, because Allah S.W.T. will ask about the knowledge he seeks and will reward him for his deeds based on that knowledge. (Al-Khatîb Al- Baghdâdî, 1980:15)

Al-Khatîb himself wrote a book specifically to invite his students, and anyone from the Muslims to practice the knowledge gained, not only by memorising it, but keeping it and practicing it in real life so that his knowledge is useful in this world and in the hereafter. (Al-Khatîb Al-Baghdâdî, 2002: 18-42). The invitation to practice the knowledge that has been obtained is based on the Qur'an and many narrations, including the Qur'an

letter al-Zalzalah [99]: 7-8: *"Whoever does even a dzarrah of good, he will surely see it. And whoever does an evil deed as heavy as a dharrah, he will also see its reward"*.

The hadith narrated by Abî Barzat al-Aslâmî r.a. says that the Messenger of Allah S.A.W. said: *"The feet of a servant will not move on the Day of Resurrection until he is asked about his life for what he used it, about his knowledge for what he practised, about his wealth from where he got it and for what he spent it, and about his body for what he used it."* (HR. al-Tirmidzî). (Al-Khatîb Al- Baghdâdî, 2002:20).

Al-Khatîb connects knowledge and charity, and the two cannot be separated. al-Khatîb said to his students: "Verily, I advise you, O seeker of knowledge, to be sincere in your intentions towards what you seek, with the sincerity of your soul to practice what is due to you. Verily, knowledge is a tree and charity is its fruit, and a person is not a scholar if he does not act upon his knowledge." Al-Khatîb Al- Baghdâdî, 2002: 18).

d. Responsibility

Al-Khatîb in the guidance and education of his students always instils in them to always be responsible for themselves, both for their deeds and their words. This is evident from his discussions in his two books, al-Jâmi' and al-Faqîh. He supported his ideas with the Qur'an and al-Sunnah. Allah says in the Qur'an Sarah al-Tahrim verse 6: *"Guard yourselves and your families from the fire of hell."*

The Prophet Muhammad. Also said: *"Each of you is a leader, each of you is responsible for those he leads. The Amir (leader) is responsible for the people and is responsible for those he leads. Men are leaders of their families, and are responsible for their wives and the slaves they have."* (HR. al-Tabrânî and al-Khatîb al-Baghdâdî). (Al-Khatîb Al- Baghdâdî, 1980: 1:174).

From the above verses and hadiths it can be concluded that each soul is responsible for itself. The feeling of responsibility for himself fosters good and positive traits in himself, so it needs to be increased again. If a person can take care of himself, then he will easily carry out amar ma'ruf nahi munkar. Including the purpose of moral education programmed by al-Khatib is that every Muslim person can be responsible for himself, independent and away from injustice and hatred. (Shafâ Dâwud, 2012: 342).

3.Akhlak to Society, Environment, and Life

Humans are social creatures who cannot live alone without friends. Therefore, humans need the help of others and mingle with other humans. There are many morals to society, the environment, and life. However, the author limits it to two that cover the others, namely zuhud and amar makruf nahi mungkar. These two morals will be explained as follows:

a. Zuhud

Zuhud in KBBI V means abandoning worldliness. That is, a Muslim and Muslimah who are zuhud in the world; they will love Allah, love the hereafter more than they love the world, avoid loving the excessive pleasures of the world, and live simply in the world.

In language also zuhud expressed by Ibn Manzûr is the opposite of love and greed for the life of the world. Meanwhile according to al-Râzî that zuhud is the opposite of love, al-Tazahhud means at-Ta'abbud (worship), and al-Tazhîd is the opposite of al-Targhîb (love), and al-Muzhid is little wealth. (Ibn Manzûr, 1970 and al-Râzî, 1950). From the above description it can be interpreted that zuhud linguistically is a person who is concerned with worship and away from the pleasures of the world.

As for zuhud in terms is as expressed by Ibn Qudâmah that zuhud is the expression of something that is hated to that which is better than it and the condition of something that is hated is something that is loved both from one side and various sides, whoever hates something that is not loved and sought after in him is not called a zuhud person. (Ibn Qudâmah, 1997: 315).

Zuhud is educating Muslims to leave the haram and shubhat out of obedience to Allah, educating Muslims to enjoy a little permissible things in the world because to concentrate on pursuing the deeds of the hereafter, a Muslim relies on himself to obey Allah, worship Him, and bring a large supply of good deeds to carry to the hereafter, and others. (Shâlih bin Muhammad bin Abdurrahman Babûr, 1416:57).

Al-Khatîb himself lived a life of great austerity; his time was spent in learning, teaching, worship, and avoiding the pleasures of the world. He himself did not take the time to marry, because his time was spent on da'wah and teaching the people. This is what he instilled in his students.

Al-Khatîb in teaching or writing this zuhud character can be found in many descriptions in the books of al-Jâmi and al-Faqîh. The sentences of zuhud in al-Jâmi include the chapter al-Niyah fî talab al-Hadîth (chapter of intention in seeking hadith), chapter adab al-Talab (chapter of adab seeking hadith), chapter katbu al-Ahâdîth al Mu'âdatu (chapter of writing the hadiths that are practised) and subchapter Man nazzaha nafsahu min al-Muhadditsîn an qabûl amwâl al-Salâthîn (Who purifies himself from the hadithers from receiving the wealth of the ruler). (Al-Khatîb Al- Baghdâdî, 1989: 1:45 and 1980: 2 338-343).

In the book of al-Faqîh in the chapter fî fadli al-Ilmi wal ulamâ (the virtues of knowledge and scholars) and the subchapter ma jâa fî wara' al Muftî wa tahaffuzihi (the subchapter about the wariness of the mufti and his guard).

Al-Khatîb instilled in his students the virtue of zuhud inspired by many hadiths, including: "...O Musa bin Imran, *"Make zuhud and taqwa your clothing and knowledge and dhikr your talk..."* (HR. al-Khatîb al-Baghdadî). (Al-Khatîb Al- Baghdâdî, 1989: 1:141).

Likewise, the well-known hadith about zuhud: "And narrated Ibn Majah from Sahl bin Sa'd said: "A man came to the Prophet (S.A.W) and said: "*O Messenger of Allah, show me a deed that when I do it, Allah loves me and people love me.*" He replied: "*I will do that. He replied: "Be zuhud in this world and Allah will love you, and be zuhud in what is at the disposal of people and people will love you.*" (HR. Ibn Mâjah).

Al-Khatîb instils the character of zuhud in students, so that they attach importance to love Allah, love goodness, and are fond of doing good deeds. Similarly, students who are zuhud will love learning knowledge rather than doing vain things. Because students who are zuhud love the hereafter more than they love the world.

By instilling the morals of zuhud will give birth to students who prefer the afterlife to the mortal world, avoiding things that are not useful, inviting them to get used to leaving things that are not clear halal and haram, inviting them to do a lot of good deeds for the hereafter, inviting zuhud life in the world to be loved by Allah and zuhud to what is in human hands to be loved by humans, and others.

b. Amar Makruf Nahi Mungkar

In KBBI V makruf means good deeds, while mungkar means all actions that must be avoided. Amar ma'ruf means ordering to goodness, and nâhi munkar means preventing evil. However, these sentences are well known as amar makruf nahi mungkar. In amar makruf nahi mungkar, it also includes teaching, preaching, jihad, and others.

Al-Khatîb always taught his students the morals of amar ma'ruf nahi mungkar (commanding goodness and preventing evil) as much as he could. In fact, he himself made this morality as one of the methods for moral education towards them. (Ahmad Sâlik, 1409: 168).

The example of al-Khatîb amar makruf (commanding goodness) to his students shares the form of goodness, namely making sincere intentions in seeking knowledge, coming immediately to the study circle, mudzâkarah (remembering each other's memorization) between students with each other so that their memorization is strong, competing in goodness, advising each other in goodness, looking for friends before going far in search of knowledge, respecting teachers, and others.

(Al-Khatîb Al- Baghdâdî, 1999: 11,55 and 1980:2: 170, 196).

Examples of al-Khatîb nahi mungkar (preventing evil) to his students, namely not to be arrogant, not to be riya' in seeking knowledge, not to abandon the family in seeking knowledge if they are married, not to accept money from the ruler, not to be greedy for friends, not to seek knowledge to a distant place before asking permission from parents, and others. (Al-Khatîb Al- Baghdâdî, 1999: 12, 13 and 1980:2: 349, 360).

This commanding ma'ruf nahi munkar can be seen in the book of al-Jâmi' chapter al-Niyah fî talab al-Hadîth (Intention in searching for hadith), chapter al-Qaul fî al- Asânîd al-Âliyah (Words about isnad - high isnad), Wujûb al-Mu'âradah bi al-Kitâb litashhîhihi wa

izâlah al-Syak wa al-Irtiyâb (Obligation to compare with the book to justify and remove doubts), Karâhiyah al- Tahdtîs liman lâ yabtaghihi wa anna min dayaihi badzluhu li ghairi ahlihi (It is forbidden to narrate hadith for those who do not expect it and in vain for those who spread it but are not experts), and others.

In the book of al-Faqîh amar ma'ruf nahi mungkar in the chapter Ikhâlâs al-Niyah wa al-Qashdu bi al- Tafaqquh (Ikhlaash intention and purpose of learning), al Zajru an al-Tasarru' ila al-Fatwa (Preventing haste in making a fatwa), Ma jâa fî al-Ihjâm an al-Jawâb idzâ khafiya ala al-Mas'ûl (Refrain from answering from what is asked if the truth is hidden), and others.

Abû Sa'îd al Khudrî r.a. reported that the Prophet (S.A.W.) said: *"Let not a people sit in a gathering in which they do not remember Allah, in which they do not invoke the blessings of the Prophet (SAW), unless regret befalls them. If they enter Jannah, they will see their reward"*. (HR. Ibn Hibbân and Ahmad). (Al-Khatîb Al- Baghdâdî, 1980:2: 254).

Al-Khatîb in instilling the morals of amar makruf nahi mungkar to his students first he did it and always gave an example to them; such as he respected the scholars, was polite to them, his life warak, read the Qur'an a lot, kept himself from begging, tawaduk, generous, practicing knowledge, fluent speech, reading a lot, defending the sunnah of the apostle of Allah S.A.W. when perverted by the Jews, and others. (Mahmûd al-Tahhân, 1981: 47, and 61-65).

Can be Applied from Al-Khatîb Al- Baghdâdî's Moral Education Curriculum in the Moral Education Curriculum Towards a Civilised and Integrity Indonesia.

Al-Khatîb Al- Baghdâdî's moral education curriculum above seems short and simple, but if applied in real education it will cover many things, especially its implementation. Many things from the curriculum when implemented will contain three main things that are easy to carry out, namely commitment to praiseworthy morals according to Al-Khatîb Al- Baghdâdî's moral curriculum, getting used to contributing the best to others and always being consistent with both. If these three things are truly implemented in moral education in Indonesia, insha Allah Indonesia will become a civilised nation with high integrity. Because Al-Khatîb Al- Baghdâdî's moral curriculum is based on eternal sources, namely the Qur'an and As-Sunnah, and also comes from the ijtihaad of the scholars who have been carried out and from beautiful poems as well. The discussion is as follows:

a. Commitment to Praiseworthy Morals According to Al-Khatîb Al- Baghdâdî's Morals Curriculum

Al-Khatîb Al- Baghdâdî is a scholar who is committed to the truth and his life is spent studying, doing good deeds and teaching his knowledge to the people of his day. He always adheres to noble morals. This is an implementation of the word of Allah QS. Al-Qalam verse 4 *"And indeed you are of great character"*.

Makhlad bin al-Husain r.a. said: *"We need a little bit of manners more than a lot of hadith."* (HR. al-Ramharmuzî and al-Khatîb). (Al-Khatîb Al- Baghdâdî, 1999: 9).

Good manners are among the most important adab for teachers in Islam. The teacher must be adorned with it when associating with people in general, and with his students in particular. Therefore, al-Khatîb advised the teacher saying: "It is proper for the faqîh (jurist or teacher of jurisprudence) to choose from the best of manners, and the best of manners. It is to be used with those who are far away, near, strangers, and those who are of the same descent. It is also to avoid the ways of the ignorant, and the manners of the common and lowly." (Al-Khatîb Al- Baghdâdî, 1980:2:221).

This expression of al-Khatîb invites teachers in particular and generally a Muslim to commit to noble morals and Islamic law. So a Muslim who is committed and obedient to his religion will enter Islam comprehensively as Allah says in QS. Al-Baqarah verse 208:

"O you who have believed, enter into Islam in its entirety, and do not follow the steps of the devil. Verily, the devil is a real enemy to you."

For the true believers are those who believe in Allah and His Messenger, do not doubt in their faith, and they strive in the cause of Allah both with their wealth and their souls. Such believers will have a firm belief, will worship Allah to the fullest, and have noble character. They will be trustworthy when given a task, they will carry out their duties with honesty, and they will dare to be accountable for their work and deeds in this world and the hereafter.

Akhlak towards Allah will make a Muslim obey Him, know His rights, know His prohibitions, know to believe in the other pillars of faith; faith in angels, His books, His messengers, the last day and faith in destiny; good and bad. All this will make a Muslim committed to his religion, wherever he is; both when crowded and quiet.

b. Getting Used to Contributing the Best to Others

One of the methods of moral education used by al-Khatîb is Al-Mumârasah. The meaning is mumârasah al-Amal, which is to get used to maintaining the continuity of doing good deeds continuously. Tatbîq al-A'mâl means practising knowledge with real charity. Because charity is the proof of knowledge. Useful knowledge is knowledge that is practised. The verses and hadiths that command a person to practice his knowledge and forbid leaving charity after knowing it are numerous. (Al-Khatîb Al- Baghdâdî, 1989:1:131). In al-Faqîh the word al-Amal is mentioned 28 times and the word amal fourteen times. While in the book of al-Jâmi' the words al-Amal are found ten times and the words amal twelve times.

The method of al-Mumârasah and al-Tatbîq is very important in shaping the personalities of Islamic learners. This method can be found in several chapters and hadiths in both books, among others:

In the book of al-Jâmi' chapter al-Niyah fî talab al-Hadîth, al-Khatîb quotes a hadith sourced from Muadz bin Jabal r.a. said: The Messenger of Allah S.A.W. said:

"The feet of a servant will not step on the Day of Judgement until he is asked four questions: what was his age spent on, what was his youth spent on, where did he get his money and where did he spend it? And about his knowledge used for what?" (HR. al-Tirmidzî and al-Dârimî).

Al-Khatîb always taught his students that they should always make it a habit to use their age for useful things, to use their youth to learn and do good deeds, to be careful in matters of wealth, and to use their knowledge to be practised and taught to the people. Because Allah will ask about it all tomorrow on the Day of Judgement.

In his two books al-Khatîb has instilled the method of al-Mumârasah and al- Tatbîq (habituation of good deeds) to his students in their studies and has even become their morals, such as the habituation of sincerity in all deeds, the habit of coming early in time in learning, The habit of respecting teachers, the habit of memorising the Qur'an before memorising others, the habit of praying in congregation, the habit of saying greetings when entering the majlis of knowledge, the habit of mudzâkarah (remembering lessons / memorisation) between students with each other, and other habits. Therefore, this method is very effective to form praiseworthy morals towards students. (Al-Khatîb Al- Baghdâdî, 1999: 11, 27 and 1980:2: 170, 196).

In addition to the habit of learning and doing righteous deeds for himself and his students above, al-Khatîb also accustomed himself to contribute the best for others; either to the community or his students. Al-Khatîb encouraged teachers to pay attention to their students and ask how they were doing. In fact, he paid somewhat more attention to his students who were in need, so that his students became soft-hearted to learn. By giving them help according to their ability, facilitating them, and being kind to them. Al-Khatîb himself is a role model in this regard; he is kind to them and provides assistance to his needy students with a lot of money, paying attention to their situation, approaching those who have intelligence and intelligence in his knowledge assembly. (Al-Khatîb Al- Baghdâdî, 1980:2: 241-246).

It is explained in the story that Al-Khatîb wanted to close his life with good deeds, so that his deeds would be useful. He wrote to Caliph al-Qâim Biamrillah: "Verily, when I die, my property will be for the baitul mal, and I wish to ask permission to give my property in charity to whom I wish, so it was granted to me. So he gave 200 dinars to the hadithers and delegated the distribution to Abû al-Fâdl ibn Khairûn. Then Ibn Khairûn distributed this wealth while al-Khatîb was still alive. "He also made a will that all his clothes and whatever he owned of anything should be given in charity after his death. He also endowed all his books and works to the Muslims" (Yakût al-Hamawî, 1970).

From the above description it is very clear, how much he contributed while alive to his knowledge and teaching. He did not have children and heirs, because he was not married. He has given a good example to the people, his friends, and to his students in making valuable contributions in life for the glory of Islam and the Muslims.

c. Always Consistent with Both

This life must have a test. People who say they have faith, will definitely be tested. If Allah loves His servants, He will definitely test them. From that test, those who are able to pass it, their faith will be upgraded, and vice versa, those who are unable to pass it, their faith will be downgraded or even something will be lost from them.

One of the keys to making it easy for a person to pass tests in life is that he is always consistent with what he believes in his religion. In the book of al-Faqih there is a narration from Ibn Abbas when he was asked to give a will, he said "it is obligatory for you to beistiqamah (consistent), follow and do not make up (in religion). (Al-Khatîb Al- Baghdâdî, 1980:1: 436). Similarly, in the book of al-Jami' he mentions a hadith whose translation is ... do not deviate, then it is despicable ... (Al-Khatîb Al- Baghdâdî, 1989: 1: 160). Do not deviate means stay consistent in the truth.

Consistent in telling the truth, consistent in holding the mandate, consistent in being an honest leader, consistent in committing to noble character, consistent in contributing the best to others, and consistent in all life problems is hard. The Prophet SAW, received one of the hardest verses about being consistent, which is the word of Allah in Sarah Hud 112 which means *"So keep to the right path, as it was commanded you and those who repented with you, and do not exceed the limits. Verily, He is All-Seeing of what you do."*

If the leaders of the people are honest and the officials are also honest in leading their people, then the people will imitate and follow them well. If this is the case, Allah will send down His mercy and compassion, and peace and tranquillity will be realised. But if their morals are not good and arrogant and do not carry out the mandate that has been given, then Allah will be angry with them and the people will hate their actions.

Mumârasah al-Amal is a habit of maintaining the continuity of continuous charity for a Muslim is a must. If a Muslim seriously continues to carry out his obligations well until he separates from the realm of dubia, surely he will get a good and happy life.

The Indonesian nation in particular and generally mankind if in its moral education really refers and refers to the Al-Khatîb Al- Baghdâdî moral education curriculum, which includes three things namely morals to God, morals to oneself and morals to society, the environment and life in sha Allah hopefully will materialise into a civilised nation and high integrity. Why? Because as stated earlier that Al-Khatîb's moral education curriculum is based on strong sources and the main sources in Islam, namely the Al-Quran, As-Sunnah, scholarly ijtiḥad and beautiful poems. The source of the Al-Quran and As-Sunnah is a source that is always suitable and in accordance with the times and times, and does not weather with time. Thus it can be said that if Al-Khatîb's moral education curriculum is implemented, it is a contribution towards a civilised and integrity Indonesia.

CONCLUSION

The results of this study can be concluded that Al-Khatîb Al-Baghdâdî's moral education curriculum in his two books Al-Jâmi' and Al-Faqîh are three, namely: a). Morals to God which includes faith in God and the last day, faith in His messenger; obeying God; fear, and hope in God, b). Manners towards oneself which include noble character according to Islam, studying, practising knowledge, and responsibility, c). Morals to society, the environment, and life which includes zuhud, and amar ma'ruf nahi mungkar.

Can be applied from the Al-Khatîb Al- Baghdâdî moral education curriculum in the moral education curriculum towards a civilised and integrity Indonesia is a commitment to praiseworthy morals according to the Al-Khatîb Al- Baghdâdî curriculum, getting used to contributing the best to others and always being consistent with both.

Implications of Research - This research has implications for the importance of the preparation of the Al-Khatîb Al-Baghdâdî moral education curriculum at an educational institution and the importance of its application in accordance with existing situations and conditions, so as to produce good, civilised and high-integrity student graduates. Because morals are not only taught through cognitive theory alone, but taught through internalisation methods. The educational techniques are modelling, habituation, enforcing rules and motivating. With this, it is expected that there will be good changes to the affective and psychomotor of students.

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Analysis of Difficulties of Tadris Mathematics Students in Complex Analysis Course

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ABSTRACT

The Complex Analysis course is often a challenge for students of the Tadris Mathematics study program. This study aims to identify and analyze the difficulties experienced by students in understanding Complex Analysis material. The research method used is descriptive qualitative with data collection techniques in the form of tests and interviews. The research subjects were sixth semester students of Tadris Mathematics study program of UIN K.H. Abdurrahman Wahid Pekalongan who were taking Complex Analysis course. The results showed that students had difficulty in understanding the basic concepts of Complex Analysis. Factors that cause these difficulties include a lack of understanding of basic mathematical concepts, and a lack of ability to apply theorems.

The implication of this research is the need for the preparation of more effective learning strategies and the development of learning resources that can help students overcome difficulties in learning Complex Analysis courses. This research reveals some of the main obstacles faced by students in this course. These difficulties are mainly caused by the lack of understanding of basic concepts that form the basis of Complex Analysis, such as complex functions, derivatives, and integrals. In addition, students also show weaknesses in applying the theorems taught in problem-solving situations. Based on these findings, it is recommended that instructors and educational institutions design more interactive and adaptive teaching methods, such as using innovative educational technologies, providing a greater variety of practice problems, and connecting subject matter to real-world applications. This approach is expected to increase student understanding and improve the overall quality of learning in the Complex Analysis course.

KEYWORDS: *Complex Analysis, Difficulty Factors, Concept understanding, Interactive Learning*

INTRODUCTION

Complex Analysis courses have an important role in the curriculum of the Tadris Mathematics program in various universities. Tadris Mathematics study program in various universities, including at UIN K.H. Abdurrahman Wahid Pekalongan. Complex Analysis is one of the core courses that provides students with a conceptual foundation and advanced mathematical skills. conceptual foundation and advanced mathematical skills to students, especially those interested in becoming mathematics educators at the secondary school level.

However, experience in teaching this course shows that some students face students face obstacles in mastering the basic concepts of Complex Analysis. The obstacles These obstacles make them less proficient in more complex material and in teaching this material in the future. teaching this material in the future. Therefore, an in-depth understanding of constraints is very important to facilitate the improvement of the quality of learning in the classroom.

This study aims to identify and describe the difficulties experienced by students in understanding Complex Analysis material. This research is needed in order to provide a more detailed understanding of the challenges faced by students in the learning process. students in the learning process, so that more effective learning strategies can be produced to help them overcome these difficulties. to help them overcome these difficulties.

By highlighting the factors that influence student difficulties, both in terms of basic mathematical concepts, the ability to apply theoretical in terms of basic mathematical concepts, the ability to apply theorems, as well as guidance support from lecturers, this research is needed in order to be able to from the lecturers, this research is needed in order to provide meaningful input for the curriculum and the development of learning resources that are relevant to the needs of Tadris Mathematics Tadris Mathematics students.

METHOD

This research uses a descriptive qualitative approach to identify and analyze the difficulties experienced by Tadris Mathematics students in understanding Complex Analysis understanding Complex Analysis material. The qualitative approach was chosen because it allows researchers to gain an in-depth understanding of the students' experiences and perceptions of the course material, as well as the factors that influence the difficulties experienced by the students in students' experiences and perceptions of the course material, as well as the factors that influence the difficulties they face. they face.

The research subjects consisted of 8 sixth-semester students of the Tadris Mathematics study program who were taking the Complex Analysis course. The selection of sixth-semester sixth semester students was done because they already have a strong enough foundation in mathematics so that they can provide richer insight into the

difficulties they face. mathematics so that they can provide richer insights into the difficulties they experience. they experienced.

The data collection techniques used in this study were interviews and tests. test. Interviews were conducted with students individually or in small groups to get more in-depth information about their experiences in mathematics. to get more in-depth information about their experience in learning the learning Complex Analysis material and the difficulties they face. Tests were conducted by giving practice problems about the basic concepts of complex numbers.

Data obtained from interviews and tests are then analyzed qualitatively using a thematic approach. Relevant data will be categorized based on the main themes that emerge, such as difficulties in understanding basic concepts, obstacles in applying theorems, and factors that influence learning. This analysis is done to identify common patterns and look for relationships between various factors that influence students' difficulties in understanding Complex Analysis material.

Through this method, it is hoped that a more in-depth understanding can be obtained about the difficulties faced by TAD students. about the difficulties faced by Tadris Mathematics students in learning the Complex Analysis Complex Analysis course, so that relevant recommendations can be made to improve the quality of learning and the effectiveness of teaching this material. improve the quality of learning and the effectiveness of teaching this material in the future.

RESULT AND DISCUSSION

This study took sources from eight sixth-semester students of the Mathematics Tadris Mathematics study program. Of the 8 samples studied, only 25% of students were able to answer the questions correctly, while 37.5% gave half-correct answers, and the rest gave half-correct answers. answer the questions correctly, while 37.5% gave half-correct answers, and Another 37.5% answered incorrectly. This indicates that there are difficulties in understanding of the concepts taught in the course.

3.1 Test Result

The test questions given to students are questions about the basic concepts of complex analysis. complex analysis. The test questions are:

$$\frac{2-5i}{3+4i} + \frac{3-4i}{25i}$$

3.1.1 Students Who Answered The Question With The Correct Answer

$$\begin{aligned}
 & \textcircled{1} \quad \frac{2-5i}{3+4i} + \frac{3-4i}{25i} \\
 & \text{Penyelesaian:} \\
 & \frac{2-5i}{3+4i} + \frac{3-4i}{25i} = \frac{50i - 125i^2 + 9 + 12i - 12i - 16i^2}{75 + 100i} \\
 & = \frac{50i + 125 + 9 + 16}{75i - 100} \\
 & = \frac{50i + 150}{75i - 100} \\
 & = \frac{50(i+3)}{25(3i-4)} \\
 & = \frac{2i+6}{3i-4} \cdot \frac{3i+4}{3i+4} \\
 & = \frac{6i^2 + 8i + 18i + 24}{9i^2 + 12i - 12i - 16} \\
 & = \frac{-6 + 24i + 24}{-9 - 16} \\
 & = \frac{18 + 24i}{-25} \\
 & = -\frac{18}{25} - \left(\frac{24}{25}\right)i
 \end{aligned}$$

Figure 1. Correct answer

$$\begin{aligned}
 & 1. \quad \frac{2-5i}{3+4i} + \frac{3-4i}{25i} \\
 & \text{Jawab:} \\
 & = \frac{50i - 125i^2 + 9 + 12i + 12i - 16i^2}{75i + 100i^2} \\
 & = \frac{50i + 125 + 9 + 16}{75i - 100} \\
 & = \frac{50i + 150}{75i - 100} \\
 & = \frac{50(i+3)}{25(3i-4)} \\
 & = \frac{2i+6}{3i-4} \cdot \frac{3i+4}{3i+4} \\
 & = \frac{6i^2 + 8i + 18i + 24}{9i^2 + 12i - 12i - 16} \\
 & = \frac{-6 + 24i + 24}{-9 - 16} \\
 & = \frac{18 + 24i}{-25} \\
 & = -\frac{18}{25} - \left(\frac{24}{25}\right)i
 \end{aligned}$$

Figure 2. Correct answer

3.1.2 Students Who Answered The Question With A Half-Correct Answer

$$\begin{aligned}
 & \textcircled{1} \frac{2-5i}{3+4i} + \frac{3-4i}{25i} \\
 & \text{jawab:} \\
 & = \frac{50i - 125i^2 + 9 - 16i^2}{75i + 100i^2} \\
 & = \frac{50i + 125 + 9 + 16}{75i - 100} \\
 & = \frac{50i + 150}{75i - 100} \\
 & = \frac{250(i+3)}{25(3i-4)} \\
 & = \frac{2(i+3)}{3i-4} \\
 & = \frac{2i+6}{3i-4} //
 \end{aligned}$$

Figure 3. Half correct answer

$$\begin{aligned}
 & \textcircled{1} \frac{2-5i}{3+4i} + \frac{3-4i}{25i} \\
 & \text{jawab} \\
 & = \frac{50i - 125i^2 + 9 + 12i - 12i - 16i^2}{75i + 100i} \\
 & = \frac{50i + 125 + 9 + 16}{75i - 100} \\
 & = \frac{50i + 150}{75i - 100} \\
 & = \frac{250(i+3)}{25(3i-4)} \\
 & = \frac{2i+6}{3i-4} \cdot \frac{3i+4}{3i+4}
 \end{aligned}$$

Figure 4. Half correct answer

$$\begin{aligned}
 & \textcircled{1} \frac{2-5i}{3+4i} + \frac{3-4i}{25i} \\
 & \text{jwb.} \\
 & \frac{50i - 125i^2 + 9 + 12i - 12i - 16i^2}{75i + 100i^2} \\
 & \frac{50i + 125 + 9 + 16}{75i - 100} \\
 & \frac{50i + 150}{75i - 100} \\
 & \frac{250(i+3)}{25(3i-4)} \\
 & \frac{2i+6}{3i-4} \cdot \frac{3i+4}{3i+4} \\
 & \frac{6i^2 + 8i + 18i + 24}{9i^2 + 12i - 12i - 16} \\
 & \frac{-6 + 29i + 24}{-9 - 16} \\
 & \frac{18 + 29i}{-25}
 \end{aligned}$$

Figure 5. Half correct answer

3.1.3 Students Who Answered The Question With The Wrong Answer

$$\begin{aligned}
 & \textcircled{1} \frac{2-5i}{3+4i} + \frac{3-4i}{25i} \\
 & \text{jawab:} \\
 & \frac{2-5i}{3+4i} + \frac{3-4i}{25i} \\
 & = \frac{(2-5i)(3-4i)}{(3+4i)(3-4i)} \\
 & = \frac{6-8i+10i-20}{9+12} \\
 & = \frac{-14+2i}{21} //
 \end{aligned}$$

Figure 6. Wrong answer

$$\begin{aligned}
 & \textcircled{1} \frac{2-5i}{3+4i} + \frac{3-4i}{25i} \\
 & \text{jawab:} \\
 & \frac{2-5i}{3+4i} + \frac{3-4i}{25i} \\
 & = \frac{(2-5i)(3-4i)}{(3+4i)(3-4i)} \\
 & = \frac{6-8i+10i-20}{9+12} \\
 & = \frac{-14+2i}{21} //
 \end{aligned}$$

Figure 7. Wrong answer

$$\begin{aligned}
 & \textcircled{1} \quad \frac{2-5i}{3+4i} + \frac{3-4i}{25i} \\
 & \text{Jawab:} \\
 & \frac{2-5i}{3+4i} + \frac{3-4i}{25i} \\
 & = \frac{2-5i}{3+4i} \cdot \frac{3-4i}{3-4i} + \frac{3-4i}{25i} \cdot \frac{-25i}{-25i} \\
 & = \frac{(2-5i)(3-4i)}{(3+4i)(3-4i)} + \frac{(3-4i)(-25i)}{(25i)(-25i)} \\
 & = \frac{6-8i+10i-20}{9+12} + \frac{-75+100}{625} \\
 & = \frac{-14+2i}{21} + \frac{-25+4}{625} \\
 & = \frac{-14+2i}{21} + \frac{-21}{625} \\
 & = \frac{-14-21+2i}{21}
 \end{aligned}$$

Figure 8. Wrong answer

3.2 Interview Result

The results of interviews with students revealed deeper difficulties. Students stated that they did not really understand the complex analysis material. Although the lecturer has explained the material well, when applied to problems, they often feel confused. Students often experience confusion when applying the concepts taught in problems. This shows that there is a gap between theoretical understanding of concepts and the ability to apply them in a practical context.

One factor that may cause such difficulties is the complexity of the complex analysis material itself. Concepts such as analytic functions, complex integrals, and residues can be difficult to understand for students who do not have a strong mathematical foundation. In addition, the lack of time given to understand the material can also be a contributing factor, especially if the material is delivered at too fast a pace.

The research also highlighted the importance of practice in improving students' understanding. Students need more practice in working on problems related to complex analysis so that they can deepen their understanding of the concepts. Regular practice can help students become more familiar with various problem situations and improve their skills in applying the mathematical concepts taught.

In addition to practice, cooperation between students can also be an effective solution. Through group discussions or joint studies, students can help each other solve problems and clarify concepts that are difficult to understand. The approach that has been taken not only improves the understanding of the material, but also strengthens students' communication and collaboration skills.

CONCLUSION

Based on the results of this discussion, it is found that most students have difficulty in applying complex mathematical concepts in the context of the problem. This indicates the need for more attention in the delivery of material as well as a more holistic approach in supporting students' understanding of the material taught. The results also show the importance of the role of practice in improving student understanding. Students need more practice in working on various types of problems related to complex analysis so that they can deepen their understanding of the mathematical concepts taught.

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AUTHOR CONTRIBUTIONS

The first author's contribution in the name of Isnaini Rosidah has been to search for some data for research and making abstractions. The second author, Dwi Widya Larasati, managed the data. The second author provided an overview and assisted in the preparation of this research report. The three authors worked together in making the research report.

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Developing Pop Up Book to Improve *Mufrodat* Learning of Student in Junior High School

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ABSTRACT

Mufrodat learning is one of the most important elements in learning Arabic, although it is not part of the four language skills, but it is a most important component in helping to the skills. The problems faced by teachers are very complex. The problem is influenced by a number of factors, one of which is the lack of a customized learning medium used by a teacher. To overcome this, in this study, researchers developed a learning medium in the form of pop-up books of school. This research aims 1) to describe the developing pop up book to improve mufrodat learning of student 2) to find out whether the developing pop up book learning media is effectif to improve mufrodat learning in terms of vlidity, practicality and effectiveness of the media.

This type of research is Research and Development using the ADDIE development model, with its steps of analysis, design, development, implementation and evaluation. This development research is aimed at improving the mastery of Arabic language in school by students of the 7th grade of Umar Zahid school. As for the data-gathering techniques in this study, observation, interview, angket, test, and documentation. The results of the research from the product validity level data are 94% validation of designers with valid qualifications and no need for revision. Validation of material/learning media validators with a validity rate of 88% with valid qualifying and not need to be revised.

The results of the analysis showed that $t_{hitung} > t_{table}$ with a probability value of $5,674 > 2,093$, then it can be concluded that there are significant differences associated with the improvement of student's mastery of data. The data obtained from this study shows that this developmental research has been shown to improve student mastery with a score of 87.5% for small group trials with excellent qualifications and 88.7% for large groups with excellent qualifying.

KEYWORDS: Pop Up Book; *Mufrodat* Learning

المقدمة

يستمر تطوير العلوم والتكنولوجيا التربوية جنبًا إلى جنب مع تجديد المناهج وأدوات التعلم. التطوير هو أحد مجالات تكنولوجيا التعليم الذي يتم تنفيذه كجهد لحل المشكلات في عملية التعلم المتعلقة بنتائج تحليل الاحتياجات. يهدف استخدام التكنولوجيا بشكل أساسي إلى تسهيل عمل الإنسان في الحياة اليومية (Hafitria And Asyrofi 2024). كما أن تطور العالم الرقمي في عالم التعليم له تأثير كبير على أنماط التفاعل بين المعلمين والطلاب (Yusrinawati And Ammar 2023)، بحث وتطويري هو عملية تستخدم لتطوير المنتجات التعليمية والتحقق من صحتها (Hardani, Auliya, And Andriani 2020). التطوير هو عملية تحديد تصميم في شكل مادي معين ينتج عنه منتج ويختبر فعالية ذلك المنتج. لكي تكون قادرًا على إنتاج منتجات معينة، من الضروري إجراء تحليل للاحتياجات واختبار فعالية هذه المنتجات حتى تتمكن من العمل في المجتمع الأوسع.

تعتبر أنّ الوسائل هو أحد الوسائل الدعم في عملية التعلم. يتم تحديد نجاح أو فشل عملية التعلم إلى حد كبير من خلال الوسائل المستخدمة. الوسائل التعليمية هي أي شيء يمكنه نقل الرسائل عبر قنوات مختلفة، ويمكن أن يحفز أفكار الطلاب ومشاعرهم واستعدادهم حتى يتمكنوا من تشجيع إنشاء عملية تعلم لإضافة معلومات جديدة للطلاب حتى يمكن تحقيق أهداف التعلم بشكل صحيح (Durtam 2022). إن وجود الوسائل التعليمية مهمة للغاية في عملية التدريس والتعلم، لأنه في هذه الأنشطة يمكن مساعدة الغموض والتعقيد في المواد التعليمية المقدمة من خلال استخدام الوسائل كوسيط (Sinaga and Zulheddi 2024). وبالتالي، سوف يتمكن الطلاب من استيعاب المادة بسهولة أكبر من دون مساعدة الوسائط (Masrura 2023).

فيما يتعلق بالنظريات والحقائق العامة في المدارس المختلفة، قدمت الباحثة أيضًا ملاحظات في المؤسسات التعليمية بالمدارس المتوسطة. نتائج الملاحظات التي توصلت إليها من خلال المقابلات، أن اهتمام الطلاب بالمواد العربية قد انخفض قليلاً، وذلك لأنه في تعلم اللغة العربية، وخاصة جانب المفردات لا يزال مفقودًا مثيرة للاهتمام وغير سارة. في عملية التعليم لا يزال المعلم يستخدم الوسائل التقليدية مثل الكتب، مما يجعل الطلاب يميلون إلى الشعور بالملل وأقل حماسًا للطلاب من النظر إلى المواد التعليمية التقليدية ، فلا توجد الوسائل مثيرة للاهتمام تزيد من حماس الطلاب وإبداعهم في التعلم اللغة العربية، وخاصة في المفردات.

من أجل تحقيق عملية تعلم نشطة ومبتكرة، من الضروري تطوير الوسائل التعليمية الحديثة هي الوسائل التعليمية pop up. وفقا لبلميل وتايلور ذكر أن فكرة pop up هو كتاب يعرض إمكانية الحركة والتفاعل من خلال استخدام الورق كمواد للطي، أو التدحرج، أو التشكيل، أو التدوير (Oktaviana 2019). الكتاب المنبثقة (pop up book) هو نوع من الكتاب التي توجد فيها صور مطوية يتم قصها وتظهر في طبقات ثلاثية الأبعاد عند فتح الصفحة (Nurhanifah, Hamdiyati, and Sanjaya 2020). في عملية التعلم، تعد الوسائل أحد العناصر التي تؤثر على الدرس من أجل تحقيق أهداف التعلم بشكل صحيح ومناسب (Hafidzoh Rahman et al. 2021)، يعمل الوسائل التعليمية أيضاً على تحفيز أفكار الطلاب واهتمامهم واهتماماتهم ومشاعرهم بحيث تصبح عملية التعلم أكثر إمتاعاً وليست رتيبة (Iswanto 2017).

أما بالنسبة لتعلم اللغة العربية في المدرسة، فهناك بشكل عام أربع مهارات وهي مهارات الاستماع، ومهارات التحدث، ومهارات القراءة، ومهارات الكتابة (Taubah 2019). الهدف النهائي لتعلم المهارات اللغوية الأربع هو أن يتمكن الطلاب من استخدام اللغة العربية، تحدثاً وكتابة، بدقة وطلاقة وحرية للتواصل مع الأشخاص الذين يستخدمون اللغة (Aeni 2018). من أجل التمكن من إتقان هذه المهارات الأربع، لا يمكن فصل تعلم اللغة العربية عن العناصر اللغوية في إتقان المفردات.

إتقان المفردات العربية مهم جداً للطلاب. والسبب هو أن الطلاب لا يستطيعون إتقان اللغة العربية دون الدراسة وإتقان المفردات العربية نفسها (Imron and Fajriyah 2021). حتى الآن، لا يزال غالبية من يتعلمون اللغة العربية في إندونيسيا يستخدمون تقنيات الحفظ دون أي استراتيجيات أو الوسائل التعليمية (Yusrinawati and Ammar 2023). يشعر الطلاب بالملل والتعب بشكل متزايد من إتقان المفردات. من أهم كينانات التعلم التي لديها فرصة لزيادة اهتمام الطلاب بالتعلم هي الوسائل التعليمية، وكذلك حالة الطلاب عندما يتعين عليهم إتقان المفردات الجديدة.

بناءً على المشكلات المذكورة أعلاه، ترى المؤلفة أن اختيار وسائل التعليمية يستخدم كتاب Pop Up ويعتبر مناسباً جداً لتحسين المفردات للطلاب بمدرسة المتوسطة الإسلامية.

منهجية البحث

هذا البحث هو البحث والتطويري (R&D)، وهو البحث الذي يستخدم لإنتاج منتجات معينة واختبار فعالية المنتجات (Hardani, 2020)، الطريقة المجمعة هي طريقة ان تجمع بين الأساليب الكمية والكيفية لاستخدامها معاً في نشاط البحث، من أجل

الحصول على بيانات أكثر شمولاً وصلاحيّة وموثوقية وموضوعية. البيانات الشاملة هي بيانات كاملة وهي عبارة عن مزيج من البيانات الكمية والنوعية. البيانات الصحيحة هي البيانات التي تتمتع بدرجة عالية من الدقة بين البيانات الفعلية والبيانات التي أبلغ عنها الباحثة (Hanafi 2017).

وقد تم تطوير أوصاف الإجراءات وخطوات البحث التطويرية. تتكون إجراءات تطوير البحث بشكل أساسي من هدفين، وهما تطوير المنتجات واختبار مدى فعالية المنتجات في تحقيق الأهداف. الهدف الأول يسمى وظيفة المطور بينما الهدف الثاني يسمى الصلاحيّة. وبالتالي، يمكن تفسير مفهوم أبحاث التطوير الأسرع على أنه جهد تطوير مصحوب أيضاً بجهود للتحقق من صحته. يشير النموذج المستخدم في هذه الدراسة إلى نموذج التحليل والتصميم والتطوير والتنفيذ والتقييم (ADDIE) الذي طوره فرع روبرت ماريبي. في نموذج ADDIE هناك خمس مراحل للتطوير، وهي التحليل والتصميم والتطوير والتنفيذ والتقييم.

وفقاً للنموذج الذي تم تطويره، تستخدم هذه الدراسة نموذج البحث ADDIE الذي يتكون من 5 مراحل تم تنظيمها بشكل منهجي على النحو التالي:

1. المرحلة الأولى: التحليل

تشتمل مرحلة التحليل التي يقوم بها الباحثة على أمرين، وهما كما يلي:

أ. تحليل الاحتياجات

الخطوة الأولى التي اتخذها الباحثة في هذا البحث قبل تطوير الوسائل التعلم هي نشاط تحليل الاحتياجات. تحليل يتم تنفيذ الحاجة لرؤية لمحة عامة عن الظروف في المجال المتعلق بعملية تعلم اللغة العربية في الصف السابع بمدرسة عمر زاهد المتوسطة الإسلامية فيراك جومبانج في هذه المرحلة، سيتم تحديد الوسائل التعلم التي يجب تطويرها للطلاب في عملية التعلم.

ب. تحليل المنهج

تم إجراء تحليل المنهج من خلال الأخذ في الاعتبار خصائص المنهج المستخدم في الصف السابع بمدرسة عمر زاهد المتوسطة الإسلامية فيراك جومبانج. ويتم ذلك حتى يكون المنتج الذي سيتم تطويره متوافقاً مع متطلبات المنهج المطبق في المدرسة.

2. المرحلة الثانية: التصميم

المرحلة الثانية من نموذج ADDIE هي مرحلة التصميم. يبدأ في هذه المرحلة بتصميم الوسائل الكتب pop up والتي سيتم تطويرها وفق نتائج التحليل الذي أجراه الباحثة السابقة. علاوة على ذلك، تتم مرحلة التصميم من

خلال تحديد العناصر اللازمة في الوسائل مثل جمع المواد اللازمة لصنع الكتب وتطبيق الصور حسب المادة. يتمثل المفهوم في الوسائل الكتب pop up هذه في جذب انتباه الطلاب للتعلم. لا تركز فقط على المواد الموجودة في الكتاب pop up.

3. المرحلة الثالثة: التطوير

هذه المرحلة هي مرحلة تحقيق المنتج. في هذه المرحلة، يتم تطوير الوسائل التعليمية وفقاً للتصميم. بعد ذلك، من المفهوم الذي تم إنشاؤه وتصميمه، سيتم تنفيذ عملية تصنيع المنتج لإنتاج منتج سيتم تنفيذه. تتم في هذه المرحلة عملية إنشاء الوسائل الكتب pop up وأيضاً تطوير المواد التي تتوافق مع كفاءات الطلاب.

4. المرحلة الرابعة: التنفيذ

المرحلة الرابعة هي مرحلة التنفيذ والتي يتم تنفيذها على أساس محدود للمدرسة المخصصة كموقع البحث، وهي مدرسة عمر زاهد المتوسطة الإسلامية فيراك جومبانج. هذه المرحلة هي مرحلة تنفيذ منتجات الوسائل الكتب pop up لاختبار نتائج المنتجات التي يطورها الباحثة، ثم قبل تنفيذ هذه الوسائل يقوم الباحثة بإعطاء أسئلة اختبار مسبقة في بداية التعلم. وبعد ذلك قامت الباحثة بتطبيق الوسائل في أنشطة التعلم.

5. المرحلة الخامسة: التقييم

المرحلة الأخيرة هي مرحلة تقييم المنتج الذي تم اختباره، عملية التقييم هذه هي معرفة ما إذا كان نظام التعلم الذي يتم بناؤه ناجحاً وفقاً للتوقعات الأولية أم لا. يسمى التقييم الذي يحدث في كل مرحلة من المراحل الأربع المذكورة أعلاه بالتقييم التكويني لأن الغرض منه هو تلبية احتياجات المراجعة. في مرحلة التطوير، قد يكون من الضروري تقييم مجموعات صغيرة. يتم استخدام نتائج التقييم كمرجع لمراجعة شيء ما لا يزال غير متوافق مع نتائج التقييم التي لم تتمكن المواد التعليمية من تحقيقها.

فيما يلي صيغة بيانات كمية في شكل مقياس ليكرت (Aulia, n.d., 2023) :

$$P = \frac{\sum x}{\sum xi} \times 100 \%$$

معلومة :

P = نسبة الصلاحية

مجموع نقاط الإجابات من الخبراء $\sum x$
إجمالي عدد نقاط الفكرة $\sum xi$

الجدول 1

تصنيف المقياس

نسبة	معايير	معلومة
81% - 100 %	جيد جدًا	لا حاجة للمراجعة
61% - 80 %	جيد	لا حاجة للمراجعة
41% - 60 %	ناقص	الحاجة للمراجعة
21 % - 40 %	ليس جيدًا	الحاجة للمراجعة
<20 %	غير مجد	الحاجة للمراجعة

تحليلها ومناقشتها

عملية تطوير المنتج pop up

وهذا البحث هو بحث تطويري. تهدف هذه الدراسة إلى إنتاج الوسائل الكتب pop up على شكل كتب داعمة لتعلم اللغة العربية على شكل كتاب pop up لإتقان مادة المفردات في الصف السابع بمدرسة المتوسطة الإسلامية عمر زاهد فيراك. وأن نموذج التطوير في هذه الدراسة هو نموذج ADDIE. نتائج خطوات تطوير الوسائل تعلم اللغة العربية الكتب pop up في المادة المدرسية هي كما يلي:

أ. المرحلة الأولى: التحليل

مرحلة التحليل هي الخطوة الأولى في تطوير الوسائل التعليمية هذه. تم في هذه المرحلة تنفيذ العديد من الأنشطة، وهي تحليل الاحتياجات وأنشطة تحليل المناهج الدراسية.

1. تحليل الاحتياجات

يتم إجراء تحليل الاحتياجات لتحديد المشاكل الأساسية في الاستخدام الوسائل التعليمية. في هذه المرحلة لاحظ الباحثة المشكلات التي ظهرت في تعلم اللغة العربية في المدرسة المتوسطة الإسلامية عمر زاهد فيراك. في هذه الخطوة، هناك على الأقل بعض الأمور التي يجب الإجابة عن نوع الوسائل التعليمية التي يستخدمها المعلمون في عملية التعلم ومدى استخدام المعلمين للوسائل التعليمية في عملية التعلم.

بناءً على نتائج المقابلات التي أجريت مع مدرس اللغة العربية وهو أيضاً مدرس الصف للصف السابع عمر زاهد فيراك، الأستاذة ورثة الأنبياء. تم الحصول على معلومات تفيد بعدم وجود الوسائل التعليمية اللغة العربية لدعم عملية التعليم التي جرت في المدرسة المتوسطة الإسلامية عمر زاهد فيراك جومبانج. ونظراً لعدم وجود استخدام للوسائل التعليمية، فلا يمكن للمعلمين حتى الآن الاعتماد إلا على الكتب والأساليب والوسائل التعليمية المستخدمة في عملية التعلم. وهذا ما يجعل الطلاب يميلون إلى الملل وقلة الحماس في التعلم لمجرد رؤيتهم لما في الكتاب، فلا يوجد وسيلة مثيرة للاهتمام تزيد من حماس الطلاب وإبداعهم في تعلم اللغة العربية، وخاصة في الجانب المفردات.

وبناء على هذه المشكلات، تهتم الباحثة بتطوير الوسائل التعليمية على شكل كتاب pop up ، وهو الكتاب الذي يعرض إمكانية الحركة والتفاعل من خلال استخدام الورق كمادة للطي أو اللف أو النقش أو الدوران. النموذج ثلاثي الأبعاد الموجود في الكتب pop up قادر على جذب انتباه الطلاب وتقوية ذاكرة الطلاب بمفردات اللغة العربية، وخاصة المواد الموجودة في المدرسة المتوسطة الإسلامية عمر زاهد فيراك لأنه يحتوي على رسوم توضيحية لأشياء مناسبة للحياة اليومية. يهدف استخدام الوسائل التعليمية الكتب pop up إلى تشجيع حماسة الطلاب في فهم وإتقان دروس اللغة العربية المفردة، كما يعمل وجود وسيلة التعلم هذه أيضاً على تحفيز أفكار الطلاب وانتباههم واهتماماتهم ومشاعرهم بحيث يتم التدريس و تصبح عملية التعلم أكثر متعة وليست رتيبة.

2. تحليل المنهج

يتم إجراء تحليل المنهج لمعرفة المناهج المستخدمة في المدارس، ومعرفة الكفاءات الأساسية، والكفاءات الأساسية، وما هي المواد الموجودة في دروس اللغة العربية والتي سيتم استخدامها كمادة في صنع الكتب pop up.

بعد إجراء تحليل للمناهج الدراسية، وجد أن المنهج المستخدم في هو

المنهج 13.

ب. المرحلة الثانية: التصميم

بعد مرحلة التحليل، الخطوة التالية هي تصميم الوسائل التعلم. الخطوة الأولى في تصميم الوسائل هي تحديد موضوعات اللغة العربية، وتحديد مادة

المفردات في المدرسة. والخطوة التالية هي تحديد الأهداف واختيار المواد وصنع الوسائل. المراحل هي كما يلي :

1. الأهداف صنع الوسائل التعليمية

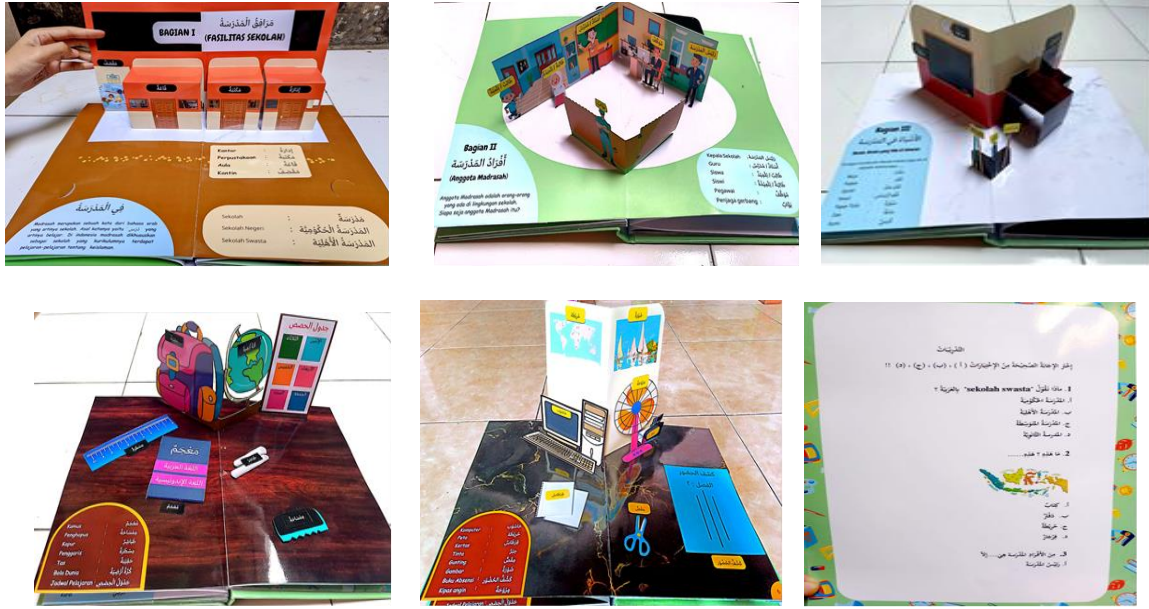
والأهداف المشار إليها في هذه الحالة هي الأهداف التعليمية في كل مؤشر. تصف هذه الأهداف ما يتوقعه الطلاب ويتقنونه بعد التعلم باستخدام هذه الوسائل. الهدف من التعلم باستخدام الوسائل الكتب pop up هو أن يتمكن الطلاب من تحسين قدرتهم على إتقان مفردات اللغة العربية باستخدام الوسائل الكتب pop up.

2. اختيار المواد التعليمية

في هذه المرحلة، يتم اختيار المواد التي سيتم استخدامها في صنع الوسائل الكتاب pop up، بما في ذلك تصميم الوسائل باستخدام تطبيق Canva ثم طباعها على ورق Art Carton مصحف لامع بوزن 230 جراماً للمتر المربع، باستخدام طريقة الطباعة الرقمية Hi-Res مع لمسة نهائية يبلغ مقياس $20.5 \times 29 \times 1.8$ سم. سبب التصميم باستخدام Canva هو أن تكون النتيجة الإعلامية النهائية للوسائل أكثر جاذبية لأن الألوان في الكتاب pop up متنوعة ويتم طباعتها باستخدام ورق ذو نوعية جيدة حتى لا تتلف هذا المنتج بسهولة ويدوم طويلاً.

الجدول 2





ج. المرحلة الثالثة: التطوير

مرحلة التطوير، هي مرحلة تحقيق المنتج من مرحلة التصميم التي تم تنفيذها. ثم يتم إجراء التحقق من الصحة للخبير الذين يتمتعون بالكفاءة في مجالاتهم ويمكنهم تقديم الاقتراحات للوسائل التعليمية أفضل. بناءً على التقييم والاقتراحات والمدخلات من الخبير، قام الباحثة بمراجعة الوسائل التعلم بحيث تم الحصول على الوسائل التعليمية التي كانت جاهزة للاختبار على موضوعات البحث، وهم طلاب في الصف السابع مدرسة المتوسطة الإسلامية عمر زاهد فيراك.

أ. التحقق من صحة الخبراء

■ التحقق من صحة خبر للمواد

تخضع المنتجات التي تم تصنيعها بعد ذلك لاختبارات التحقق من الصحة. يتم إجراء اختبار التحقق من صحة هذا المنتج باستخدام ورقة استبيان تحتوي على جوانب التقييم، بالإضافة إلى أنها تحتوي على التعليقات والاقتراحات والمدخلات كتقييمات للتحسين.

تم التحقق من صحة المنتج بواسطة الأستاذة نورول فيطريا أبرليا الماجستير، وهي محاضرة في الجامعة بدر الصالح فورروأسري كديري، لأنها تتمتع بمهارات أعمق في مجال تقييم المنتج، لذلك يتطلب هذا البحث والتطوير اقتراحات وتعليقات بناءة من المحاضر. تم التحقق من الصحة في 7 يوليو 2023. ومعايير هذا الجانب يتم الحصول عليها من قبل الباحثة من عدة

مصادر ويتم تعديلها لتتناسب مع جوانب, الوسائل الذي سيتم إنتاجه وتحليل الاحتياجات في هذا المجال. النتائج التي تم الحصول عليها هي بيانات كمية في شكل درجات تستخدم لتحديد أهلية الوسائل، في حين يتم استخدام البيانات النوعية في شكل اقتراحات لتحسين المنتج الجاري تطويره. هذه البيانات سوف يصف في التحليل الوصفي.

الجدول 3

التحقق من صحة التصميم مع الخبير للمواد بعد التصحيح

الرقم	المعايير	$\sum x_i$	$\sum x_{ii}$	معلومة
1.	تكثف الوسائل الإعلام طبيعة الأشياء في الحياة اليومية	5	5	جيد جدًا
2.	ظهور الغلاف الإعلامي يجذب انتباه الطلاب	5	5	جيد جدًا
3.	مدى ملاءمة الوسائل لاحتياجات الطلاب	4	5	جيد
4.	الصور المقدمة واضحة وجاذبة	5	5	جيد جدًا
5.	جاذبية وضع الصور والرسوم التوضيحية	5	5	جيد جدًا
6.	تصف الوسائل الإعلام المحتويات/المواد التعليمية وفقًا للرسوم التوضيحية للحياة اليومية	5	5	جيد جدًا
7.	ملاءمة حجم الخط/الكتابة	4	5	جيد
8.	يتباين لون عنوان الوسائل مع لون الخلفية	4	5	جيد
9.	كان سهولة استخدام الوسائل	5	5	جيد جدًا
10.	العرض الإعلامي قادر على تنمية اهتمام الطلاب بالتعلم	5	5	جيد جدًا
	المجموع	47	50	
	معدل	94 %		
	فئة	جيد جدًا		

استنادًا إلى التحقق من صحة التصميم من خبير للمواد هو لا تزال جوانب الوسائل التعليمية التي يتم تطويرها بحاجة إلى التحسين. وقدم المدقق الإعلامي اقتراحاته : بإضافة اسم البرنامج الدراسي ورقم تعريف الطالب الذي ظهر على الغلاف الوسائل للكتاب pop up.

■ التحقق من صحة خبير المحتوى

التحقق من صحة المحتوى هو تقييم محتوى المواد التعليمية الموجودة في المنتجات الوسائل. الخبير المحتوى الذي أصبح الخبير في هذه الدراسة الأستاذة

ليلة المطرية هو محاضر في الجامعة واحد هاشم جومبانج. تم التحقق من الصحة في 27 يوليو 2023.

يتم التحقق من صحة المواد في شكل استبيان يتعلق بمعايير تقييم محتويات المناقشة أو المواد والاقتراحات والتعليقات كتقييم للتحسين. النتائج التي تم الحصول عليها هي بيانات كمية في شكل درجات تستخدم لتحديد أهلية الوسائل، في حين يتم استخدام البيانات الكيفية في شكل اقتراحات لتحسين المنتج الجاري تطويره. يتم أخذ معايير التحقق من صحة المحتوى من عدة مصادر ويتم تعديل تحليل الاحتياجات وفقاً لخصائص الطلاب في هذا المجال.

الجدول 4

التحقق من صحة المواد مع خبير للمحتوى

الرقم	المعايير	$\sum x_i$	$\sum x_i$	معلومة
1.	ملاءمة المواضيع في تطوير الوسائل التعلم	5	5	جيد جداً
2.	حجم العرشف المستخدمة متناسب لطلاب الصف الأول	5	5	جيد جداً
3.	تسلسل عرض المواد	4	5	جيد
4.	مطابقة محتوى المادة مع KI&KD	4	5	جيد
5.	المواد المتقدمة سبيل الفهم ويمكن أن تساعد الطلاب على اكتشاف المفاهيم	5	5	جيد جداً
6.	إن استخدام الوسائل يمكن أن يسهل فهم المواد	5	5	جيد جداً
7.	مطابقة المواد مع الصور	5	5	جيد جداً
8.	وضع الرسوم التوضيحية و المعلومات لا يتعارض مع الفهم	5	5	جيد جداً
9.	هناك أسئلة الممارسة لقياس إتقان الطالب	3	5	كاف
10.	ملاءمة أسئلة ومواد التقييم	3	5	كاف
11.	يمكن فهم تعليمات استخدام الوسائل بوضوح	5	5	جيد جداً
12.	يمكن لوسائل التعليمية أن تزيد من دافعية التعلم لدى الطلاب	5	5	جيد جداً
	المجموع	53	60	
	معدل	88 %		
	فئة	جيد جداً		

في حال تم يتم التحقق من صحتها من خبير المحتوى بناءً على النصائح المقدمة، وتعتبر الدرجة التي يمنحها خبير المحتوى "جيد جداً" وفقاً للدرجة المذكورة.

د. المرحلة الرابعة: التنفيذ

مرحلة التنفيذ هي مرحلة تجربة المنتج للطلاب على أساس محدود للمنتج الذي يتم تطويره في شكل الوسائل الكتب pop up. اقتصر هذه التجربة على ردود معلم الصف كمراقب في تنفيذ الاستخدام التجريبي للوسائل التعلم، وقد شمل التقييم الذي أجراه معلم الصف ثلاثة جوانب، وهي الجوانب المادية/المظهر، وجوانب الاستخدام، وجوانب الاستفادة من الوسائل التعليمية،

أهداف, تم إجراء تجربة هذا المنتج في المدرسة المتوسطة الإسلامية عمر زاهد فيراك.

• . تجارب المنتج

تم إجراء تجارب تطوير المنتج في المدرسة المتوسطة الإسلامية عمر زاهد. هذا البحث عبارة عن دراسة تستخدم نوع نموذج البيانات مجموعة واحدة الاختبار القبلي الوبعدي، في هذا النموذج يتم معالجة نفس العينة في فترتين مختلفتين. بحيث سيتم من خلال هذه المعالجة الحصول على نوعين مختلفين من العينات، وهما بيانات الاختبار القبلي والبعدي. الاختبار القبلي هو اختبار يتم إجراؤه لتحديد قدرة الطلاب، ويتم إجراء هذا الاختبار في البداية قبل ممارسات التعلم ولم يتم استخدام الوسائل، أما الاختبار البعدي فهو اختبار يتم إجراؤه في نهاية الفصل الدراسي. الاجتماع بعد استخدام الوسائل التعلم في عملية التعلم. يتكون الاختبار القبلي والاختبار البعدي من 10 أسئلة اختيار من متعدد. في هذا البحث والتطوير، أخذت الباحثة عينات من طلاب الصف السابع عمر زاهد، بمجموع 20 طالباً لاستخدامهم كمجموعة تجريبية.

ه. المرحلة الخامسة: التقييم

المرحلة الأخيرة من هذا البحث و التطوير هي مرحلة تقييم التنفيذ واختبار المراحل السابقة لمعرفة مدى جودة المنتج الذي يتم تطويره. وفيما يلي تحليل لمرحلة التقييم، بما في ذلك: بناءً على التقييم الذي أجراه الخبير للمواد والخبير للمحتوى في المرحلة السابقة، فمن المعروف أن هناك عدة مزايا للكتب pop up، وهي: الوسائل التي تكون جذابة للغاية للطلاب، وسهلة الفهم، وفعالة أيضاً. وفي الوقت نفسه، فإن النقاط هذه الوسائل الكتب pop up هو أنها تتطلب تكاليف رأس مالية كبيرة جداً.

بناءً على تقييم الدرجات من مدرس الفصل، من المعروف أن المنتج الذي تم تطويره حصل على نسبة مئوية تبلغ 84% وهو مدرج في فئة جيد جداً. وفي هذه الحالة تكون الوسائل مناسبة وتعتبر قادرة على مساعدة الطلاب في تحسين إتقان المفردات، ويمكن ملاحظة ذلك في المؤشرات التي يقيّمها معلم الصف من خلال استبيان.

نتائج فعالية

يستخدم هذا البحث والتطوير نموذج نوع البيانات للاختبار القبلي والاختبار البعدي، وفي هذا النموذج يستخدم المجموعة التجريبية فقط. تم إجراء الاختبار القبلي في البداية قبل ممارسة التعلم ولم يستخدم الوسائل. بينما يتم

إجراء الاختبار البعدي في نهاية الاجتماع بعد استخدام الوسائل التعليمية في عملية التعلم. تم أخذ العينات من الصف السابع مدرسة عمر زاهد وكان العدد الإجمالي للطلاب 20 طالبا، سيتم استخدامهم جميعا كمجموعة تجريبية

الجدول 5

البيانات نتائج الاختبار القبلي (قبل استخدام الوسائل)

البيانات من نتائج الاختبار البعدي لإتقان المفردات

الرقم	اسم الطالب	قيمة الاختبار القبلي	الرقم	اسم الطالب	قيمة الاختبار البعدي
1.	واحيو دافا	50	11.	سوزندرا غاني	80
2.	أحمد ألفي سليم	60	12.	أحمد أرق الوهاب	70
3.	دركا سنيها رهايو	70	13.	اكمليان أركايس	80
4.	أحمد أدينيا جاهيا يوانا	80	14.	واحيو أدينيا	75
5.	شوقي أغكرا مولانا	60	15.	مرسيلا زيني فرانيوي	75
6.	كسين دماس رمضان	80	16.	جليتا أيومبار دهايا	80
7.	عبد الله مساوي	70	17.	حلية النديا اوتاما	60
8.	مقدم وفي مشفى	50	18.	أم زهراء	70
9.	مفتاح الخيار	50	19.	أعكي لطفيانا	80
10.	فريش شباب أولي الأنصار	80	20.	مقدم ألدو دوى	70

بناءً على اختبار الفرضيات المستخدم، يتم استخدام اختبار t مع عينة مقترنة (Paired Sample t test)، وهو اختبار مختلف لعينتين مقترنتين، وهما نفس الموضوع ولكنهما يعانيان من معاملة مختلفة. وفيما يلي مخرجات اختبار الفرضية:

الجدول 6

نتائج اختبار t القبلي والبعدي

+

Paired Samples Test

	Paired Differences					T	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair pretest - 1 posttest	-11.25000	8.86670	1.98266	-15.39974	-7.10026	-5.674	19	.000

بناءً على جدول الإخراج لاختبار t للعينات المقترنة (Paired Sample t test)، تم الحصول عليه للعثور عليه t_{hitung} استخدم الباحثة جدول التوزيع t مع دلالة $\alpha = 0,05$ و $dk = n - 1 = 20 - 1 = 19$ ، ومن ثم تم الحصول عليه تكون $t_{hitung} = 2,093$. وبعد الحصول على $t_{hitung} = 5,674$ و $t_{tabel} = 2,093$ إذن حصل على $t_{hitung} = 2,093 < 5,674 = t_{tabel}$ ممكن استنتاجه يتم H_0 مردود ويتم H_a قبول. بناءً على اختبار الفرضيات لعدد بيانات الاختبار القبلي والبعدي $t_{hitung} < t_{tabel}$ ، يوضح أنه تم H_0 مردود و H_a مقبول. تم H_a مقبول ويمكن الاستنتاج أن هناك فعالية كبير من الوسائل الكتب pop up على القدرة على إتقان مفردات اللغة العربية للصف السابع بمدرسة المتوسطة الإسلامية عمر زاهد فيراك جومبانج.

الخاتمة

يشير تطوير هذا المنتج الإعلامي إلى نموذج ADDIE الذي طوره فرع Maribe Robbert. في نموذج ADDIE هناك خمس مراحل للتطوير وهي مرحلة التحليل الفني، ومرحلة التصميم، ومرحلة التطوير، ومرحلة التنفيذ، ومرحلة التقييم. بناءً على تقييم الخبير للمواد والخبير للمحتوى في المرحلة السابقة، فمن المعروف أن هناك عدة مزايا للوسائل الكتب pop up، وهي الوسائل جذابة للغاية للطلاب، وسهلة الفهم، وفعالة أيضاً. وفي الوقت نفسه، فإن النقاط هذه الوسائل الكتب pop up هو أنها تتطلب تكاليف رأس مالية كبيرة جداً. بناءً على التقييم الذي أجراه مدرس الصف، فمن المعروف أن المنتج الذي تم تطويره حصل على نسبة مئوية تبلغ 84% وهو مدرج في فئة جيد جداً. وفي هذه الحالة تعتبر الوسائل مناسبة وقادرة على مساعدة الطلاب في تحسين إتقانهم لمفردات اللغة العربية، ويمكن ملاحظة ذلك في المؤشرات التي يقيمها معلم الصف من خلال استبيان.

حساب اختبار t باستخدام العينة المقترنة (Paired Sample t test).
 t test) الإختبار مع حساب برنامج SPSS '21 يظهر أن t_{hitung} يساوي 5,674 بتردد $dk = 20 - 1 = 19$ عند مستوى 0.05 يتم الحصول عليه الجدول $t_{hitung} = 2,093$. لأن $t_{hitung} = 2,093 < 5,674 = t_{tabel}$ على مستوى أهمية 0.05 لذلك تطوير مادة كتاب Pop Up "فعال" تحسين إتقان الطلاب لمفردات اللغة العربية بمدرسة المتوسطة الإسلامية.

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Reflecting on the Achievement of Arabic Language Competency *`Ibadi and al-Qur-ani* in Indonesian Islamic Religious Universities

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ABSTRACT

Arabic used in Salah for students or graduates of Islamic universities is eternal Arabic and 'ibadi, regardless of the exact major or religious major. The language of worship is used continuously and is believed to increase the sense of servitude. The seriousness of reciting the language of worship is expected to revive the soul of the generation so that it remains the One Godhead. Prayer is like an extraordinary and special religious pillar. The purpose of this paper is to examine how state Islamic universities in Malang and Tulungagung strengthen the Arabic language of `Ibadi and the Arabic language of the Quran. This descriptive research presents questionnaire and interview data as well as a study of some online literacy. The results of the reflection showed that there was a filtering of the initial level of ability of freshmen filtered through a thorough placement test, then Arabic `Ibadi became the basic material that was inspired in learning Arabic for all levels of filtering results, the duration of completing `Ibadi Arabic was different according to the level of filtered class. May there be research that follows the results and 'ibroh in fixing the substance of the Arabic language as a fundamental thing in the midst of the tendency of education based on tools or technological facilities that have a positive-negative impact and hopefully this vision will not be blurred between the tool and the goal.

KEYWORDS: Academic Arabic; Non-Islamic Study Programs; ibadi; Arabic Quranic

INTRODUCTION

Being an Arabic language and Islamic studies educator at the university level provides many perspectives, especially after more than a decade of experience. To assess the output of Islamic campus alumni concerning the acquisition of Arabic, with the scope of classes and final exams in exact or non-religious disciplines in several Islamic universities, the author has asked questions with the respondents of new students and students who are currently in final exams.

The questions include: 1) Do you know the prayer recitation by heart? 2) Do you understand all the meanings of the recitations in the prayer movements? 3) From primary school or equivalent up to this second semester of college / almost completing this final project, have you

ever been assigned to memorize the meanings of the praying recitations? 4) Have you ever been asked to recite the meaning of the recitations in prayer in front of the class individually or in groups? This question is one of the questions in the final examination at the undergraduate level.

At first sight, the question is not appropriate to be asked to university students but to general students in junior high school or equivalent. There are even opinions that the question is a cheap joke, and there are also other opinions that state that it is memorized for elementary school level. Meanwhile, there are also those who have suggested that it is appropriate for all ages, regardless of age.

A study of Islamic education highlighted significant absences in the understanding of the meaning of prayer among graduates, indicating the need for a stronger emphasis on internalization rather than mere memorisation of Islamic knowledge. Traditional pedagogies often focus on memorization, which can limit students' ability to connect deeply with the meaning behind Islamic rituals, including prayer. Scholars such as Sahin and Alkouatli argue for a transformative and holistic approach to Islamic education, where learning involves critical thinking, conscious engagement and a relational pedagogy that emphasizes understanding the principles of faith in everyday life (Sahin, A. (2013).

The consistency of the students' answers and the decisiveness of the decision to pass the final examination of the degree, which has so far been a record in itself. It is the responsibility of the educators to change the phenomenal conditions. As holders of the mandate of Islamic treatise education, educational institutions at the primary and secondary levels, such as Islamic schools, Islamic boarding schools, to institutions such as College, agencies, as well as the entire campus community of Islamic universities with all students (knowledge claimants), teaching staff, including alumni, must be aware, strengthen discipline, pay serious attention, and follow up together from just memorizing prayer recitations to memorizing the meaning of prayer recitations, which in the future will be able to help understand and improve the soul and attitude of the results of prayer education.

Concern for prayer as the second pillar of Islam, is believed to be a benchmark for the piety of a Muslim personal life and the piety of the community in his environment. As the indicator can be attributed from the narration of the Companions of Anas bin Malik ra, the Prophet Muhammad PBUH said, which translates: The first thing that is said by a servant on the Day of Resurrection is prayer. If the prayer is good, then all the deeds are also good. If the prayer is bad, then all the deeds are also bad. (HR. Imam *al-Mundziri in at-Targhib wa at-Tarhib*, 1, No.189). Nash hadith emphasizes that the urgency of prayer has been mentioned as a benchmark instrument for various good achievements in the life of a Muslim in this world and the hereafter.

In junior secondary education, or in elementary education institutions, whether giving the task of knowing, memorizing the translation or meaning of prayer readings is maximum or not considered, or fewer and fewer people pay attention to the urgency of prayer for students. Is it wrong to conclude that the results of the prayers of the current young generation are assumed to be

less powerful in bringing about change. Even though Allah has affirmed that the miracle and the result of the prayer is a fundamental change. The quality of prayer results recommended by *Surah al Ankabut* verse 45 is that the values of prayer will be able to ward off any form of *fahsya* and real evil (Algifari, M. S., & Zuhra, N. M., 2023).

Ideally, graduates of Islamic campuses produce Muslims who are highly committed to discipline, devout or religious. For this reason, it is necessary to have several indicators of obedience and religion that appear in their habits and daily lives. It is undeniable that prayer is the main indicator or pillar of religion in Islam which in this case requires a habituation process. In boarding schools teaching or early education is held twice a day, namely after the Maghrib prayer and after the Fajr prayer, except on Friday, this daily program can be carried out with full seriousness and discipline. Efforts to habituate and strengthen the existence of prayer as a pillar of religion for every day appear in the lives of students. At least most of the 5 (five) prayer times can be carried out in congregation.

Although it is the language of instruction for reciting Islam, the seriousness of learning Arabic must be conditioned and indicated in various educational approaches. This needs to be carefully thought out to support the success of an Arabic language learning program at the rapidly developing secondary education level in a Muslim-majority +62 country. In Islamic Higher Education in the country, Arabic language material is a mandatory basic material that must be marketed because Arabic is the language of instruction in studying Islam (Syuhadak, S., & Hilmi, D., 2020). Concern for the Arabic language is a testament and an instrument that is very helpful in understanding Islam for Muslims and those who learn Islam.

REVIEW OF LITERATURE

In 2014, when the status of UIN SATU Tulungagung was still STAIN. There was a research on the topic of Salat reading, with the title "Akselerasi bahasa Arab Maba Perguruan Tinggi Agama Islam dengan pendekatan bacaan shalat" (Acceleration of Arabic language for New Students of Islamic Religious Universities with the approach of prayer recitations) (Amiruddin, M. 2014). This research was funded by LP2M STAIN. It was quite a miracle at that time, most campuses in the country did not allow extraordinary lecturers to do independent research. However, the campus that is now UIN Sayyid Ali Rahmatullah Tulungagung, at that time, exceptionally did not require a researcher to do research with Civil Service Lecturer.

In the Malay Peninsula, there is research from Malaysia related to the strengthening of worship-based Arabic. It is clear that in terms of khat and *kitabah* skills, those who learn Arabic among the Malay community are very helpful because the Malay language and Arabic both use Arabic letters. The majority of people in the archipelago have strengthened the use of written language also in Malay (Kassim, N., & Manap, N. A., 2016). In turn, bringing students or college students closer to prayer readings is a learning approach that is often successful because it comes from habits and daily life. The research from this neighbouring country also inspired my discussion of prayer recitation in this study.

In subsequent developments, a well-known preacher, netizens often abbreviate his name to UAH or *Ustadz Adi Hidayat*. In 2019, he also published a book by Zakaria R. Rachman entitled Complete Guidance for Mandatory Prayers, Circumcision, Prayer and Zikir. This book has well shown its concern for helping the quality of prayers, socializing the Arabic language of many Muslims and increasing the special in Malaya as well as Malays who like to migrate in various parts of the world Allah.

METHOD OF THE RESEARCH

This research is descriptive- qualitative. The instruments employed in its pursuit include a literature review and direct interviews conducted in an exact class lecture (not majoring in religion or language). The questionnaire devised by the author is comprised of short questions. It is possible for research to utilise a variety of instruments, including two or more, with the aim of enhancing the reliability and persuasiveness of the data obtained by researchers.

The research population was drawn from the campuses of UIN Maulana Malik Ibrahim Malang and UIN Tulungagung. The author has prepared field notes and documentation for the purpose of describing them in this scientific paper.

The research plan was drafted and revised with the aim of enhancing the quality and utility of the research. The initial stage of the research process involved the development of questionnaires and interview questions. Following a period of reflection, it became evident that the questions that were initially formulated were still premature and immature. Consequently, it was necessary to optimise them in light of related theoretical matters and to adjust the field of research

The steps of this research can be seen from the following figure:

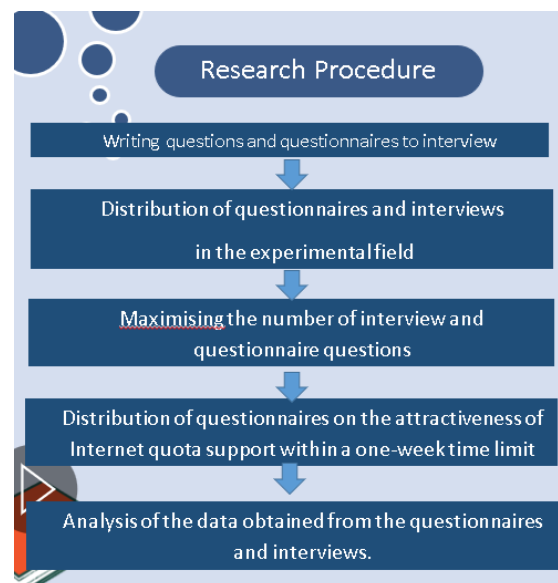


Figure 1 : Proccession of Research

The questions that have been considered revised and improved immediately enter the input stage to be disseminated, namely entering them into the google form application. To add to the attractiveness of correspondents, so that this research can be carried out on time and more efficiently, there are correspondents who are lucky from the lottery, in filling out the questionnaire they are given credit prizes or quotas. The processing of the questionnaire results was carried out.

DISCUSSION

Learning the basics of *Iman*, the concepts of Islam, the principles and attitudes of *Ihsan* derived from the content of prayer recitation, is an important factor in achieving *Khusu`*. Learning how the main path of *Khusu`* can bring a level of seriousness that changes the mindset so that the great role of prayer becomes a reality that cannot be denied. The majesty of this worship and practice was taken up by the Prophet Muhammad PBUH with an extraordinary event, namely *isra* and *mi`raj*, according to the scenario of Allah at the beginning of Surah al Isra. It is extraordinary that God makes prayer an impetus, a power that has a great influence in the short and long term. God is great who makes the meaning of prayer like a source of energy, batteries, increasing strength and endurance in *amar makruf nahi mungkar*, tenacious and persistent in achieving common good goals, renewing the spirit of struggle, being patient in obedience, changing the wrong mindset, to search for the solution and the best alternatives by obeying and following the direction of Allah, who is to be worshipped.

A significant number of graduates from Islamic universities do not understand the meaning of prayer recitations, indicating a challenge in acquiring in-depth religious education, particularly in understanding Arabic language and prayer meanings. While these students are able to memorize the recitations, their lack of comprehension suggests that Arabic language learning and religious education may focus more on memorization rather than contextual understanding. Factors contributing to this issue include teaching methods that prioritize grammar and memorization skills over comprehension, a lack of emphasis on understanding the meaning of recitations in religious education, and a failure to apply the meaning of recitations to daily life. To address this problem, it is suggested that the curriculum incorporate a component to enhance meaning comprehension and integrate the application of Arabic in the context of daily worship, enabling graduates of Islamic colleges to develop a deeper understanding of prayer recitations and engage in worship more meaningfully.

It is very ironic, if after completing or graduating from the bachelor's degree, the prayers in Arabic have not had time to be taught, the way of reading has not been reset, the improvement and correction have not been processed, and the achievement has not been studied and evaluated during the study period. Therefore, it feels that there needs to be some policies in reviewing the functions and main materials of strengthening the Arabic language of academics.

The reason why some campuses in Islamic universities share tasks or job descriptions between language centre units, especially Arabic-English, and *mahad ali* units or campus *diniyah* units.

1. The Arabic language of worship is used throughout a Muslim's life. Therefore, the provision of Arabic *'Ibadi* based on worship is mandatory and is set as a condition for taking advanced courses. Internal Islamic universities are authorised to do this.
2. Worship-based *'Ibadi* Arabic, will always remind the sense of servanthood and sense of God. So it is suitable for all levels of people to develop their obedient character. In other words, it must be experienced by all students, whether they are non-religious or religious students.
3. As for those who study religious sciences in Islamic universities, it would be better if they studied Arabic al-Quran. Different from the initial filter results, so that the placement of high-class *maqom* is worthy of being guided and guided to inherit knowledge that saves knowledge and self in this world and the hereafter.

It should be mentioned that the scope of Arabic material *'Ibadi* is Arabic, a Muslim obediently prays in his daily life. The main language of worship after the Quran for most Muslims is the recitation of prayers. For a more optimal study of prayer, the study of the language of worship includes *wirid* - *dhikr* that accompanies prayer before and after. There is a Quranic recommendation, related to the urgency of preparing the heart to say Allah's asthma before performing prayers. Allah said, namely *Surah al-A'la* verse 15 which means: And he remembers the name of his Lord, then he prays.

To make it feel simple, the author offers a study of Arabic prayer which is meaningful throughout the life of a Muslim. The following figure can describe the things that include the study of Arabic *'Ibadi*, as follows:

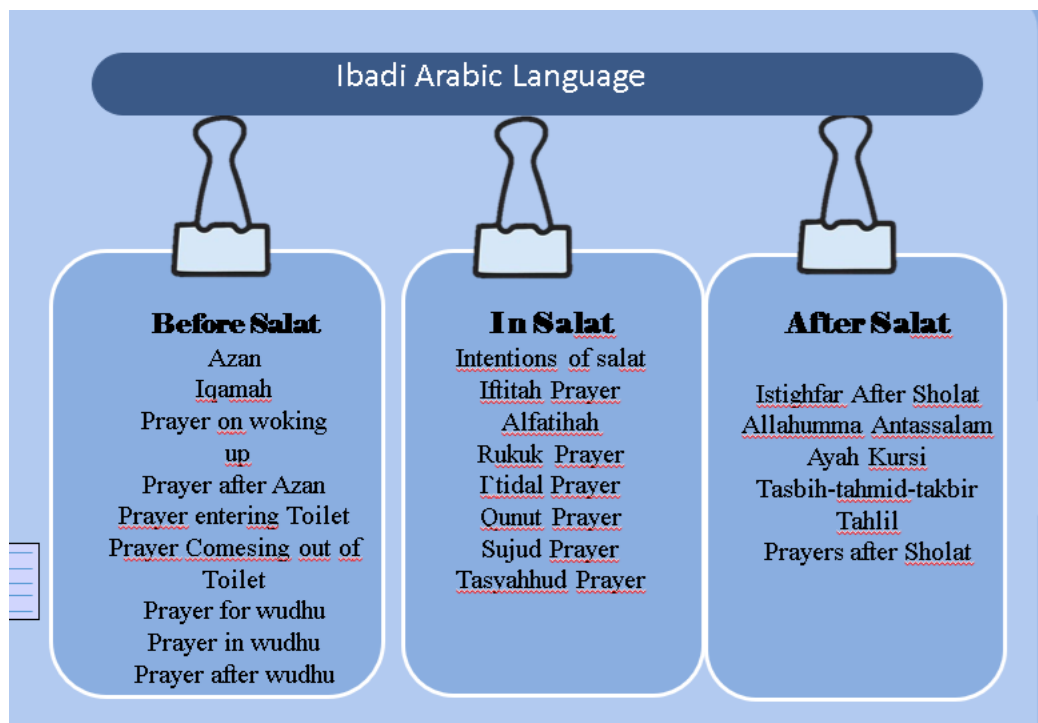


Figure 2: The scope of the study of *Ibadi* Arabic

In this paper, the author conveys the urgency of the seriousness of studying Arabic worship, and the urgency of inserting it into several topics of Islamic religion lectures, with the hope that, God willing, this enlightenment, appreciation and input of consciousness will continue to help flourish the character, the soul of a generation that has the Almighty God.

Deepening the reading of prayer by exploring the understanding of its meaning, meaning and translation is a substantive effort to convince the Islamic values contained in prayer as a pillar of religion. The profound and wise values of the reading, especially the *al-fatihah* and the prayers of the pillars of prayer, should give the impression and message of divinity that soothes and changes the psyche and condition for obedient Muslims after performing prayers. By learning to read prayers in Arabic, it will help the prayer conditions of many Muslims who are not well. (Kassim, N., & Manap, N. A., 2016).

'Ibadi Arabic is urgently needed for the following reasons:

1. It is certain that the Arabic language in a Muslim's prayer recitation is valid today, tomorrow and for the rest of his life.
2. The campus *ma'had*, which is more instrumental in introducing the experience of student, a place of mastery of classical Arabic books, *tahsin* al Quran, also offers the author to ensure the mastery of Arabic in prayer texts. These activities and programmes are important, suitable and appropriate to ensure graduation and feasibility. Because obviously this is not a lot of teaching material, can be pursued efficiently in time and can be useful as long as there is life in the body.
3. If the Arabic prayer cannot be achieved, then the evaluation measures should be repeated in order to protect the consistency of the Arabic teaching. Another Arabic language will be considered meaningful and successful if Arabic *'ibadi* is achieved with a grid of vocabulary mastery (*mufradat*, *mufrad form*, *mutasanna*, *jama*), knowing the translation of vocabulary in text - simple context meaning, translation of sentences or paragraphs, seeking values of servanthood, humanity, moderation, cooperation and a sense of saving God. According to Amrizal, the study of Arabic language accompanied by the yellow book was very helpful in the transformation of Islamic values, strong personalities, aware and patient in the right duties, accepting the rules of Allah as their God, and also ready to become a character and intellectual (Amrizal, 2017; Nurcholish et al., 2020).
4. New moments usually produce new energy.
5. On the face of it, there is a constructive implication that graduates of Islamic universities cannot interpret prayer recitations.
6. In fact, every Muslim speaks Arabic every day when he performs his five daily prayers to Allah.

In this character education, there needs to be an effort to train, cultivate, guide and direct involvement continuously for students based on the content of values, which are seen as good according to religion, customs, or concepts of knowledge about morals (Munif, M., 2018). The world of academics in the education of the next generation of the ideals of independence is mandated by law to strengthen the quality of worship according to the faith and religion of the population. This is

intended to maintain the faith that is believed, nourish mutual respect, mutual respect, and continue to collaborate in diversity that brings grace to all

In the writer's mind, sometimes there is a recommendation to use the term Al Quran language. The author in this case also does not argue, indeed there are also good things. It's just that, if the language of the Qur'an the author is worried that it will seem heavy for the layman with a total of 30 *Juz*, then it does not have enough capacity and ability for a context at the level of a scientific paper considering the verses which amount to 6666 verses. The reason is also that not all Muslims memorize the Quran, and generally Muslims do not complete or read all the verses in the Qur'an every day. However, the reading of the prayer is more affordable, and it is likely that all are read and read starting from the time of *Fajr*, *Zohr*, *Ashr*, *Maghrib* and *Isha*. Because it is the main language in fulfilling the main pillars of Islam, there are 5 times the time in 24 hours and it is mandatory to do the equivalent of 17 rak'ahs a day and night. That's how Arabic is the language of Muslims wherever they are.

Furthermore, it is important to recognise that memorising prayer recitations is not good or important at university level. Many studies point to the fact that many of the new students at Islamic universities, even those who qualify to study at the Islamic University in Indonesia through the merit route, may have won scientific work at district, provincial or national level, or won one of the sports. It is certain that the religious aspect is given less priority. However, it is the duty of the state and government agencies to provide support, motivation and appreciation by giving them freedom and wide opportunities to continue their education.

The *PMB* pathway or abbreviation for New Student Admission (*Penerimaan Mahasiswa Baru*) is increasingly diverse. The new students, or abbreviated as freshmen, have passed through national and independent selection. The national selection includes SNMPTN, SBMPTN, SPAN and other pathways. All should follow intensive Arabic language learning. Most of them have a general education background or non-*pesantren* or non-madrasah. (Hamid, M. A., & Fatimah, S. 2020). It is a challenge for the campus community so that their graduates not only memorize prayer readings, but can already explain the meaning of prayer readings from learning Arabic. It is also a challenge for Islamic campuses if students have studied Arabic, classical books, and are active in Arabic, but many *mufradat* that appear in prayer readings are not studied and they have reached their understanding.

For the Islamic campus level, this must be noted. Because what is appropriate in Islamic universities is to strengthen the Arabic language that is read every day before reciting new things. Arabic texts in prayer are used in Muslim life, while Arabic communication such as conversation, may still be used by students who have graduated, especially those majoring in Arabic, *Ushuluddin*, Sharia and Islamic Religious Education, but it may also no longer be used, but what is clear is that they as graduates of Islamic campuses have participated in *sorogan*, pursuing classic books, bare books without harokat. They have been given experience, experienced firsthand the atmosphere, nuances and environment of Arabic and or have processed themselves in the target language of

active Arabic, for the context of UIN Sheikh Maulana Malik Ibrahim Malang for 1 (one) year new students are required to *muqim* (reside) at the *ulul albab* campus *mahad*.

On Islamic campuses at the level of Islamic colleges and institutes, Arabic language courses are definitely available. This is because Arabic is the main tool for studying the Islamic religion. While students who choose the exact subjects such as Physics, Biology, Chemistry, Mathematics, Geography, Economics, Psychology, Communication, Engineering, Medicine are expected to pursue Arabic well in order to communicate in Arabic actively and passively. Students studying Religious Sciences in the departments of Arabic Language Education and Arabic Literature in Islamic Universities, departments in the Faculty of Sharia, Faculty of Ushuluddin. They are expected not to be inferior to the success of students who use yellow books or classical books that have a positive effect on improving several *maharachs*, especially *maharah al-qira'ah*, not to mention *maharah al-kalam* (Husna, M. A., et al, 2022). They should be more active in spoken and written Arabic than those working in non-religious fields.

The concept of learning from everyday things learned by students is a concept that needs to be optimized. The insertion and offering of Arabic prayer to students in addition to learning practical Arabic will strengthen the success of the process and the rooting of Arabic language rules in the future after becoming an alumnus. The Arabic language of this worship appeared every day throughout his life. Therefore, a form of Arabic language study is needed that is relaxed and feels easy and light but still helps to increase the potential of the Arabic language of prayer that is already existing and ingrained in real life.

By studying and preparing a neat and directed evaluation of the Arabic language, it is hoped that it will remind them with various *musthalah* or basic terms in the rules of *nahwu/shoraf* such as *fa fi'il*, *'ain fi'il*, *lam fi'il*, *mubtada*, *khobar*, *fi'il*, *fa'il*, *maf'ul bih*, *Haal*, *tamyiz*, *mu'rab-mabni*, *marfu*, *manshub*, *tsulastsi mazid*, the letter *'ilat* and other urgent topics, are connected, leaned on, reminded with prayers, dhikr, and vocabulary that already exist in the reading of the Prayer, which has been memorized in the head of the student himself.

The prayer reading is in Arabic *'Ibadi* will continue to be eternal for graduates of Islamic universities majoring in non-religious studies, the author deliberately raises the term Arabic *'Ibadi*. There are not a few stigmas that put Arabic in a corner, and sentiments that are thrown at the younger generation so that they are not interested in Arabic, it is ironic that the age is reduced when one has studied a language in a considerable number of credits, but the prayer readings that are read every day are not understood. Arabic *'Ibadi* must be the concern of all lines of the Muslim community, the trustees who fear and obey Allah, who already have and think of children and grandchildren, carrying the motto: being a servant/teacher of Arabic is a great honour for us.

CONCLUSIONS

To help new students and prospective graduates of Islamic campuses, especially those who study in non-religious study programs, the reflection article intends to remind the urgency of strengthening the understanding and mastery of the Arabic language in daily life, namely prayer. It

also reminded the urgency of filtering the initial ability level of new students to be screened through a thorough placement test.

The Arabic language '*Ibadi*' is mandatory because even though we speak the language of the Indonesian homeland every day, there is an eternal Arabic language '*Ibadi*' in the daily life of an obedient Muslim until his life is separated from the body (death). Arabic '*Ibadi*' is the staple that is inspired in learning Arabic for all levels of filtering, whether it is carried out in the campus or carried to the languages centre, or adjusting campus policies. The duration of completion of '*Ibadi*' Arabic differs according to the level of the filtered class.

The Arabic language of the Quran is more worthy of inspiration in the continuation of the Arabic '*Ibadi*' material for new students in the religious department. Levelling adjusts the ability of students and institution/campus policies.

ARTICLE MESSAGE

In this case, the author proposes that there are efforts to strengthen, emphasize or assertively for the Arabic language '*Ibadi*' can be used as one of the achievements of prospective graduates of Islamic campuses so that the value and meaning of prayer will fuse and emerge in participating in advanced religious courses, especially for students with specifications or non-language or non-religious study programs.

It Maybe when they are on the Islamic campus, the golden time for them to be able to provide taqwa related to the knowledge of Arabic language '*Ibadi*', their memories when reading the prayer readings will be motivated, moved, refreshed, re-nurtured with vital capital, the battery of life of the soul that is monotheistic, faith and character. Prayer education is indeed extraordinary.

In accordance with the original intent, this research invites readers to deliberate, evaluate, monitor and this is when reminding each other that:

- a. considering that most of the students of religious study programs (Arabic, Islamic Religious Education, Sharia and Ushuluddin and the like), they learn Arabic for a long time is more appropriate due to academic demands, so the author offers them eternal Arabic or Arabic language derived from wirid, dhikr, especially the recitation of prayers that have been with them so far. Then this will mean a lot. Emphasis and deepening of dhikr and memorization of prayer readings such as *mufradat*, translation, standard terms related to the rules of *nahwu* and *shorf*.
- b. While students of non-religious study programs, especially Arabic itself, are given a portion that is more related to learning Arabic, speaking practical language, chatting in Arabic. It is quite worrying if when they are on campus, in lecture classes they are required to participate in the busyness of teachers trying, utilizing applications, becoming a place to experiment with learning strategies, language games, spending a lot of time with games, and taking up time because of technology-based development. However, ignoring practical competence in acting language or not improving, unable to speak.

- c. Hopefully there will be further research that follows up by improving things related to basic substance matters, educational trends that are contaminated by the negative impact of android technology, hopefully we can make them aware together.

Finally, one of the hadiths narrated by Imam Muslim No.82, which translates as Verily, the difference between a person and polytheism and kufr is not to pray.

Thus, it is expected that every Muslim will understand the meaning of the prayer reading even though it is in Arabic. This separation will significantly reduce attention and attachment to prayer so that you dare to leave prayer, it can be interpreted as leaving concern for prayer. Making one's prayer lag behind. What is the role of Arabic for our prayers, Arabic for our worship, have we optimized the special language and helped our students understand the meaning, touched the recesses of their hearts so that they improved their character? Let's continue to improve ourselves with Allah. Let's improve the Arabic language by optimizing the readings, dhikr, prayers, *wirid* that exist before and after the fulfilment of our prayer obligations.

RECOMMENDATION

The Arabic language of worship, or *'Ibadi*, is a mandatory graduation requirement for prospective graduates of Islamic universities. For students studying exact sciences, learning the Arabic language of worship is an academic requirement given the status of the Islamic campus, then they will graduate and automatically be classified as alumni of Islamic higher education institutions. They are required to complete their studies well so as to be worthy of a bachelor's degree after completing the undergraduate programme of the Islamic College.

Arabic *'Ibadi* and Arabic al-Quran, both are based on worship, but have different levels. Arabic *'Ibadi* should ideally be mandatory, accelerated and a prerequisite for advanced courses in all majors within the Islamic campus, while Arabic al Quran is ideally a mandatory requirement for passing in religious majors.

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The Effectiveness of Application-Based Learning Media in Improving the Quality of Arabic Language Learning: A Study Based on the Results of Bachelor Student Thesis Research

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ABSTRACT

In this research, the researcher chose the title "The Effectiveness of Application-Based Learning Media in Improving the Quality of Arabic Language Learning: A Study Based on the Results of Bachelor Student Thesis Research." The purpose of this research is to analyze The Effectiveness of Application-Based Learning Media in Improving the Quality of Arabic Language Learning: A Study Based on the Results of Bachelor Student Thesis Research. This research employs the library research method as explained by Adini et al. (2022). This method involves collecting data through understanding and studying theories from various literature relevant to the research topic. There are four stages in a literature study: preparing the necessary tools, compiling a working bibliography, managing time, and reading and noting research materials. Data collection is conducted by searching for and constructing information from various sources, such as theses, student journals, and previous research. The literature obtained from various references is critically and thoroughly analyzed to support the research propositions and ideas. The research results indicate that the effectiveness of application-based learning media can improve the quality of students' Arabic language learning. This improvement includes several aspects, such as enhancing students' language skills, increasing student motivation and engagement, enabling students to learn independently, reducing student anxiety in learning Arabic, developing students' critical thinking skills, and improving student learning outcomes.

KEYWORDS: Application-Based Learning, Media, Arabic Language Learning.

INTRODUCTION

The rapid development of information and communication technology has had a significant impact on various aspects of life, including education (Setiawan, 2018). In this digital era, integrating technology into the learning process has become a necessity to enhance the effectiveness and quality of education (Hariani et al., 2023). One form of technology integration in education is the use of application-based learning media (Wijaya, 2023). Application-based learning

media offer various advantages, such as high accessibility, interactivity, and the ability to present learning materials in a more engaging and dynamic manner (Setiawan et al., 2023).

Arabic language learning, as one of the subjects requiring a special approach, can utilize this technology to address various challenges faced (Mahmudah and Paramita, 2023). Arabic language learning is often considered difficult by most students because it requires a deep understanding of grammar, vocabulary, and the ability to read and write in a script different from Indonesian (Yunisa, 2022). Application-based learning media are expected to help students understand and master Arabic language material more effectively and efficiently (Mudinilah, 2019).

Various studies have been conducted to evaluate the effectiveness of application-based learning media in Arabic language learning (Hasibuan et al., 2023). However, the results of these studies are often scattered and not comprehensively integrated. Therefore, this study aims to examine the effectiveness of application-based learning media in improving the quality of Arabic language learning based on the results of student thesis research. With the increasing use of technology in education, it is important to understand how application-based learning media can be effectively used in the context of Arabic language learning. Arabic language learning is often considered challenging by many students. Application-based learning media have the potential to make the learning process more engaging and interactive, thereby increasing students' motivation and learning outcomes. Although many studies have been conducted, the results are often not thoroughly synthesized. This study seeks to collect, analyze, and conclude findings from various student theses to provide a clearer picture of the effectiveness of application-based learning media. This study has several objectives, including: Identifying the types of application-based learning media that have been used in Arabic language learning. Analyzing the effectiveness of application-based learning media in improving the quality of Arabic language learning. Concluding the factors that influence the successful use of application-based learning media in Arabic language learning. Providing recommendations for the development and implementation of more effective application-based learning media in the context of Arabic language learning. It is hoped that this study will make a tangible contribution to the development of more effective learning methods and media, as well as improve the quality of Arabic language learning at various educational levels.

Method

The method used in this study is a literature review (Adini, et al 2022). The research steps include:

a. Data Collection:

Identifying and collecting student theses that discuss application-based learning media in Arabic language learning. These theses can be obtained from university libraries, online repositories, or other sources.

Inclusion criteria include theses that:

- 1) Focus on application-based learning media.
- 2) Present empirical data on the effectiveness of these media.
- 3) Are written within the last five years to ensure data relevance.

b. Data Analysis:

- 1) Reading and understanding each selected thesis.

- 2) Identifying the variables measured in the studies (e.g., improvement in language skills, learning motivation, student-teacher interaction, etc.).
 - 3) Organizing the data systematically in tables or other formats that facilitate comparative analysis.
- c. Synthesis:
- 1) Comparing the research results from various theses.
 - 2) Analyzing the patterns that emerge from these research results.
 - 3) Concluding the overall effectiveness of application-based learning media based on the available data.
- d. Interpretation and Recommendations:
- 1) Interpreting the findings based on the analysis conducted.
 - 2) Providing practical recommendations for the use of application-based learning media in Arabic language learning.
 - 3) Formulating theoretical implications for further research.

Result and Discussion

In this literature review, we gathered and analyzed the findings from 15 student theses examining the effectiveness of application-based learning media in Arabic language education. Here are the main findings from these studies: 12 out of 15 studies showed a significant improvement in students' Arabic language skills, including listening, speaking, reading, and writing. The applications frequently used in this research include Duolingo, Rosetta Stone, and specific apps designed by researchers. 10 studies reported an increase in students' learning motivation after using application-based learning media. Students felt more interested and motivated to learn Arabic due to the interactivity and gamification within these apps. 7 studies indicated that the use of apps could enhance interaction between students and teachers. Teachers could provide faster and more personalized feedback through digital platforms. 11 studies found that learning apps facilitated students' access to learning materials anytime and anywhere. This accessibility was considered very helpful, especially for students with busy schedules. 9 studies showed that students using learning apps could allocate their study time more effectively. The time spent on learning Arabic increased without interfering with other activities.

This research confirms that digital-based learning applications can be effective in improving Arabic language skills. However, this effectiveness heavily depends on the application design, available features, and how the application is used in the learning context (Rohayani, 2023). The increase in learning motivation generated by learning applications indicates that interactive elements and gamification are crucial in attracting student interest (Jusuf, 2016). Applications that offer enjoyable and challenging learning experiences tend to be more successful in motivating students. Although learning applications can enhance interaction through digital features, the role of teachers remains crucial (Jufri et al., 2023). Teachers need to balance technology usage with face-to-face interaction to ensure holistic student development (Utomo et al., 2024). The convenience and accessibility of learning applications make them effective tools in modern education contexts. However, it should be noted that not all students have equal access to technology, so aspects of accessibility and equal access need to be continually improved (Wibowo, 2023).

The finding that most studies indicate an improvement in students' Arabic language skills suggests that application-based learning media are effective in enhancing language comprehension and proficiency (Arianto et al., 2024). Interactivity and multimedia features within these applications appear to contribute significantly to this improvement (Oka, 2022). The consistent increase in learning motivation is a consistent outcome in most studies. This indicates that learning applications can provide a more enjoyable and engaging learning experience compared to conventional methods (Indarta et al., 2022). Gamification aspects, such as points, levels, and rewards, play a crucial role in maintaining student interest. The increased interaction between students and teachers through applications is also a significant finding. Applications enable more flexible and efficient communication, making it easier for teachers to provide the guidance and feedback needed by students. Ease of access and use of applications are important supporting factors in learning effectiveness. User-friendly applications accessible across various devices provide flexibility for students to learn at their desired time and place. Better learning time effectiveness indicates that learning applications can make the learning process more efficient. Students can learn at their own pace and utilize their spare time productively.

It is recommended to use various learning applications to provide variety in the learning process. Each application has its own advantages and unique features that can complement each other. Integration of learning applications with the school curriculum needs to be considered so that the use of applications aligns with the learning objectives and educational standards set. Teachers need to receive training on the use of learning applications so that they can maximize the potential of technology in the teaching-learning process.

Conclusion

This literature review indicates that application-based learning media can enhance the quality of Arabic language education, especially in terms of improving language skills and learning motivation. However, the success of implementing this technology heavily relies on how it is used within the broader learning process. Therefore, teachers and application developers need to collaborate to ensure that the applications used truly support learning objectives and provide maximum benefits for students.

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Author Contributions

This research is the result of hard work and collaboration from several parties who have made significant contributions. Here are the contributions of each author: M. Syarifuddin: Drafting the conceptual framework of the research and the methodology of the literature review. Conducting primary data analysis and synthesizing the results of student thesis research. Providing academic guidance and direction in each stage of the research. Akmaluddin: Collecting and organizing relevant student theses as literature review materials. Coordinating the writing process and compiling the research report. Contributing to the interpretation of data and discussion of research results. Muh. Kautsari: Assisting in the data collection process and gathering supporting literature.

Providing technical support in using data analysis software. Contributing to the writing and final editing of the research report.

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THE INFLUENCE OF FAMILY SOCIO-ECONOMIC CONDITIONS AND LEVEL OF EDUCATION ON CHILDREN'S SUCCESS AT WORK IN MATARAM CITY

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ABSTRACT

The purpose of this research is to find out what the impact is if the socio-economic conditions of the family have a lot of expenses, and the level of education completed by the child starts from elementary school, middle school, high school and university. So researchers want to see whether there are influences that can encourage children to be successful at work.

The research method used is a quantitative descriptive method using the EvIEWS 12 application software tool, using secondary data from BPS for the last 5 years so that researchers use panel data (time series-cross section), the analysis used is the Classical Assumption Test then continues with the Hypothesis.

The results of this research are using the Lagrange Multiplier Test which shows the prob value. $0.1514 > 0.05$ The model used is the Common Effect Model. The t test results on variable X1 are $0.082176 < t$ table and the sig value. $0.9355 > 0.05$ means that family socio-economic conditions have no effect on children's success in working. The t test results on variable X2 are $0.285095 < t$ table and the sig value. $0.7790 > 0.05$ means that the level of education has no effect on children's success at work. Based on the results of the f test, the calculated f value is $0.046288 < f$ table and the sig value. $0.954887 > 0.05$ so that family socio-economic conditions and education level have an influence on children's success in working. The R square coefficient of determination test is 0.111594, so that the influence of family socio-economic conditions and education level on children's success in working is only 11.84%, while the remaining 88.84% means that children's success in working can be achieved without support in terms of economics and even educational level.

KEYWORDS: Socio-Economic Conditions, Level Of Education, Children's Success At Work

INTRODUCTION

Education is a crucial element in human life, knowing no bounds in achievement and enhancement (Setiawan et al., 2024). As a primary instrument, education plays a pivotal role in developing the abilities and potentials of individuals and communities, aiming to realize optimal human resource quality. The development of educational institutions, ranging from elementary to higher levels, whether organized by the government or private entities, becomes imperative. Through the Constitution of the Republic of Indonesia 1945 Article 31 paragraph one, the government mandates the population's participation in basic education and ensures its financing. The objective of national education, as outlined in the Republic of Indonesia Law Number 20 of 2003 concerning the National Education System, is to cultivate the potential of learners to achieve maturity as individuals who are faithful and devoted to the One Almighty God, possess noble character, are healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens (Putri et al., 2024).

The success in the realm of education is a collective obligation that involves contributions from families (parents), society, and the government. Therefore, the government and society have a responsibility to provide adequate learning facilities so that opportunities to acquire knowledge can be expanded as much as possible. To achieve success in the field of education, the role of the family is crucial in overseeing the continuation of their children's education, including their decision to pursue higher education. However, there are still many families facing difficulties in providing support to their children to pursue education up to the higher education level, which is caused by the socio-economic constraints they face.

Socioeconomic conditions refer to factors related to fulfilling societal needs, and more broadly, are associated with social welfare. This aspect encompasses the financial position of individuals or families within the social structure, as well as efforts to create and access goods and services needed to meet physical and psychological needs (Makalag et al., 2023). As a result, many children realize that their family's financially limited socioeconomic conditions can hinder their continuation of education. However, there are also many who persistently pursue higher education as an effort to change their family's fortunes.

Parental education has a significant impact on children's educational orientation, as the most fundamental early education typically begins within the family environment. The level of parental education influences the continuity of children's education, where parents with higher educational backgrounds tend to provide positive role models for their children, especially in terms of education (Pramaswari, 2018). Meanwhile, the low level of parental education creates different mindsets, where parents with limited educational backgrounds tend to prioritize the family's economic needs over their children's education. As a result, many children lose focus in completing their education, and some may not even complete primary or secondary education.

According to data from the Badan Pusat Statistik (BPS) Indonesia over the past three years, there are indications regarding the level of education. Analysis of BPS Indonesia's Education Indicator Data for the years 2021-2023 indicates that there are still significant individuals and communities who chose to pursue Package A in 2022. Thus, the role of parents in determining the direction and motivation of their children's education becomes very important, including in their encouragement to pursue education to higher levels. However, over time, there are still several challenges faced by some children when continuing their education to higher education institutions. Higher education also presents its own challenges for students, one of which is difficulty in completing studies on time. This is reinforced by BPS Indonesia data showing the percentage of the population aged 15 years and over based on the highest level of education attained in 2023.

The success of students within the higher education environment can be assessed through academic achievements and the suitability of the jobs obtained after graduation. However, based on

information provided by the Minister of Education and Culture (KEMENDIKBUD) Nadiem Makarim, approximately 20% of total students in Indonesia secure employment aligned with their field of study, while the remaining 80% end up in jobs unrelated to their academic background. This situation poses challenges for prospective employees or newly graduated students in determining their next steps after graduation. Many graduates or fresh graduates encounter various obstacles, one of which is difficulty in finding employment matching their skills, leading to a high unemployment rate. Data from the Indonesian Central Statistics Agency (BPS) illustrates this situation.

Based on the data from BPS Indonesia regarding Open Unemployment by Highest Education Attainment, it is elucidated that the unemployment rate among university graduates has remained high over the past 3 years. In 2021, it amounted to 1,848,200 individuals, then decreased to 1,558,254 in 2022, and in 2023, Indonesia experienced a further decrease in the unemployment rate to 1,541,705. Therefore, this can be construed as an increase in employment opportunities for the community, particularly for those in higher education or fresh graduates.

There is a need for changes to enhance the Human Development Index (HDI) in West Nusa Tenggara. However, significant changes have been observed in the HDI, particularly in Kota Mataram as evidenced by data from BPS Kota Mataram, indicating significant development in the HDI conditions in Kota Mataram over the past three years. This is attributed to Kota Mataram being a center for education, commerce, and having a dense population. Thus, it can be concluded that Kota Mataram has experienced rapid development. Nevertheless, the level of job success among the community, especially for university graduates as recorded in BPS Kota Mataram data over the past three years, remains very low.

There is a necessity to enact alterations aimed at augmenting the Human Development Index (HDI) in West Nusa Tenggara. Nevertheless, noteworthy alterations have been detected in the HDI, particularly in Kota Mataram, as illustrated by data sourced from BPS Kota Mataram. This suggests notable advancements in the HDI status within Kota Mataram over the preceding three years. Consequently, it is inferable that Kota Mataram has undergone rapid progress. However, the degree of employment attainment within the populace, notably among university graduates, as delineated in BPS Kota Mataram's records spanning the past three years, remains considerably low.

Kota Mataram, as the administrative center of West Nusa Tenggara Province, has demonstrated significant development in various aspects such as economy, tourism, and education. However, there remains a portion of the population who have not experienced overall well-being, particularly in terms of socio-economic status, education, and the career prospects of young adults in higher education institutions. Therefore, researchers are interested in conducting further research focusing on the Influence of Socio-Economic Conditions and Educational Attainment on the Success of Children in Entering the Workforce in Kota Mataram.

METHOD

The method employed in this research comprises quantitative and descriptive approaches. Quantitative approach refers to research focused on testing measurable hypotheses, thereby yielding generalizable conclusions. Meanwhile, descriptive approach involves further analysis of research findings in the form of quantitative analysis, which is then used to draw conclusions. This quantitative research collects data using secondary data sources. The study utilizes the Eviews 12 software to conduct Panel Data Regression analysis (time series-cross section). The research utilizes secondary data from BPS Kota Mataram Dalam Angka over the past 5 years.

In analyzing data using the Eviews 12 software to evaluate the impact of Socio-Economic Conditions and Level of Education on the Success of Children in Kota Mataram in finding employment, a series of steps are taken. This includes selecting the testing model, followed by

checking for Normality, Multicollinearity, and Heteroskedasticity. Afterward, hypothesis testing is conducted using Multiple Regression, t-test, F-test, and Coefficient of Determination (R) tests.

RESULT AND DISCUSSION

The Influence Of Socioeconomic Conditions And Level Of Education On The Success Of Children In The Workforce In The City of Mataram can be analyzed through the method of Multiple Regression Analysis using the Eviews12 software. This approach is chosen due to the availability of data derived from the Mataram City BPS Data In Figures for the last five years. To assess the magnitude of this influence on an annual basis, a data panel approach (time series-cross section) is employed with the assistance of Eviews12. In conducting the analysis, three panel data regression models need to be applied to examine the relationship among these variables.

Panel data regression analysis is a regression analysis utilizing panel data structure (time series-cross section), with the same objective as regression analysis, which is to determine the presence or absence of influence of independent variables on dependent variables. Panel data is a combination of cross-sectional data and time series data. In panel data regression, there are three models: Common Effect Model (CEM), Fixed Effect Model (FEM), and Random Effect Model (REM). Prior to selecting the model, three statistical tests need to be conducted: Chow Test, Hausman Test, and Lagrange Multiplier Test (LM test).

Tabel 1. Model Selection

Test	Result	Decision
Chow Test	Prob. > 0,05	CEM
	Prob. < 0,05	FEM
Hausman Test	Prob. > 0,05	REM
	Prob. < 0,05	FEM
Lagrange Multiplier Test	Prob. > 0,05	CEM
	Prob. < 0,05	REM

Result Chow Test

Redundant Fixed Effects Tests
Equation: Untitled
Test cross-section fixed effects

Effects Test	Statistic	d.f.	Prob.
Cross-section F	0.215471	(3,14)	0.8840
Cross-section Chi-square	0.902763	3	0.8248

Figure 1. Chow Test

From the Chow Test results, the value of Prob. If it is 0.8248 (>0.05), then the selected model is the Common Effect Model (CEM), so you can proceed to the Hausman Test

Result Hausman Test

Correlated Random Effects - Hausman Test
Equation: Untitled
Test cross-section random effects

Test Summary	Chi-Sq. Statistic	Chi-Sq. d.f.	Prob.
Cross-section random	0.538955	2	0.7638

Figure 2. Hausman Test

From the Hausman Test results, the value of Prob. If it is 0.7638 (>0.05), then the selected model is the Random Effect Model (REM), then you can proceed to the Lagrange Multiplier

Result Legrange Multiplier Test

Lagrange Multiplier Tests for Random Effects
Null hypotheses: No effects
Alternative hypotheses: Two-sided (Breusch-Pagan) and one-sided (all others) alternatives

	Test Hypothesis		
	Cross-section	Time	Both
Breusch-Pagan	2.057877 (0.1514)	21.94016 (0.0000)	23.99804 (0.0000)
Honda	-1.434530 (0.9243)	4.684032 (0.0000)	2.297745 (0.0108)
King-Wu	-1.434530 (0.9243)	4.684032 (0.0000)	1.982016 (0.0237)
Standardized Honda	-0.851404 (0.8027)	4.941205 (0.0000)	0.827891 (0.2039)
Standardized King-Wu	-0.851404 (0.8027)	4.941205 (0.0000)	0.502457 (0.3077)
Gourieroux, et al.	--	--	21.94016 (0.0000)

Figure 3. Lagrange Multiplier Test

From the Hausman Test results, the value of Prob. Amounting to 0.1514 (>0.05), the selected model is the Common Effect Model (CEM). Based on the results of the Chow Test, Hausman Test, and LM Test, the best model in this research is CEM. The selected model is CEM, therefore the classical assumption test must be carried out. The classical assumption tests used are normality, multicollinearity and heteroscedasticity (Basuki & Yuliadi, 2014).

Normality Test

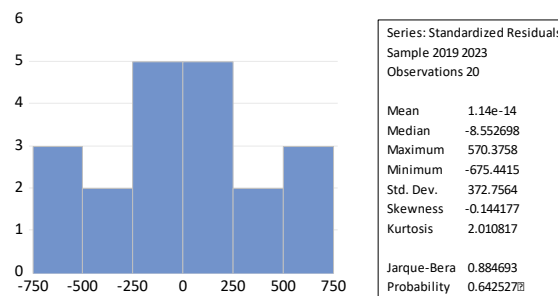


Figure 4. Normality Test

Known prob value. $0.642527 > 0.05$, then the residual normality assumption is accepted. Check the assumption that there is no multicollinearity and check the VIF value < 10 (Centered VIF)

Multikoliniearity Test

	X1	X2
X1	1	0.08326182...
X2	0.08326182...	1

Figure 5. Multikoliniearity Test

The correlation coefficient X1 and X2 is $0.083262 < 0.85$. So it can be concluded that it is free from multicollinearity or passes the multicollinearity test (Napitupulu et al, 2021)

Heteroskedastisity Test

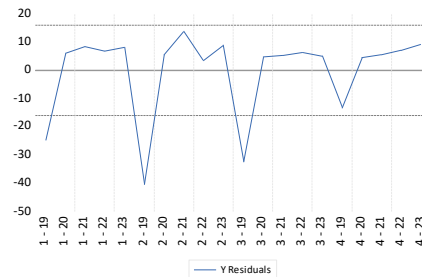


Figure 6. Heteroskedastisity Test

From the residual graph (blue) it can be seen that it does not cross the limits (500 and -500), meaning that the residual variance is the same. Therefore, there are no symptoms of heteroscedasticity or passing the heteroscedasticity test (Napitupulu, 2021)

Result Test Classical Assumptions

Dependent Variable: Y
Method: Panel Least Squares
Date: 05/29/24 Time: 09:35
Sample: 2019 2023
Periods included: 5
Cross-sections included: 4
Total panel (balanced) observations: 20

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	83.41103	14.18566	5.879954	0.0000
X1	0.020255	0.246482	0.082176	0.9355
X2	0.000588	0.002063	0.285095	0.7790

R-squared	0.005416	Mean dependent var	87.58100
Adjusted R-squared	-0.111594	S.D. dependent var	15.10630
S.E. of regression	15.92689	Akaike info criterion	8.511376
Sum squared resid	4312.320	Schwarz criterion	8.660736
Log likelihood	-82.11376	Hannan-Quinn criter.	8.540533
F-statistic	0.046288	Durbin-Watson stat	1.361219
Prob(F-statistic)	0.954887		

Figure 7. Test Classical Assumptions

Panel Data Regression Equation

$$Y = 83.4110302383 + 0.0202548281417 \cdot X1 + 0.000588184828162 \cdot X2$$

The explanation is as follows

- The constant value is 83.4110, meaning that without variables X1 and X2, variable Y will increase by 83.4%
- The beta coefficient value of variable X1 is 0.0202, if the values of other variables are constant and variable X1 has increased by 2%. Likewise, if the value of the other variables is constant with variable X2 experiencing a decrease of 2% then variable Y will experience a decrease of 2%
- The beta coefficient value of variable X2 is 0.0005, if the values of other variables are constant and variable X2 decreases by 1%, then variable Y will experience a decrease of 0.05%.

Result T-Test

Dependent Variable: Y
Method: Panel Least Squares
Date: 05/29/24 Time: 11:00
Sample: 2019 2023
Periods included: 5
Cross-sections included: 4
Total panel (balanced) observations: 20

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	83.41103	14.18566	5.879954	0.0000
X1	0.020255	0.246482	0.082176	0.9355
X2	0.000588	0.002063	0.285095	0.7790

Figure 8. T-Test

The influence of the independent variable on the dependent variable partially is as follows:

- a. The results of the t test on variable X1 obtained a calculated t value of $0.082176 < t$ table, namely 2.100922 and a sig. $0.9355 > 0.05$, then H_a is rejected and H_0 is accepted, meaning that the socio-economic conditions of the family have no effect on children's success in working.
- b. The results of the t test on variable X2 obtained a calculated t value of $0.285095 < t$ table, namely 2.100922 and a sig value. $0.7790 > 0.05$, then H_a is rejected and H_0 is accepted, meaning that the level of education has no effect on children's success in college.

Result F-Test, and Coefficient of Determination Test (R^2)

R-squared	0.005416
Adjusted R-squared	-0.111594
S.E. of regression	15.92689
Sum squared resid	4312.320
Log likelihood	-82.11376
F-statistic	0.046288
Prob(F-statistic)	0.954887

Figure 9. F-Test and Coefficient of Determination Test (R^2)

The calculated F value is $0.046288 < F$ table, namely 2.242891 and the sig value. $0.954887 > 0.05$, then H_a is rejected and H_0 is accepted, meaning that the variables of family socio-economic conditions and parental education level influence children's success in working in Mataram City.

The adjusted R square value is 0.111594 or 11.1594%. The coefficient of determination value shows that the independent variables consisting of Family Socioeconomic Conditions and Parental Education Level are able to explain the variable Children's Success in Higher Education in Indonesia by 11.1594%, while the remaining 88.8406% (100-adjusted R square value) explained by other variables not included in this research model.

The results of this research are using the Lagrange Multiplier Test which shows the prob value. $0.1514 > 0.05$ The model used is the Common Effect Model. The t test results on variable X1 are $0.082176 < t$ table and the sig value. $0.9355 > 0.05$ means that family socio-economic conditions have no effect on children's success in working. The t test results on variable X2 are $0.285095 < t$ table and the sig value. $0.7790 > 0.05$ means that the level of education has no effect on children's success at work. Based on the results of the f test, the calculated f value is $0.046288 < f$ table and the sig value. $0.954887 > 0.05$ so that family socio-economic conditions and education level have an influence on children's success in working. The R square coefficient of determination test is 0.111594, so that the influence of family socio-economic conditions and education level on children's success in working is only 11.84%, while the remaining 88.16% means that children's success in working can be obtained without support in terms of economics and even educational level.

CONCLUSION

The conclusion in this research is that family socio-economic conditions do not influence children's success in working, nor does education level have an influence because it is in accordance with Mangkunegara's theory which states that a worker must have high work motivation if he or she has serious abilities and needs in get a job. However, if simultaneously the socio-economic conditions of the family and the level of education influence children's success in working only by 11.84%, while the remaining 88.16% means that children's success in working can be achieved without any support in terms of economics or educational level.

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AUTHOR CONTRIBUTIONS

For the first author, they serve as the source and essence of the writing in this research, while the second author is responsible for examining and validating the data and answers obtained.

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EFL Students' Perceptions of Creativity: A Case Study in an Indonesian University

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ABSTRACT

Creativity has been considered essential for success as a necessary component of 21st century learning and innovation skills. Many studies on teachers' and students' conceptions of creativity produced a variety of findings. In spite of these studies, research on students' conceptions of creativity is still worthwhile, especially when considering Indonesia. Increasing students' creativity through instructional activities has been the main focus of recent research on creativity in the Indonesian EFL context; however, it is crucial to remember that sound concepts of creativity should come before incorporating them into teaching practices.

This study attempts to shed light on EFL students' perceptions of creativity at an Indonesian university through case study research. The study involves 6 university students studying English as a foreign language (EFL) participated in a focus group interview used to elicit the students' conceptions of creativity. The results show students' conceptions are various but narrowly but closely aligned including novelty, idea generation, divergence, value, and product creation. The students also supposed that the creativity can be trained through instructions. Finally, the students arrange their creativity to deal with the academic tasks.

KEYWORDS: Creativity; Perception; English as a Foreign Language

INTRODUCTION

Creativity, as an essential component of 21st century learning and innovation abilities, has been seen as critical to success. Creativity is also valued as a crucial millennial ability in education (Akyıldız & Çelik, 2020; Huh & Lee, 2020; Kupers et al., 2019) to tackle challenges in both academic and personal contexts (Kettler et al., 2018) in an unpredictable and ever-changing time, as well as to address societal issues and the increasingly globalized world. Without innovation, global growth will quickly come to a standstill (Sternberg & Karami, 2022).

In the context of EFL teacher education, it is crucial to provide aspiring educators a firm grasp of the principles of creativity and the knowledge to cultivate it, especially with regard to creative flexibility during difficult times. Furthermore, how successfully instructors integrate creativity into

the classroom will depend on their level of creative belief (Bereczki & Kárpáti, 2018). Additionally, since teachers are the role models for creative people, they can foster creativity through their behavior (Akyıldız & Çelik, 2020). Instructors' definition and operationalization of creativity can also play a part in the different ways that creativity is fostered in classrooms (Andiliou & Murphy, 2010).

Past studies on how instructors and students conceptualize creativity have produced a variety of findings. To categorize teachers' perceptions of creativity in the context of Chinese EFL, for instance, four categories were used: innovative teaching tactics, cognitive progress, creative products, and freedom of expression (Wang & Kokotsaki, 2018). According to Kaufman & Beghetto (2013) and Puryear et al. (2017), creative concepts may be predicted by personality traits like agreeableness and openness. Zhu & Zhang (2011) also showed a substantial association between concepts of creativity and thinking styles. Research conducted by Aljughaiman and Mowrer-Reynolds (2005) revealed that educators have imprecise ideas about creativity and display hostility towards the actions of imaginative pupils.

A related study also shows that most educators do not include creative techniques into their lessons and are ignorant of the core idea of creativity (Akyıldız & Çelik, 2020). Teachers saw creativity to both support and contradict notions of creativity as adaptors and innovators, according to research by Galewski and Karwoski (2019). Neither of the first two courses' professors believed that creative kids were inventive, open-minded, or skilled problem solvers. Rather, those teachers tended to see them as disciplined and in control. The instructors of the final two classes have the opposite opinion. Another study similarly found that students' attribute creativity was highly affected by school atmosphere, which was mediated by motivation and a proactive personality (Gao et al., 2020).

In spite of these findings, research on students' ideas of creativity is still worthwhile, especially when considering Indonesia. Each culture may have an own perspective on creativity, and the sociocultural and historical background may influence how creativity is judged. Since circumstance defines creativity, the two are therefore inextricably linked. For example, something that is considered innovative in one setting may not be in another. According to Helfand et al. (2016), German educators performed the worst when it came to connecting creativity and intellect, whereas Chinese educators placed a high importance on divergent thinking. Furthermore, various disciplinary settings may define creativity differently (Georgiou et al., 2022).

Increasing students' creativity through instructional activities has been the main emphasis of current research on creativity in the Indonesian EFL environment; nonetheless, it is crucial to remember that sound notions of creativity should come before incorporating them into teaching methods. Higher education, on the other hand, emphasizes creativity far less, and particular programs often do not have creative aims (Jackson & Shaw, 2006; Marquis et al., 2017). This study is conducted to gain better understanding how EFL students at an Indonesian institution perceive creativity.

The term creativity is frequently used in educational contexts, yet the definitions offered by academics in education and psychology as well as educators tend to be ambiguous. The definitions of creativity may combine one or more elements, perhaps even in a contradictory way, to refer to a process, a person, a product, or a setting. Despite this elusiveness, most researchers agree that creativity comprises two core elements: novelty and task appropriateness (Helfand et al., 2016).

Fundamentally, scientists and educators agree that creativity is the ability to generate innovative work (original, surprising), yet also suitable such that the output matches the restrictions and criteria of a job at hand (Kaufman & Baer, 2004). Researchers are not the only ones who have differing views on creativity, according to studies on teachers' perceptions of creativity, instructors frequently work to foster students' creative potential in the classroom when they identify it, although they have diverse definitions for the term. Moreover, instructors often note the lack of focus on creativity in teacher education and have a constrained vision of innovation with stereotype-based attitudes (Davies et al., 2004). Additionally, although teachers typically appear to embrace creativity, the findings of certain studies (Beghetto, 2007) indicate that they have unfavourable views and limited tolerance for the behaviours and characteristics that are associated with it.

The word creative derives from 'to create' referring to bringing new ideas, thoughts, or things into existence. Creativity may mean different things to different people, but they have one common definition of creativity referring to producing something new. Creativity is concerned with the behaviour of an actor or group of actors, in its continual interaction with numerous audiences and the affordances of the material world, resulting in the development of new and valuable artefacts (Glăveanu, 2013). In other words, creativity is not merely an individual trait, yet is influenced by numerous factors involving personality, environment, culture, and social interaction. Richard, et.al (2021) synthesise the latest studies on creativity and then propose a framework to address the concept from a more holistic viewpoint. They split the elements of creativity into two main elements: the actor or person and the environment. The creative elements of the actor roots in their cognitive skills, affective attributes, and physical expression. On the other hand, the environmental elements entail the material world, micro-cultural values, and social interactions with others. Finally, creativity can also be categorised into different ways of understanding creativity based on experience in the context of teaching and learning: constraint- focused experience, process-focused experience, product-focused experience, transformation-focused experience, fulfilment-focused experience (Kleiman, 2008).

The earliest framework of creativity was insinuated in Mel Rhodes' 4P model of creativity, also known as the Four Ps of creativity, that describes the four key components that contribute to the creative process (Rhodes, 1961). The Four Ps of Creativity are Person, Process, Press, and Product. The "Person" component of Rhodes' model focuses on the individual characteristics and traits that influence creativity. It emphasises the personal qualities, skills, and attitudes that contribute to the creative process. This includes factors such as knowledge, expertise, cognitive abilities, personality traits, motivation, and perseverance. In addition to these factors, one's thinking styles and modifiability (Sternberg & Karami, 2022) can be considered as inseparable parts of 'person' component.

The Person component recognises that individual differences play a crucial role in shaping one's creative potential. The "Process" component, on the other hand, refers to the various cognitive and psychological processes involved in creativity. It involves the mental activities, strategies, and approaches that individuals use to generate, develop, and evaluate ideas. This component includes stages such as problem identification, information gathering, idea generation, idea evaluation, and implementation. It also encompasses divergent thinking (generating multiple ideas) and convergent thinking (evaluating and selecting the best ideas). The third component

"Press" emphasizes the environmental factors that influence creativity. It recognises that the context in which individuals operate can either facilitate or hinder creative thinking and expression, including factors such as social norms, cultural influences, organisational climate, support systems, available resources, and external constraints. Classified into two categories, positive press refers to environments that encourage and support creativity, while negative press refers to restrictive or discouraging conditions. The last component, the "Product" means to the outcomes or results of the creative process. It emphasises the tangible or intangible creations that emerge from a person's creative endeavours. Products can take various forms, such as artistic works, scientific discoveries, technological innovations, business ideas, and social inventions. The product component highlights the importance of evaluating and recognising the value and originality of the creative outputs.

Another prominent theoretical framework of creativity is the Four Cs model of creativity developed by Beghetto & Kaufman (2007). Both introduced the four Cs model of creativity entailing Big-c, little-c, mini-c, and pro-c creativity. The first category refers to eminent creativity that has a lasting impact on society, culture, or a particular domain, such as that demonstrated by groundbreaking artists, famous scientists, and world leaders. Little-c, on the other hand designates everyday creativity that is less eminent such as decorating room and colouring book. It involves the ability to generate creative ideas or solutions that are considered valuable or useful within a particular context. Little-c creativity is domain specific and often requires specialized knowledge or skills. However, the distinction between big-c and little-c creativity sparks criticism. Eminence or fame, although creativity contributes to these, cannot be equated with creativity since fame also requires things other than creativity such as persistence and confidence (Runco, 2014). In other words, not all famous people are creative and vice versa. Another problem with this distinction is that the creative process in the everyday and high-level achievement creativity is the same where the latter requires more extraneous elements that may result in social recognition. Little-c also has the potential to grow into big-c. Adding mini-c and pro-c does not seem to diminish this distinction. Mini-c itself is creativity process that helps people build their own knowledge and understanding (Beghetto & Kaufman, 2007). Thus, mini-c is part of learning process that is intrapersonal. Mini-c refers to personal creativity, which is the creativity we express in our everyday lives. It involves the ability to generate novel ideas, perspectives, and solutions within our individual domains. Mini-c creativity can be seen in activities like brainstorming new ideas, finding unique ways to approach tasks, or expressing creativity through personal hobbies. The last c, pro-c describes successful professionals who have not reached eminence like the great. An example of this might be professionals such as sport coaches or academics who demonstrate high level of creative skills yet have not received high level of eminence.

In the context of higher education, creativity has been increasingly seen as an important attribute to students. Creativity is essentially needed because being creative is a fundamentally human quality, creativity is integral to being any kind of professional and outside of formal education, creativity is necessary for survival and success in a complex, unpredictable world (Jackson, 2006b). However, the absence of consensus in the conceptions of creativity remains, making it a challenge to be operationalized in the context (Egan et al., 2017; Georgiou et al., 2022). As reported by Jackson & Shaw (2006), academics conceptualized creativity as being imaginative, original, exploring for discovery, using and combining thinking skills and communication. Despite

these common and acknowledged general conceptions of creativity, encouraging creativity can be daunting since creativity may mean different things with respect to disciplinary perspectives. Therefore, for students to learn and be motivated to pursue their interests in the subject, higher education teachers need to be creative in how they connect knowledge, application and process skills, and disciplinary perspectives on the world to the needs and interests of their students (Jackson, 2006a). Furthermore, developing self- efficacy, encouraging risk-taking in secure surroundings, and assisting students in engaging with complex and unexpected circumstances where there are no right or wrong solutions are all essential components of learning processes that stimulate creativity in higher education.

RESEARCH METHOD

The participants of this study are six students who are taking EFL course in an Indonesian university. Meanwhile, data from this study were obtained through focus group interview. The focus group with voluntary participants was carried out to dig deeper on their perceptions and styles of creativity development. Questions regarding their creativity were addressed during the focus group interview including how they conceive creativity, describe themselves as a creative individual and past projects or tasks that require them to deploy their creative thinking skills.

In order to support the interview, an observation was carried out in two classes of students undertaking courses at the English language department in an Islamic state university situated in Nusa Tenggara. Meanwhile, interview data are descriptively presented and discussed to complement the quantitative data.

RESULTS

Participants' responses on what they perceive to be creative vary to a great extent. These results come from their responses to an open-ended question 'what does it mean to be creative?' Several responses are coded and grouped based on similar ideas based on certain key words. For instance, responses with key word 'new, innovation, discovery and original' are grouped into novelty. This classification is also applied for other key words that emerge from the responses such as 'different' or 'unique' grouped into divergence category. However, the participants occasionally reported more than one concepts, for example new and unique. For these occasional cases, we opt to pick the first key words used.

1. Students have various perception about creativity

From the report below, students' responses orchestrate top five conceptions of creativity including novelty, idea generation, divergence, value, and product creation. On the other hand, quite rare conceptions emerge such as creativity as problem solving, modification, talent and enjoyment. Data from the focus group interview highlights 2 similar conceptions as displayed above. These are highlighted in the following interviews:

"I think, a creative person can create something which is out of the box, meaning ideas offered are not conventional and commonly heard." (Student_01)

"In my opinion, creativity is essentially to have a different mindset. It also means problem solving. When one is coming across a problem, he gets stuck and gives up, the problem is not solved, but when one possesses a different mindset, he will come up with new solution." (Student_02)

"I think creativity means to have a high level of imagination." (Student_03)

"Basically, creativity is a way to create an alternative which is not necessarily in line with the existing and to express ourselves." (Student_04)

"A creative individual must have a unique trait compared to his peers. When being creative, he has enough skills to create new things." (Student_05)

"A creative person possesses a high level of curiosity." (Student_06)

2. Creativity can be taught

When asked about whether creativity is innate or can be trained most of the participants agree that it can be learned and fostered particularly through instructions.

"In my opinion, creativity is inherent because I have a friend of mine. Her father is creative, and his creativity is passed down to his children, but I think it can be learned." (Student_05)

"I think creativity can be trained. In our brain system, we can do things when they become our habits. If we do not train our brain to create new things, it will not be used to it. If we train our brain to think about new ideas, critical thinking, necessary ideas, possible solutions to a problem, I think creativity is not inherent, but can be trained." (Student_06)

"To me both work. Creativity is both innate and trainable. So, if we maximize our effort to learn new things it would be much better if at the same time, we have genetic creativity from our father and mother. It is better to have both." (Student_03)

"Perhaps it depends more on the environment. Maybe his parents are creative. My friend's parents are creative, but their children are not. When the parents are creative and expose their children to creative works, their children I think will follow." (Student_02)

3. Students are uncertain about their creativity

Most of these participants seem to be unconfident about their creativity as can be seen in the following interview:

"Maybe if given options among creative, neutral, and not creative, I might be in the middle. Sometimes I am creative when I must be, so I'm not enormously creative, but at least I have any bit of creativity". (Student_02)

"To me, I'm not strongly creative, but sometimes if doing my assignment, like.... Ideas will come up and it is inevitable to become creative. If I am not creative, my assignment will not be done". (Student_03)

"You can call me creative because whenever I do my assignment, I don't want to imitate others', for example I wrote things as creatively as possible, making them different from others". (Student_01)

"If you ask me, I'm not extremely creative, but I become creative when forced to be so. I must be pushed to be as creative as possible; I must be assigned a task first". (Student_05)

"I think I am like my peers. I think of myself as a creative person when I oversee a role in an organisation. Even though I haven't learned and understood the role". (Student_06)

4. Students' creativity to cope with academic tasks

When asked about the projects or tasks experienced that require creative thinking skills the responses vary from one student to another. Most of their responses orchestrate their creative thinking skills to overcome academic tasks such as instructional design or writing research proposal.

"For example, when I was asked to compose a research proposal, I was insisted on discovering new topic where there are linguistic and cultural aspects. We must think hard to come up with new ideas that are different from the previous ones". (Student_04)

"If you ask me, I find myself to be creative when I am involved in martial arts community. For example, if we get stuck with only a single kick, we'll fall. Otherwise, when we use our ideas or techniques, new kicks will appear. We'll fall if we don't use our creativity". (Student_02)

"Because we are majoring in education, some courses teach about teaching, for example, microteaching. Our instructor assigns us to be as creative as possible during teaching simulation, not simply relying on lesson plans created beforehand, but making the classroom atmosphere fun. This tests our creativity as students of education". (Student_03)

“As we are pre-service teachers, it is impossible to use ordinary teaching media or materials. We can express our creativity through microteaching courses, for example through designing a lesson; what is a good way to deliver a lesson? Today, many apps can help us create creative lessons for our future students”. (Student_01)

DISCUSSION

Students’ conceptions of creativity vary according to their responses to the open question on how they conceive creativity. In general, most of the participants’ conceptions of creativity are in line with the state of the art of creativity definitions that emphasise the promotion of novelty or the creation of new ideas or things (Kaufman & Glăveanu, 2019). Most of the responses represent creativity in terms of purpose (Novelty and values) and person (for instance, being skilful, being imaginative, mindset, and giftedness) and process (idea generation, divergent thinking and problem solving). Very few reported creativity conceptions in terms of products or creative outcomes and other components of creativity in the theoretical frameworks such as environment.

Interestingly, when creativity conception was elicited through interview, the participants tend to cite the characteristics of individuals whose creativity emphasises the “person” traits on creativity. Person attribute is associated with personal qualities, mindset, cognitive skills, experience and expertise, and attitudes. In addition, these findings narrowly represent creativity in terms of mini-c (Beghetto & Kaufman, 2007). These seem in contrast to previous research on teachers’ conceptions of creativity as the participants’ responses align with the theoretical frameworks. This might be attributed to learning experiences and discussions on updated learning theories these student teachers received during their courses. Despite these, their understanding on creativity seems to be limited and has not yet addressed a broader spectrum.

When it comes to the inherent or trainable nature of creative thinking skills, all interviewees believe that they are inherited and learnable. These findings are consistent with second generation view on creativity where creativity is teachable and learnable (Akyıldız & Çelik, 2020; McWilliam, 2009) although some acknowledge the gifted nature of creativity. Therefore, in psychological terms, creativity as reported by the participants encompasses both nature and nurture. While it is believed that some people are more naturally creative than others, creativity may be cultivated through practices and experiences.

The main findings on self-perceived creativity suggest that creative EFL students in higher education report greater use of techniques, senses, and environmental and behavioural control and beliefs in unconscious processes. These results are consistent with the previous studies with less notable differences. The low reliability of final product orientation and superstition subscale (Keller et al., 2007; Kumar et al., 1997) are also found from the responses. However, this research demonstrates an extra subscale that is inadequately reliable, i.e use of other people. A possible explanation for this may be the clarity of the wording in the subscale items. Or perhaps creativity is deemed innate and more likely to be developed inside one’s mental state. In Indonesian context, students are taught to work together to create things. However, when it comes to creativity, they may narrowly associate it with strong emphasis on individual ability and skills. This study also deviates from previous research (e.g. Kumar (1997); and Keller et al. (2007) where our findings reveal more discriminating items in the four subscales analysed in this study. In addition, the division between highly and lowly creative students should be interpreted with caution since this is

based on the students' self-perceived creativity not the objective measure such as a creativity test. The responses are likely to be determined by how they conceptualise the term creativity.

CONCLUSION

As creativity has been a vital skill in the current age, it is imperative for English language education students to harness these skills and conceptualise it in more holistic fashion. In general, students' conceptions are various but narrowly but closely aligned with partial conceptions of creativity as suggested by the experts including novelty, idea generation, divergence, value, and product creation. The students also supposed that the creativity can be trained through instructions. The main issue to be re-investigated could be the underlying beliefs on their hesitation to identify themselves as creative, as most participants perceived themselves within the mediocre creativity category. Last but not last, the students arrange their creativity to deal with the academic tasks. However, this study should be considered in terms of methodological limitations such as the number of samples.

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APPLICATION OF THE INDEX CARD MATCH METHOD IN INCREASING STUDENTS' LEARNING MOTIVATION IN FIKIH LESSONS ON SACRIFICIAL MATERIAL CLASS V MIN 1 MATARAM YEAR 2023/2024

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ABSTRACT

The purpose of this research is to determine the application of the Index Card Match method in increasing student learning motivation in the subject of sacrificial jurisprudence for class V MINI Mataram 2023/2024. The research technique used is PTK which is carried out over 2 cycles. Each cycle consists of 4 stages, namely planning, implementing actions, observing and reflecting

The data collection technique used is direct observation technique by collecting data using teacher activity observation sheets, student activity sheets and student learning motivation questionnaires. The data analysis method used is quantitative analysis to determine students' individual and classical motivation values.

The results of this research show that the application of the Index Card Match method is able to increase student learning motivation in the subject of sacrificial jurisprudence for class V MIN 1 Mataram 2023/2024 academic year. This can be seen from teacher activities, student learning activities and student motivation questionnaires, there is an increase in the cycle 1 to cycle 2. The percentage of teacher activity in cycle 1 was 76% in the good category and in cycle 2 it increased to 90% in the very good category. The percentage value of student activity in cycle 1 was 74% in the good category and in cycle 2 it increased to 85.57% in the very good category. The percentage in the student motivation questionnaire in cycle 1 was 76.9% in the motivated category and in cycle 2 it increased to 81.15% in the very motivated category

KEYWORDS: Index Card Match, Learning Motivation, Jurisprudence, Sacrifice, MI

INTRODUCTION

In education, teachers are important figures in the learning process. Teachers are always involved in every teaching and learning process. As an educator, teachers deal more with students during the teaching and learning process, apart from providing knowledge (transfer of knowledge), teachers also guide and encourage students' potential, build students' personalities and provide students with motivation in learning. Therefore, teachers must have high creativity in delivering learning material so that students are interested and pay attention to learning activities. Learning

motivation is a condition that exists in an individual where there is an urge to do something to achieve a goal. According to Mc Donald in Kompri, motivation is a change in energy within a person's personality which is characterized by the emergence of affective (feelings) and reactions to achieve goals. (Kompri: 2016).

The current reality in the VC class is that students' learning motivation is low, namely around 60%, especially in fiqh subjects, this is indicated by students rarely paying attention to the teacher's explanations, not being happy when learning, some students often talking in class and students who actively answer only when the teacher asks. The students just wanted to end the lesson quickly. The lack of student motivation is caused by a lack of variation in the learning methods used by teachers, namely only using the lecture method without interspersing or combining it with methods that can attract students' attention to make them more motivated. Based on these problems, action is needed which will improve student learning motivation. Effective and enjoyable learning is needed so that there are changes in the learning process. The action taken to correct this problem is by applying the Index Card Match method to the Sacrifice material in the Jurisprudence subject.

The Index Card Match learning method is a method used by teachers in the learning process where students receive a card containing a question and then the student looks for a card containing the answer that matches the question they received. (Elma Elviyanti: 2023). The Index Card Match method is also a method of looking for pairs of cards that are used to repeat learning material that has been given previously, however, new material can still be taught using this method provided that students are given the task of studying the topic that will be taught first so that when they enter class they already have the knowledge, of course the activities in this method are carried out in a fun way. (Fadillah Annisa, Marlina: 2019).

The steps in the Index Card Match method are 1) The teacher prepares pieces of paper for a number of students in the class, 2) The piece of paper is divided into two equal parts, 3) On part of the paper, one question is written related to the material being taught, 4) On the other blank part of the paper, write the answers to the questions that have been created, 5) All pieces of paper are shuffled so that the paper containing the questions and answers is mixed up, 6) The papers are distributed to students and each student holds one paper, 7) It is conveyed to students that the rules of the game are in pairs, that is, when students get a question, they must look for their friend who got the same answer, and vice versa, 8) After students find a partner that suits their respective questions, students are asked to sit next to each other, 9) Students are asked to take turns reading the questions they receive aloud to another pair, then their partner reads the answers aloud, 10) After everyone has read the card containing the questions and answers, the teacher makes clarifications to the material studied. Finally, each teacher and student will draw conclusions from the material used as a learning topic. (Hisyam Zaini, et al: 2019).

METHOD

This research is a type of Classroom Action Research. Classroom Action Research (CAR) comes from the English term, namely Classroom Action Research, which is known by the abbreviation CAR, namely research carried out in class by teachers/researchers to find out, which means research carried out in a class to find out the consequences of actions applied to a subject. research in that class.

In this Classroom Action Research, there are four main stages of activity, namely, action planning, action implementation, observation and reflection which can be described as follows. (Suharsimi Arikunto: 2014). This Class Action Research took place at MIN 1 Mataram which is located on Street Erlangga Mataram, Ward. Punia, District. Mataram, Mataram City, Province. West Nusa Tenggara. The subject of this research is specifically for VC class students, totaling 38 students. This Class Action Research was carried out in the even semester, namely March

2023/2024. The types of instruments used in this research are observation, questionnaires and documentation.

a. Data analysis

Data analysis is a process of processing and interpreting data with the aim of placing various information according to its function so that it has clear meaning and meaning in accordance with the research objectives. This research uses the following data analysis.

1) Analysis of Teacher Observation Data

The results of teacher observation data regarding the implementation of the Learning Implementation Plan that have been obtained can be processed using the formula below.

$$\% \text{ Implementation of Learning Implementation Plan} = \frac{X}{Y} \times 100 \%$$

Table 1 Criteria for Achieving Learning Goals

Percentage	Criteria
80-100%	Very Good
60-79 %	Good
40-59 %	Enough
20-39% %	Very Enough
< 20%	Very Less

2) Analysis of Data from Student Observations

Analysis of the results of observations of student learning motivation in student activities during the learning process in this research can be processed using the following formula.

$$\text{Score} = \frac{\text{Total Sore Obtained}}{\text{Maksimum Score}} \times 100 \%$$

Table 2 Student Activity Achievement Criteria

Percentage	Criteria
80-100%	Very Good
60-79 %	Good
40-59 %	Enough
20-39% %	Very Enough
< 54%	Very Less

3) Questionnaire results data

Questionnaires are given at the end of the cycle to find out how motivated students are to learn. The questionnaire used in this research is a direct or closed questionnaire in the form of statements or questions, namely positive and negative statements or questions. In the questionnaire, students can choose options using the criteria as below.

a) Positive statements/questions: Strongly agree (score 4), Agree (score 3), Disagree (score 2), Disagree (score 1)

b) Negative statements/questions: Strongly Agree (score 1), Agree (score 2), Disagree (score 3), Disagree (score 4).

To determine the motivation value of individual students, the following formula is used.

$$N = \frac{\text{Score obtained}}{\text{Maksimum Score}} \times 1$$

The data obtained from the results of the student learning motivation questionnaire were then analyzed classically using the following formula.

$$P = \frac{\sum X}{N} \times 100 \%$$

In order to determine student learning motivation, below is a table of criteria for student learning motivation levels.

Table 3 Criteria for Student Learning Motivation Level

Motivation Level	Category
80-96%	Very Motivated
66-79 %	Motivated
52-65 %	Quite Motivated
38-51%	Less Motivated
24-37%	Very Little

RESULT AND DISCUSSION

This research was carried out according to classroom action research procedures which consist of planning, implementation, observation and reflection stages (Suharsimi Arikunto: 2014). This research was conducted in 2 cycles. Each cycle is carried out in 2 meetings and each meeting has the same time allocation, namely 2x35 minutes. This research was carried out from March 21 to May 7 2024.

This Classroom Action Research can improve teacher skills in teaching, student activities and can increase student learning motivation in the fiqh learning process through the Index Card Match learning method in each cycle. This is in accordance with the meaning of the Index Card Match method, namely an active and fun method, where students must actively participate in learning through group activities in pairs, looking for cards containing questions and cards containing answers which must then be presented in front of the class in pairs for their classmates to answer another. (Rifha Asyilia Fadilah and Ja'far Amiruddin: 2023). The aim of this method is also to train students' abilities to be able to have a strong understanding of the learning material being studied, so that students are motivated, enthusiastic and enthusiastic in learning using this method and create a pleasant learning atmosphere (Susanti: 2022). In this research, the results of observing the implementation of lesson plans, student activities and the results of student learning motivation questionnaires will be described as follows.

1. Observation Results of the Implementation of the Learning Implementation Plan

Table 4 Increasing Cycle 1 and Cycle 2 Teacher Activities

Action	Meeting	Percentage	Average Percentage	Category
Cycle 1	Meeting-1	73,75%	76%	Good
	Meeting-2	80%		
Cycle 2	Meeting-1	86,25%	90%	Very Good
	Meeting-2	90%		

Based on the results of the analysis of teacher activity observation sheets regarding the implementation of the Learning Implementation Plan and cycles 1 to cycle 2, there was an increase in the learning process. The results of observing teacher activities in implementing the Learning Implementation Plan using the Index Card Match method in cycle 1 of the 1st meeting, the score obtained was 59 with a percentage of 73.75%. As for cycle 1 of the 2nd meeting, the score obtained was 64 with a percentage of 80%. So if we calculate the average percentage of teacher activity observations in implementing the implementation of the Learning Implementation Plan in cycle 1, it is 76% in the good category.

Meanwhile, in cycle 2, the results of observing teacher activities in implementing the Learning Implementation Plan showed an improvement compared to cycle 1. In cycle 2, the 1st meeting, the score obtained was 69 with a percentage of 86.25%. As for cycle 2 of the 2nd meeting, the score obtained was 72 with a percentage of 90%. So, if we calculate the average percentage of teacher activity observations in implementing the Learning Implementation Plan in cycle 2, it is 86.12%, which is in the very good category. Based on this, it shows that from each cycle there has been an increase in teacher activity related to the implementation of the Learning Implementation Plan using the Index Card Match method and the target indicator of success in this case is achieving a score of 80% so that the target set in observing teacher activity has been successful. The increasing percentage is due to improvements and planning in the previous cycle. as stated by Hamalik, planning and requiring students to carry out activities (Hamalik, Oemar: 2011). This of course cannot be separated from the collaboration between researchers and teachers and observers who always remind them to carry out learning activities that have not been implemented or are not yet implemented before taking action in the next cycle.

2. Observation Results of Student Learning Activities

Table 5 Increased Student Activities in Cycle 1 and Cycle 2

Action	Meeting	Percentage	Average Percentage	Category
Cycle 1	Meeting-1	69,23%	74%	Good
	Meeting-2	78,84%		
Cycle 2	Meeting-1	80,76%	85,57%	Very Good
	Meeting-2	90,38%		

Based on the results of research on student activities obtained through observation sheets of student learning activities in cycle 1 and cycle 2 during the learning process, it can be seen that the percentage of student learning activities using the Index Card Match method has increased. In cycle 1 of the 1st meeting the total score obtained was 36 with a percentage of 69.23%. Meanwhile, in cycle 1 of the 2nd meeting, the total score obtained was 41 with a percentage of 78.84%. So, if we calculate the average percentage of observations of student learning activities in cycle 1, it is 74% in the good category.

Meanwhile, in cycle 2 of the 1st meeting, the total score increased to 42 with a percentage of 80.76%. Meanwhile, for cycle 2 of the 2nd meeting, the total score increased to 47 with a percentage of 90.38%. So, if you calculate the total percentage value of observing student learning activities in cycle 2, it is 85.57%, which is in the very good category. Based on this data, it shows that there is an increase in student learning activity in each cycle from the predetermined success indicator target, namely 80%. This shows that the application of the Index Card Match method carried out by researchers during the learning process was successful and could increase student learning activities.

3. Results of Student Learning Motivation

Table 6 Increasing Student Learning Motivation in Cycle 1 and Cycle 2

Action	Maximum Number of Values	Average Student Learning Motivation Questionnaire	Percentage of Student Learning Motivation
Cycle 1	80	59,06	76,9%
Cycle 2	80	62,32	81,15%

From the results of the research conducted, data was obtained that students' learning motivation increased. This can be proven from the results of the student learning motivation questionnaire used by researchers in each cycle, where in cycle 1 there were 11 highly motivated students. Of the 11 students in the highly motivated category it was in the range 80 – 91.25%. Meanwhile, there were 16 motivated students. Of the 16 students in the motivated category it was in the range 66.25 – 77.5%. There were 3 students who were quite motivated. Of the 3 students in the quite motivated category it was in the range 56.25 – 61.25% and 1 student who was less motivated. Students in the less motivated category are in the 50% range. The percentage value of students' classical learning motivation is 76.9% in the motivated category.

Furthermore, in cycle 2, student learning motivation increased with the number of highly motivated students totaling 14 people. Of the 14 students in the highly motivated category it was in the range of 80–98.75%. Meanwhile, there were 16 motivated students. Of the 16 students in the motivated category it was in the range 66.25 – 78.75% and 1 student was quite motivated. Students in the moderately motivated category are in the range of 52.5%. The percentage value of students' classical learning motivation is 81.15% in the highly motivated category. Meanwhile, in each cycle of the learning action, the Index Card Match method has achieved the predetermined success indicator, namely 75%.

Before implementing the Index Card Match method, student learning motivation was around 60%. This, as stated in the background, is due to the lack of variety of methods used in learning, especially in fiqh subjects. The success indicator set for student learning motivation is a minimum of 75%. After carrying out research in cycle 1, the data showed that the percentage value of student learning motivation was 76.9% in the good category. The total motivation percentage value turned out to be more than the set success target, namely 75%.

The reason why this can happen is because of environmental factors and method factors. Both have motivation that comes from outside (external). As stated by Uno, external factors are influenced by family, environment and media/methods (Syamsul Rijal, Anis Wiyati: 2022). MIN 1 Mataram is a leading Madrasah Ibtidaiyah in the Mataram area which is much sought after by the public. This is of course because there are many students who excel, apart from the environment, the methods used during learning really attract students' attention. One of the advantages is that it can foster excitement during the learning process (Dirga Ayu Lestari: 2022). so it is not surprising that when the Index Card Match method is applied, students feel motivated. This shows that if you only use the lecture method without combining it with other methods, students feel bored, therefore students feel they need additional methods that can increase their learning motivation, such as the Index Card Match method.

It should be noted that even though students' learning motivation in cycle 1 has been successful, the researcher continues to the next cycle because to find out further whether the results of the next cycle increase or remain or even decrease, so the researcher needs to continue to cycle 2. Apart from that, the data in table 5 related to student learning activities in cycle 1, it shows

that the percentage value is 74%, which is in the good category, this means that in cycle 1 they still have not reached the specified target, namely at least 80%.

CONCLUSION

The conclusion of this research is that the application of the Index Card Match method can increase students' learning motivation in the subject of sacrificial jurisprudence for class V MIN 1 Mataram. This can be seen from the increase in learning motivation of VC class students in fiqh subjects from the motivated to very motivated category. From the results of data analysis in cycle 1, the average result of the student learning motivation questionnaire was 59.06 with a percentage value of learning motivation of 76.9%. Meanwhile, in cycle 2, the average student learning motivation questionnaire obtained was 62.32 with a percentage value of student learning motivation of 81.15%. So that it has achieved the predetermined success indicator, namely 75%.

The increase can also be seen from the results of the teacher activity sheet and student activity sheet, where teacher activity in cycle 1 was 76.87% while in cycle 2 it increased to 86.12%. Then student activity in cycle 1 was 74% and increased in cycle 2 to 85.57%. Based on this, it shows that teacher activities and student activities are included in the very good category.

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