Insightful Indonesian language learning module development qasas Al-Qur'an based on blended learning at MTs Negeri 2 Makassar City

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ABSTRACT

This study aims to produce the structure of Indonesian language learning modules with Qasas al-Qur'an insight and to test the results of the validity of the structure of Indonesian language learning modules with Qasas al-Qur'an insight at MTs Negeri 2 Makassar City. This study uses research and development research and development using the Four-D model. The data used is qualitative data obtained from interviews, questionnaires, suggestions, criticism from Indonesian teachers and students as well as the opinions of experts. Along with the quantitative data obtained from the results of the validation test which produces the validator's assessment score for the module test being developed. Then produce teaching material products in the form of Indonesian Language learning modules with Qasas Al-Qur'an Based Blended Learning insight for students who have been tested for validation by experts and practitioners. The form of the structure of the learning module consists of five parts, namely: introduction, nature of narrative text, identifying elements of narrative text, examining the structure of narrative text, introduction, learning objectives, structure of narrative text, language features of narrative text, reading material, evaluation, summary, reflection. Then retell the contents of the narrative text, then present creative ideas orally and in writing with attention to structure, use of language, or oral aspects.

Keywords: Blended learning; qasas Al-Qur'an; Indonesian language; development

1. INTRODUCTION

The current conventional learning system is considered ineffective, the concepts of brain power, intelligence, and creativity have developed along with the rapid advances in technology and communication. These developments have an influence on strengthening which wants to correct the weaknesses and deficiencies that exist in conventional learning systems. In a conventional system, the transfer of knowledge process is carried out by using a blackboard as the main tool, the room is managed in a static format and the educator is the only informant who is an expert in his field. Meanwhile, in the current era of globalization, ICT (Information and Communication Technologies) is a fundamental requirement in determining the quality and effectiveness of the learning process. Thus the concept of future education is directed at how to arouse students' interest in learning in a fun way (how student learns). One of the appropriate learning models in today's digital era is blended learning, which is learning that combines online and offline learning.

Based on the results of observations on the Indonesian language learning system at MTs Negeri 2 Makassar City, namely: (1) Teachers use textbooks or printed books as the only learning guide in class, as a result learning Indonesian is monotonous or not varied. (2) The teacher gives assignments to students according to what is stated in the textbook, on an ongoing basis, as a result learning is very boring for students (3) Learning is still teacher centered (teacher center), teachers use more lecture learning methods, as a result students are not able to explore information from other sources. (4) The learning system is still theoretical, the traditions of reading, listening, speaking and writing are not optimal, as a result, students' language competence is still far from expectations. The problems of learning Indonesian are further strengthened by the decline in test scores, both daily tests, midterms, and final semester exams. The average value of Indonesian language tests is 7.45, not reaching the KKM, which is 80.

This happens because there are several factors that become obstacles faced by teachers, including: (1) teaching aids that are still lacking, (2) teaching materials that are still not available in the library, (3) student activity that is still low in learning , (4) students are less creative and innovative in carrying out assignments, (5) the results of learning evaluations both cognitive and psychomotor are considered low, (6) students often ignore Indonesian language lessons because they only focus on other subjects that are considered more difficult and important, (7) the learning content is less educative, (8) the learning materials are not integrated with the insights of the Koran, as mandated by the 2013 curriculum, (10) the ability of teachers to internalize learning materials with religious insights is still low.

One interesting learning model to be developed in this pandemic and post-pandemic era is blended learning. The blended learning model allows teachers and lecturers to provide a more comprehensive learning experience for students or students. They can combine face-to-face learning models with online learning. Blended learning can be defined as a learning model that combines traditional (face-to-face) learning models with online learning models (e-learning).

However, so far it cannot be denied that learning Indonesian language and literature in schools is guided by textbooks, published by various publishers that require material from stories of romance, romance, adventure stories of young people. Examples of stories are taken from the stories of celebrities, sportsmen who have minimal educational values. Therefore, the researcher wanted to design this research by developing an Indonesian language learning module with the insight of qaṣaṣ al-Qur'an based on the blended learning model at MTs Negeri 2 Makassar City. It is hoped that the product of this research can make a distinctive contribution because it is full of values originating from qaṣaṣ al-Qur'an.

2. METHODS

The type of research used in this study is a combination of qualitative and quantitative research which is commonly known as the mixed method. 1Qualitative research is descriptive research that aims to describe something as it is with actual conditions without any treatment. While the quantitative approach is used when validating the developed learning model.

Specifically, this research falls into the category of research and development (Research and Development) or abbreviated as R & D. According to Bord Gall, in Yaumi says that: R and D research is research and development "a process used to develop and validate educational products or a process for developing and validating educational products. That is, the model to be developed must be related to real life things, more efficient, realistic-objective. The end result of this research is to produce teaching materials that produce traditional sources, and online, electronic, or digital sources.[2]

Richey, Klein said that "Design and development research seeks to create knowledge grounded in data systematically derived from practice. We define this type of research as: the systematic study of design, development and evaluation processes with the aim of establishing an empirical basis for the creation of instructional and non-instructional products and tools and new or enhanced models that govern their development". Design and development research seeks to create knowledge based on data obtained systematically from practice. We define this type of research as the study: systematic from design to development with the basic aim of establishing empirical evaluation for the creation of instructional and non-instructional products and new or enhanced models that govern their development.

This research was conducted at MTs Negeri 2 Makassar City. The determination of the research location was carried out using a purposive sampling technique, meaning that the research location was determined by the researcher himself. MTs Negeri 2 Makassar

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[1]Sharan B Merriam and Elizabeth J Tesdell, *Qualitative Research: A Guide to Design and Implementation* (San Francisco: CA: Jossey-Bass A. Wiley Brand, 2016), p. 44.

[2]Muhammad Yaumi and Muljono Damopolii, *Blended Learning Design: A Model for Integrating Online and Traditional Learning Resources* (Makassar: UIN Alauddin Makassar, 2017), h. 13.

City was chosen as the research location with the assumption that the madrasa has the opportunity to carry out blended learning model learning, especially in Indonesian language subjects, because the madrasa has human resources, supporting facilities and infrastructure, and has significant differences related to student character and curriculum implementation.

This study uses a Research and Development (R & D) approach. The learning development model will use the 4-D model developed by Thiagarajan. The 4-D model stands for Define, Design, Development and Dissemination.[3]

3. RESULTS AND DISCUSSION

The results of the module validation test by experts and practitioners obtained results in a very good category, this is shown in the average value of each aspect. Aspects in terms of content/material with an average score of 0.92 (very feasible), aspects of presentation with an average value of 0.91 (very feasible), language feasibility 0.90 (very feasible), and graphic feasibility with a score average 0.92 (very decent). Based on the analysis that has been carried out from each acquisition of value in each aspect, it shows that structurally the module can be used to help students analyze narrative texts.

The narrative text module with Qasas al-Qur'an insight is made with a design and color combination so that students can easily understand each part. In this module a different color is given at the beginning of each section, as a form of triggering students' emotional and mental responses, because basically color has a very important role and has the power to affect one's emotions, color can have a positive effect on one's psychology. The following is the cover of the narrative text learning module with Qasas al-Qur'an insight.

The module structure from the material/content aspect is made systematically which contains a description of the material or concepts about narrative text. The form of the structure of the learning module consists of five parts, namely: The first part: introduction contains an introduction, learning objectives, benefits, instructions for use, the role of parents and teachers, and evaluation. Second part: The nature of narrative text, including: introduction, learning objectives, understanding of narrative text, characteristics of narrative text, purpose of narrative text, differences between narrative text and other discourse texts, Qasas al-Qur'an, summary reading material, evaluation and reflection. The third part: Identifying the elements of narrative text, including introduction, learning objectives, elements of narrative text, reading material, evaluation, summary and reflection. The fourth part: Examines the structure of narrative text, including: introduction, learning objectives, structure of narrative text, language features of narrative text, reading material, evaluation, summary, reflection. Fifth part: Retelling the contents of the narrative text, including: introduction, learning objectives, videos of stories of the

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[3]S. Thiagarajan, DS Semmel and MI Semmel, *Instructional Development for Training Teacher of Exceptional Children* (Minneapolis; Indiana University, 1974; p. 65. Quoted in Endang Multiyaningsih, *Applied Research Methods in Education* (Cet. 1; Bandung: Alfabeta, 2014), p. 195

prophets, videos of stories of pious people, summaries, evaluations, and reflections. The sixth part, presents creative ideas orally and in writing with attention to structure, use of language, or oral aspects, including: introduction, learning objectives, videos of previous people, summaries, evaluations and reflections.

Figure 1. Front Cover

At the beginning of the module consists of the front cover, which contains information about the type of book, namely the learning module. The title of the book is "Narrative Text with Qasas Al-Qur'an Insight for Class VII MTs". Writer Salmawati. The target of the class VII MTs module is an illustration of students reading a text and a picture of a blended learning model. Equipped with the logo of the Ministry of Religion, which indicates MTs Negeri 2 Makassar City under the Ministry of Religion.

Figure 2. Narration text basic and min competences

The first part of this module presents Competency and Basic Competency standards. Contains an explanation of the module, learning objectives, benefits, instructions for use and motivation for writing. In each section on the introductory page there are illustration pictures and motivational sentences.

Figure 3. Narration knowing

In part 2 Part two: The essence of narrative text, including: introduction, learning objectives, understanding of narrative text, characteristics of narrative text, purpose of narrative text, differences between narrative text and other discourse texts, Qasas al-Qur'an, summary reading material, evaluation and reflection.

Figure 4. Narration text components' identification

The third part: Identifying the elements of narrative text, including introduction, learning objectives, elements of narrative text, reading material, evaluation, summary and reflection.

Figure 5. Narration components

Examine the structure of narrative text, including: introduction, learning objectives, narrative text structure, language features of narrative text, reading material, evaluation, summary, reflection.

The fifth part: Retelling the contents of the narrative text

This fifth part contains a narrative text with Qasas al-Qur'an insight entitled "The Story of a Garden Owner" and is complemented by an evaluation in the form of a crossword puzzle.

A grandfather's garden was filled with plants of various types of fruits that adorned the tree branches. So that his garden becomes like God's heaven on earth. It's not wrong if the residents of Dharawan named the garden as "heaven". Truly the garden has truly become a paradise. The pious grandfather had worked hard to match and plant his tree. He takes care of the plants and fruit trees so that they produce fruit every season.

The pious grandfather is none other than a believer who knows God's rights to his property, fruits, and plants. Every time the harvest comes, he always gives God's right in the form of zakat from the fruits of his garden. His garden brings blessings. With God's permission, his garden produces a multifold harvest. The poor and needy people in the city then ate it, until the garden became a paradise for the local poor. They can have fun while eating the good fruits.

There is nothing that worries the old man in his life, apart from the attitude of his three children who often prevent him from giving zakat and alms to the poor. However, he always hopes that God will give them guidance. Signs of anger and disapproval were visible on their faces when their father took out the zakat of the crops and gave it to the poor.

The eldest son said: "What did our father do? He pays zakat!"

The youngest son replied: "That's right, zakat plants, Father forgot that we could have become the richest people in Dharawan if he sold all of his fruits without giving some of it to the poor people?"

The middle child replied: "That is Allah's right over the plants."

The youngest replied, "Does Allah order to waste wealth and give it to everyone who claims to be poor?"

The eldest said, "Did God also tell our father to forget us from the fruit?"

No, but it is Allah who makes these fruits grow. We don't do anything but just put the seeds in the ground and then we water them. It is Allah who commands to be great, dawn, and fruitful." The second child explained in detail.

The youngest said: "Ah, that's just a figment. There is no point. What is clear, every day we are the ones who water it with water, and maintain and protect it from pests.

The second child said: "No, it is Allah who has protected him from being hit by fire that will burn him, or rain that will drown him, or even from pests that we cannot see and overcome. The zakat that our father pays is only part of Allah's rights, not the whole, of course we will get nothing."

The eldest said: "We acknowledge God's right, but did God order our father to give it to the poor and needy people?"

The middle child answered: "Yes, because God has given us wealth and fruits, making us the people who get trust in those two things. God made some people poor with the purpose so that the rich would give them some wealth, so that they too could live. If we don't give a poor person anything, where can he and his family eat?"

The Eldest Son said: "Why doesn't he work himself and eat from his work?"

The middle child answered: "Some of them also work, but it is God who provides sustenance. He widens the sustenance of some of us and he restricts some of us. The purpose is to test us and to know clearly who fulfills the rights of God and who does not fulfill them.

The youngest son said, "You are just like Dad, and it seems that the disease in our family is hereditary."

The middle child says, "You think zakat is a disease? Laa haula wa la quwwata illa billah, may Allah guide you both, O my glorious brethren."

The three people then separated. The middle child followed in his father's footsteps, while the other two siblings went away from their father. They spent the following nights annoyed with their father and brother.

A poor man came to the father's garden to ask for some fruit for his son who was sick and crying endlessly because there was nothing to eat. The old grandfather went into the forest to pick fruit and gave some of it, besides, he also gave him some money. Suddenly the poor man prayed with a loud voice "May God Swt. bless your garden and property. May God also bless you, O kind-hearted grandfather".

Seeing the incident, the Eldest and the Youngest were very angry, and left their father. The father said: "My son, I can truly extinguish the wrath of God and raise the rank of the believers in heaven. Indeed for a fruit that is donated. Allah Ta'ala will give a hundred blessings. If we give seven fruits in charity, God will make each one a reward of 100 fruits. Whereas one good deed will be rewarded with ten similar good deeds.

Even though his father gave advice, his two children still did not heed his father's advice, until finally the father died some time before the harvest season arrived.

The harvest season is getting closer. They go to the garden to prepare everything to welcome the harvest season. They welcomed the harvest season with great joy, because the fruit was so abundant.

The three brothers return home. The debate began. The eldest son and the third son devised a strategy. They would harvest at night, and would pick the fruit before dawn, before the poor woke up. When the poor people get up in the morning, they no longer get even a single fruit.

The darkness of the night began to cover, the three brothers went secretly into the garden for fear of being overheard by the poor. On their way to the garden, each of them daydreams of a treasure. Suddenly they found a very dense darkness. They could barely see their own hands. Eldest Brother said: "Why is it this dark? I can't see the garden door."

Youngest Brother replied: "We are really lost. We've lost our way."

The brother who was in the middle said, "Even we become people who get nothing. Allah has forbidden us from the fruit of the garden. Don't you see the location of the garden has become scorched. Now Allah Ta'ala is punishing us, so that father's garden has not produced anything, even though father has taken pains to plant and care for it. Because you don't want to pay zakat from it, it will burn to charcoal. Haven't I told you, why don't you glorify and thank Him?"

Glory be to our Lord, verily we are the wrongdoers." They reproached themselves one another, "Woe to us! Verily, we are transgressors and unjust. Hopefully Allah will replace us with a garden that is better than our garden. Indeed, we have repented to Allah and indeed we hope for forgiveness from our Lord."

They regret when regret is no longer useful. They confess their sins after the punishment comes. If only they paid out zakat assets as Allah Ta'ala ordered them to do!!

Evaluation

Complete the crossword puzzle below, according to the answer you think is correct. This crossword puzzle is related to elements of narrative text that you have studied before. You can do it!
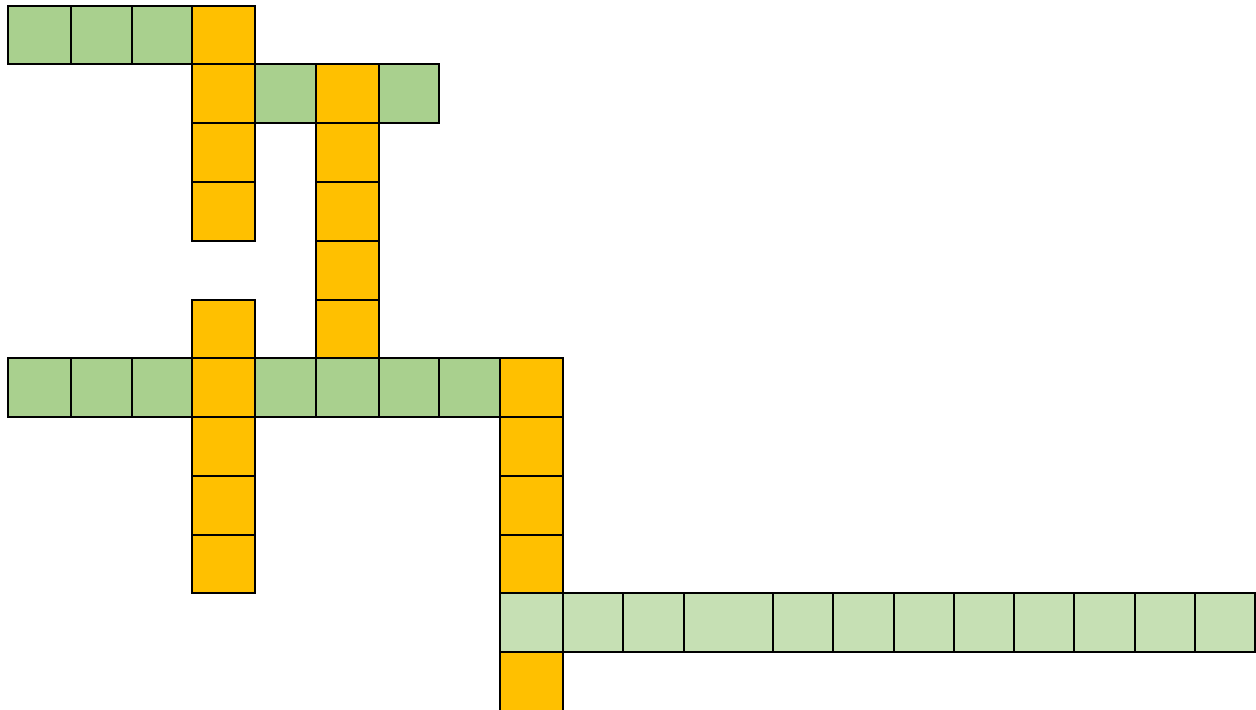
Horizontal

Main idea

The conditions behind the story

5. Character owned by the character

7. How the author positions himself in the story

Decrease

Series of events

4. The moral message that the author wants to convey to the reader

6. Actor in the story

8. The text contains a series of events

Based on the results of research and development of Indonesian language learning modules with Qasas al-Qur'an insight using the Blended Learning model, it can be concluded that the use of modules is needed by teachers and students in facilitating learning narrative texts.

Acknowledgment

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