Art-Based Aceh Oral Folklore Modules to Revitalize Uswah Hasanah

Modul Cerita Rakyat Lisan Aceh Berbasis Kesenian untuk Merevitalisasi Uswah Hasanah

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The uswah hasanah approach exemplifies the learning method as a personality-forming agent. Uswah hasanah is an ever-present form of instruction. Through the resuscitation of Acehnese oral folklore based on art, the purpose of this research was to investigate the design process and efficacy of the module created utilizing the uswah hasanah technique. This research utilizes a research and development methodology. The model employed is the creation of a four-dimensional model. The 4-D development model (Four D) is a development paradigm for learning devices. The 4D development paradigm has four major phases: Define, Design, Develop, and Disseminate. The study of the module validation findings by the Indonesian Language Lecturer revealed a mean score of 3.92, placing it in the extremely valid category (3.5 V 4). On the basis of these results, it can be stated that the module designed by the researcher is suitable for field testing on a limited scale. The success of the module employing the Uswah Hasanah Method via the Revitalization of Aceh Oral Folklore Based on Art will be determined by conducting a restricted test on students of the Indonesian Language Education Department in Semester I of the Literary Theory Course.

Keywords: Revitalization, Uswah Hasanah, Module, Aceh Oral Folklore, Art-Based

INTRODUCTION

The existence of educational institutions has a significant impact on the development of education today; thus, the function of formal institutions must be enhanced and expanded. Education is a place where one gains information and develops their personality. Moreover, educational institutions might symbolize the family and community environments. Therefore, educational institutions can have a significant impact on the formation of personalities. Obtaining a highly civilized education necessitates several components. The curriculum is a factor that has a substantial impact on the efficiency of schooling. The curriculum is a plan established by a selected team of drafters and subsequently created by the teacher. The curriculum is intended to enhance the learning of teachers. According to Sagala, the curriculum is not confined to intra and extracurricular activities, but rather encompasses a broader range of activities that help students develop their personalities and learn how to function in society. Sagala (2009) To properly love and imitate the life of the Prophet Muhammad, people must study and analyze his acts throughout his life. Nilawati (1990)

The current low level of uswah hasanah is a result of the declining morale of students who have distanced themselves from Islamic teachings. The main causes of the fall in generational morals are as follows: (1) the slack hold on religion that causes loss of self-control; (2) the less effective morals carried out by parents, teachers, students, and the society; (3) the rapidity of ametrialistic life; and (4) the lack of a true will. Ahmad (1990) A decrease in anxiety is a metric for measuring the success of human transformation. There is an agreement over when the practical and helpful life plan will be executed. Tohirin (2007) Personality is divided into four, namely: (1) Personality which is an organization, the notion of organization refers to a complex condition and situation, (2) Dynamic personality, namely personality that is not static, (3) Personality which includes physical and spiritual aspects, (4) Individual personality. Sutyadinata (2016) Personality is not a new concept in the context of psychology, especially for scientists and psychologists. But from the year BC, several terminologies have been the subject of debate. Education is required for developing a person's moral character. The purpose of education is to enable pupils to become dignified human beings in accordance with the educator's predetermined aims. Kompri (2017) Religious education is essential, as it teaches good ideals in order to develop a comprehensive perspective on human existence. Mahmudi (2019)

The function of the curriculum in the world of education, particularly the curriculum, consists of several components to reach the intended goal. The learning approach is one of the most essential components. Current learning techniques can only give ease in giving learning materials, but they have not been able to provide a solid model for personality building. It may be observed when the teacher or presenter teaches. When the lecturer teaches, there is no discernible manifestation of personality development in the students. Therefore, an integrated process between learning materials and character/personality in learning processes is necessary.

The uswah hasanah approach exemplifies the learning method as a personality-forming agent. The uswah hasanah technique has been used to learning thus far, but the consequences of its application are not apparent during learning or in teacher-student contact. Students and teachers are only concerned with learning stuff. To prevent students from experiencing a sort of outstanding personality while learning. The sole kind of learning supplied thus far is an explanation of the content presented in the Semester Implementation Plan (RPS), but example behavior or character development has not been addressed or is not specified in the RPS. This rigidifies the curriculum. Consequently, it is essential to establish a forum/means/media to discuss this issue. Both in terms of curriculum, lesson plans, media, techniques, learning methods, and materials improvement. In accordance with the opinion of Imam Al Ghazali, he stated that learning materials are significant, that methods are more important than materials, but that teachers are more important than both.

Until now, numerous approaches have been commonly employed in education, but these ways do not alter student attitudes if they are not closely tied to the teacher's example. Consequently, it is required to apply learning that leads to exemplary learning by implementing a module including content on learning that leads to the development of student character. Personality development is contingent upon the fulfillment of a problem in the use of the uswah hasanah technique as an alternative.

In the Qur'an, the Prophet Muhammad serves as an exemplary figure. As it is written in Al-Ahzab verse 21 of the Qur'an. The phrase uswatun hasanah, which means a good example, can be interpreted to suggest that the Prophet Muhammad, who is the finest teacher of the people, should be followed as a good example. In Islamic education, this is a technique for the implementation of learning. In addition, Uswah Hasanah is associated with the Prophet Ibrahim a.s., as stated in Surah Al Mumtahanah verses 4 and 6.

Exemplary behavior is always and everywhere possible. This is a simple task. A teacher, for instance, must be able to serve as an example for his students. Students will readily replicate any teacher's words and behaviors. Moreover, pupils will obey and replicate anything the instructor says. The teacher's example is utilized to enhance the character education process for students. Wahyu at al., (2017) It goes against the example set by parents. The present troublesome occurrence is that what parents say is often tough to mimic and even simple to reject by their children. Currently, the morale of young people is deteriorating, particularly as a result of foreign cultural influences that may easily destroy local traditional culture.

Community life is impacted by the local culture, which is often referred to as local culture. To illustrate, oral folklore. Typically, developmental media in the form of oral folklore may be obtained in the form of learning modules, but they must be modified to the subject matter. Folklore in the form of oral folklore is easily comprehended. Folklore refers to sociocultural and historical facts. This is intended to promote comprehension and knowledge of the region's diverse historical narratives. Through education, pupils are ultimately able to interpret and have total intelligence, including intellectual intelligence, social intelligence, and personality intelligence.

Sutaryanto & Kartikasari (2016) Oral folklore is a tradition that is passed down completely orally from generation to generation.

Oral folklore is often referred to as oral tradition. Characteristics that are often found in this folklore are, usually a the narrator (source) will hold a direct meeting with listeners, resulting in a form of cultural inheritance that even sometimes there is also an exchange of stories in the meeting. Acehnese oral folklore is found in Acehnese literature. According to Harun (2012: 5) Acehnese literature is divided into three varieties, namely the variety of poetry, the variety of fictional prose (haba jameuen), and the variety of lyrical prose. Variety of poetry consists of mantra or neurajah (mantra), pantôn (rhyme), h'iem (riddle), miseue (proverb), caé (poem), nalam (nadham), and seulaweut (shalawat). While the variety of fictional prose (haba jameuen) consists of fairy tales, myths, and legends. In Acehnese literature, prose fiction is known as haba. It can be divided into fairy tales, myths, and legends.

The empowerment of oral folklore as an educational development may be accomplished in a variety of ways, including through the use of STEAM (Science, Technology, Engineering, Arts, and Mathematics). It is anticipated that the application of STEAM would merge science, technology, engineering, art, and mathematics into a holistic science. STEAM concentrated on the arts portion of this study, namely Acehnese oral folklore. Oral folklore of the Acehnese is part of the folk culture that requires expansion and development. Students may learn to mold their personalities, gain insight and knowledge, and rejuvenate oral folklore by incorporating the uswatun hasanah technique into the learning process through studying folklore.

METHODS

The method in research uses development. Development model using 4-D (Four D) is a learning device development model. This model was developed by S. Thiagarajan, Dorothy S. Semmel, and Melvyn I. Semmel. The 4D development model consists of 4 main stages, namely: Define, Design, Develop and Disseminate. S. Thiagarajan (1974) This technique and model were selected because they intend to develop a product in the form of a Uswah Hasanah-based learning module through the resuscitation of art-based Acehnese oral folklore. Next, the researcher will evaluate the product's efficacy and utility.

The learning module is based on the uswah hasanah approach and incorporates folkloric and artistic aspects from Acehnese culture. The research and development method is a research technique used to create and assess the efficacy of various goods. he research design used in this research is the research design of the 4-D model development (Four D Models) according to Thiagarajan. 4 stages, namely the stage of defining (define), design (design), development (develop) and dissemination (disseminate).

RESULTS AND DISCUSSION

In learning activities, the success metric is measured by the facilities utilized, such as modules. Modules are included in the collection of instructional resources. The educator creates instructional materials. Before developing content for a teacher, it is crucial to establish guidelines such as modules. This is intended to facilitate the teacher's mapping of the content to be presented to pupils. This study involved the creation of 4-D Thiagarajan modifications, which consisted of four stages: defining, designing, developing, and disseminating. The approach described above begins with the first analysis and concludes with identification of the students' learning difficulties. The construction of modules adheres to the curriculum of the Indonesian National Qualifications Framework (KKNI). Observational analysis of students was undertaken to assess the characteristics of pupils. Then, the purpose of the material analysis is to identify, describe, and assemble the information to be studied by students so that it may be tailored to the medium when constructing learning according to the IQF curriculum.

The benefit of employing modules in learning is that they may give feedback, allowing learners to identify their faults and deficiencies. The information in the module has a distinct purpose, making it easier for the instructor to explain the subject. Modules can provide solutions to difficulties, such as the fact that learning is less engaging and so on.

By examining the learning objectives, the first design step consists of completing the module to develop learning objectives that students must fulfill. Validity analysis is performed in multiple steps, including calculating the average assessment data from expert validators on the media module developed for all aspects of the statement, calculating the total average score of the assessment, and comparing the total average score to the assessment criteria. Based on the results of the validation procedure and the given theoretical description, the generated learning media in the form of a module has an average score of 3.45 and is classified as valid (2.5 V 3.5). The Indonesian Language Lecturer's analysis of the module validation findings was based on the average validity score of 3.92, which placed the module in the extremely valid category (3.5 V 4). On the basis of the findings of the aforementioned average evaluation, it can be concluded that the learning media in the form of modules produced by researchers may be utilized and tested in the field on a limited scale.

The process of measuring the effectiveness of the module is carried out by means of limited trials in one class when carrying out the learning process by distributing questionnaires to students. The effectiveness of learning at this stage obtained data from questionnaires filled out by students during the learning process. The questionnaire sheet is filled in according to the activities that have taken place during the learning activities by placing a checklist in the assessment column provided in the questionnaire. This is done during the learning process in the classroom so that students can observe the activities of the lecturers during the teaching and learning process. The resulting data is calculated from every aspect, the average student who gave a response of 1 (less = 0%-25%) was 2.95% of 17 students, who gave a response of 2 (enough

= 26%-50%) was 7, 63% of 17 students, who gave 3 responses (good = 51%-75%) were 12.3% of 17 students, and those who gave 4 responses (very good = 76%-100%) were 77% of 17 students.

From the results of the data above, in general it can be concluded that the effectiveness of learning using the modules that have been developed is very effective.

CONCLUSION

Using the Uswah Hasanah Method for the Revitalization of Aceh Oral Folklore Based on Art, the module was developed in three stages: defining, creating, developing, and disseminating. The procedure begins with the initial-late analysis, analysis of students, and material analysis adapted to designing learning modules in accordance with the IQF curriculum, followed by the initial design in the form of completing the module, followed by an analysis of the validity of the module development, with the results of expert validators showing an average of 3.45, which places the module development in the valid category (2.5 V 3.5). The Indonesian Lecturer's study of the module validation findings revealed a mean of 3.92, which was placed in the extremely valid category (3.5 V 4). On the basis of these results, it can be stated that the module designed by the researcher is suitable for field testing on a limited scale. Based on the findings of the aforementioned data, it can be stated that the efficacy of learning using the designed modules is quite high.

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