

## ARABIC MATERIAL DEVELOPMENT DESIGN BASED ON LOCAL WISDOM MATERIAL IN IAIN PAREPARE

Oleh :

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### ABSTRACT

Learning Arabic is a compulsory subject for Islamic religious institutions under the Ministry of Religion in the Republic of Indonesia. The State Islamic Institute of Religion (IAIN) Parepare is a State Religious University where every study program other than the Arabic Language Education study program teaches Arabic courses at least 2 credits. So far, learning Arabic seems difficult and not easily understood by students, so that students' interest in learning is also low. To answer these problems, the design of teaching materials based on local wisdom is made to be closer to the situations and conditions of student life. This is also in line with the vision of IAIN Parepare as a Center for Acculturation of Culture and Islam in building a religious, moderate, innovative and superior society. This type of research is development research that seeks to develop Arabic teaching materials that are integrated with local culture. Development of teaching material design using the Addie Model (Analysis-Design-Develop-Implement-Evaluate) teaching material development design. The results show that the design of Arabic teaching materials based on local wisdom is integrated as materials and mufradat that are often used in daily activities and the values of local wisdom of the Bugis community can affect the language learning process and increase students' willingness to learn.

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### 1. INTRODUCTION

Humans use language as a key means of communication. Language is crucial because it serves as a means of expressing one's thoughts, feelings, wants, and desires on a personal and social level. Depending on how the concept of language is understood, there are many different ways to define language.

In language acquisition, language can be grouped into three parts, namely the first language (al-lughah al-'ula), the second language (al-lughah al-tsaniyah) and foreign languages (al-lughah al-ajnabiyah). The first language is generally referred to as the mother tongue and is understood as the language that was initially spoken, especially in the family or

home where the person was raised. The second language is one that is spoken in a larger group of people or one that is learned through social interaction. A foreign language, on the other hand, is one that is spoken by people from outside a community or country. Arabic is one that is a foreign language.

The arrival of Arabic and Islam in Indonesia about the seventh century A.D. Indonesia as the largest Muslim population Country in the world has contributed greatly to the development of the Arabic language. Arabic (al-lughah al-'Arabiyyah) is a language that emerged from the area that is now part of Saudi Arabia. This language is the largest language in terms of numbers in the Semitic language family.

Although Arabic is not a relatively new language in Indonesia, considering the many Indonesian loan words taken from Arabic. Arabic is a crucial language for the Indonesian people because the Koran and hadith, which serve as guides for Muslims, were revealed in Arabic, and because the prophet Muhammad, the bearer of revelation, is Arab. For this reason, learning Arabic is essential for Muslims since learning Arabic is one of the ways they can properly understand Islam.

In Indonesia, Arabic is taught as a foreign language in both madrasah and Islamic universities, both of which are overseen by the Ministry of Religion of the Republic of Indonesia. According to the Decree of the Minister of Religion (KMA) No. 183 of 2019 concerning the Islamic and Arabic Language Education Curriculum, which is a revision of the 2013 curricular, states that curriculum modifications are still being made in order to enhance Arabic language study in schools. The addition of this item is intended to realize quality educational outcomes, which require basic competencies of graduates who can be accounted for. This improvement can be seen from the addition of Core Competencies and Basic Competencies which have been implemented since the 2020/2021 school year.

Meanwhile, at the level of Islamic universities, based on the Decree of the Director General of Islamic Education Number 2500 of 2018 concerning Competency Standards for Graduates of Undergraduate Study Programs at Islamic Religious Universities and the Faculty of Islamic Religion and the Faculty of Islamic Religion at Universities, the Graduate Competency Standards and Graduate Learning Outcomes are set for every study program that is within the scope of Islamic religious colleges.

In the decree, it is stated that one of the Learning Outcomes of the General Skills Study Program for each study program is the ability to communicate both orally and in writing using Arabic and English in the development of the academic world and the world of work. This has an impact on the obligation of Arabic courses in each study program.

As one of the Islamic religious universities under the Ministry of Religion, the State Islamic Institute of Parepare naturally follows the graduation competency standards outlined in the Director General of Education decision number 2500 of 2018. Each study program within the scope of IAIN Parepare offers a minimum of 2 credits for Arabic language courses in the curriculum of non-Arabic study programs, both Arabic courses in general, or Arabic learning that is associated with the field of study program expertise. At the Tarbiyah Faculty in particular, Arabic courses are taught in general in non-Arabic study programs, such as Islamic education study programs, English language education, social studies education, science education, and Islamic education management.

Teaching Arabic to students enrolled in programs that do not focus on learning Arabic presents a number of difficulties for professors. This difficulty cannot be avoided, thus lecturers must be able to create instructional strategies, methods, and resources that engage students and increase their academic proficiency. Creating Arabic teaching resources based on local knowledge would be one action that may be taken to bring the subject closer to student life.

Local wisdom can be defined as "the sum of cultural characteristics which the vast majority of individuals share as a result of their early life experiences". It can be understood that local wisdom is part of the culture of a society that cannot be separated from the language of the community itself, and is passed down from generation to generation through word of mouth so that its existence is still maintained by certain customary law communities in certain region.

The word "Bugis" comes from the word To Ugi, which means Bugis people. The naming "ugi" refers to the first king of the Chinese kingdom in Pammana, Wajo Regency today, namely La Sattumpugi. is an indigenous ethnic group originating from the province of South Sulawesi, Indonesia. (Wikipedia)

## 2. RESEARCH METHODOLOGY

The type of research used in this paper is research and development. The development model used is the ADDIE Model to make scientific development of teaching materials. The product developed is Arabic teaching materials based on local wisdom for IAIN Parepare students. The procedures are analysis, design, development, implementation and evaluation as shown in figure 1.

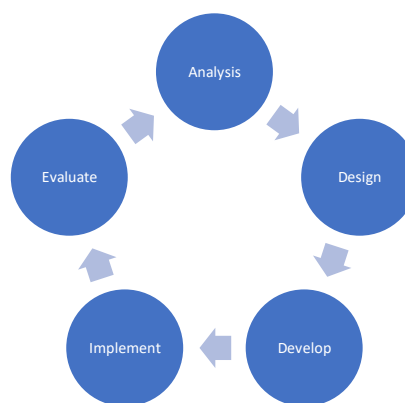


Figure 1: Addie Model Procedure

## 3. RESULT AND DISCUSSION

### a. Analysis and Design

The development of teaching materials using the ADDIE Model is one of the systematic learning design models. The selection of this model was based on the consideration that this model was developed systematically and based on the basis of learning

theory. Based on the observation of need analysis in the English Education study program at IAIN Parepare, a problem was found, namely the lack of interest in student learning because students took Arabic courses not on the basis of personal desire but because Arabic is a compulsory subject. In addition, there are no Arabic textbooks that carry the theme of Bugis local wisdom as almost all students in the Arabic Language Education study program are Bugis.

### b. Design and Develop

The next stage is to design teaching materials in accordance with CPMK and Arabic learning materials. The learning objectives or achievements formulated in learning Arabic at IAIN Parepare generally vary according to the policies of the subject lecturers who are approved by the head of the study program and the head of the faculty. However, in general, the CPMK prepared for Arabic courses has three objectives; first, students are able to understand Arabic dialogues and narrations and speak Arabic at a simple level (*mutawashithah*); second, students have two skills at once, namely listening and speaking skills; the last, students know 250 new vocabularies.

In addition to adjusting the teaching materials with CPMK, the authors also need to adjust the learning materials. From the observations made, the following are examples of Arabic learning materials in general at IAIN Parepare;

- a. Greeting sentences in Arabic and procedures for asking and introducing yourself to others.
- b. How to ask about surrounding objects in Arabic.
- c. The objects around have to do with adjectives.
- d. Familiar place names around.
- e. Arabic Numbers 1-10, Arabic Numerals regarding time/hour descriptions which include:
  - 1) Minutes (دقيقة)
  - 2) Hours (الساعة)
  - 3) Half an hour (النصف)
  - 4) Quarter hour (الربع)
  - 5) Past (و)
  - 6) Less (الا)
- f. Types of professions and occupations; Types of fi'il and their derivations; Filial division into transitive and intransitive forms
- g. Types of adverbs of direction and place in Arabic; Fi'il tsulatsi mazid.
- h. Colors in Arabic
- i. Currency in Arabic (Hundreds and thousands).
- j. Familiar vocabulary about food; Masdar tsulasi.
- k. Familiar vocabulary about the house; fi'il mu'tal and mudho'af.
- l. Various kinds of vocabulary about ideals

The next step is to integrate the material with the local wisdom of the Bugis people, both in terms of the values of the Bugis tribe, as well as in terms of the context of the material and the meaning. For example, the values of Islamic education that can be integrated into learning materials are divided into three parts, including values of faith, values of worship and moral values. In Bugis culture, these Islamic values can be

integrated into the values of lempu (honest), getteng (tough), innawa (care), ade'le' (fair) and acca (scholarly).

In learning, lecturers in Arabic courses can integrate each material with Islamic educational values characterized by local wisdom. In the "at-taaruf" material, for example, material on greeting sentences in Arabic as well as procedures for asking and introducing yourself. In this case, it is necessary to emphasize the achievement of his attitude how students uphold mutual respect and honesty with each other in communicating as well as wisdom and fairness in conveying information to others. The values of Islamic education contained in this material include the attitude of lempu (honest) and ade'le' (fair). (Pamessangi)

In addition to the achievement of attitudes, the next thing that must be done is the use of vocabulary with local nuances or vocabulary commonly used by the Bugis people. For example, in the same material, namely the "at-taaruf" material, the teaching material includes several important vocabularies in introducing themselves to the Bugis community, namely from regional origin, considering that students come from various regions in South Sulawesi.

The next example is in the material "Familiar Vocabulary about food", the teaching materials developed are equipped with readings containing the names of foods that are often encountered and are local foods of the Bugis community. This is intended so that students are able to reflect on the material provided in accordance with their respective personal conditions.

### c. Implement and Evaluate

After the Arabic teaching materials have been developed, the next step is to test the resulting product. Student responses can be measured through a questionnaire instrument given to students who have been tested. The student response questionnaire aims to determine grammar, book readability and learning success. Meanwhile, to determine the level of validity of the product, the validation score must be a coefficient with criteria.

The validity criteria should be tested by the teaching materials that will be developed so that they can be declared valid if they have a minimum category of "Enough" with an interval of 0.40 - 0.60 to the "Very high" category with an interval of 0.80 - 1.00. (Primasari)

Table 1. Student Response Criteria

No.	Interval %	Kriteria
1	81 – 100	Very Worthy
2	61 – 80	Worth It
3	41 – 60	Fair Enough
4	21 – 40	Not Feasible
5	0 - 20	Very Inappropriate

The following is a graph of the validation results that have been collected from the 21 students who were the samples in this study. Before making improvements to Arabic teaching materials, the results of the questionnaire that had been distributed previously on a small scale obtained an average percentage of 81.02% with a very decent category.

Through these results, it can be concluded that Arabic teaching materials based on Bugis local wisdom can be used in the learning process.

#### **4. CONCLUSION**

Arabic teaching materials based on local wisdom were developed using the ADDIE (analyze, Design, Development, implementation, and evaluation) model. After the prototype of teaching materials has been developed, a trial is carried out. The next activity is the provision of a questionnaire instrument to students regarding the teaching materials that have been used. The assessment criteria include the readability of the material and the success of the learning objectives. This questionnaire was then distributed to 20 students in the trial class.

In addition to closed questionnaires, students also provided input through open questionnaires. After testing, it was found that there are still many improvements that need to be made. Some of them are the design of the textbook cover to make it more attractive, some writing errors contained in the material, pictures and illustrations that are not in accordance with the material, and the provision of examples must be reproduced. Based on these inputs, the authors try to make revisions to teaching materials that lead to the improvement of teaching material products.

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