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## DEVELOPMENT OF STORY-BASED TEACHING MATERIALS FOR ISLAMIC RELIGIOUS EDUCATION COURSES

Syarifuddin Ondeng<sup>1</sup>, Dea Larissa<sup>2</sup>, Ananda Fathur Rahman<sup>3</sup>, Bahraeni<sup>4</sup>, Usman<sup>5</sup>

<sup>1,2,3,4,5</sup>Universitas Islam Negeri Alauddin Makassar

<sup>1,2,3,4,5</sup>H. M Yasin Limpo Street No. 36 Samata-Gowa

Email: syarifuddin.ondeng@uin-alauddin.ac.id<sup>1</sup>, dea.larissa@uin-alauddin.ac.id<sup>2</sup>,

anandafathurrahman123@gmail.com<sup>3</sup>, bahraeni@uin-alauddin.ac.id<sup>4</sup>,

usman.tarbiyah@uin-alauddin.ac.id<sup>5</sup>

### Abstract:

The dissemination of the development of story-based teaching materials at the University of West Sulawesi was carried out with a 4D model. The data were obtained based on student learning outcomes and student and lecturer responses. The profile of teaching materials consists of: (a) basic competencies, (b) indicators, (c) objectives, (d) concept maps, (e) materials, equipped with stories of each subject, (f) formative tests, and (g) bibliography. The effectiveness test was declared complete individually and classically. The normalized gain value is included in the medium category with a value of 0.55 and the level of practicality through the lecturer's response is very good with a value of 3.58 and the student category is very good with a score of 3.64.

### Abstrak:

Dilakukan desimasi pengembangan bahan ajar berbasis kisah di Universitas Sulawesi Barat dengan model 4D. Data diperoleh berdasarkan hasil belajar mahasiswa dan respon mahasiswa dan dosen. Profil bahan ajar terdiri atas: (a) kompetensi dasar, (b) indikator, (c) tujuan, (d) peta konsep, (e) materi, dilengkapi kisah masing-masing pokok bahasan, (f) test formatif, dan (g) daftar pustaka. Uji keefektifan dinyatakan tuntas secara individual maupun secara klasikal. Nilai Gain Ternormalisasi termasuk dalam kategori sedang dengan nilai 0.55 dan tingkat kepraktisan melalui respon dosen sangat baik dengan nilai 3.58 dan mahasiswa kategori sangat baik nilai 3.64.

### Keywords:

Story-Based Teaching Materials, Islamic Religious Education

**How to Cite:** Ondeng, S., Larissa, D., Rahman, A. F., Bahraeni, & Usman. (2022). Development of Story-Based Teaching Materials for Islamic Religious Education Courses. *Lentera Pendidikan : Jurnal Ilmu Tarbiyah dan Keguruan*, 25(2), 311-316. <https://doi.org/10.24252/lp.2022v25n2i10>.

## INTRODUCTION

Islamic Religious Education is a conscious and planned effort in preparing students to recognize, understand, appreciate, believe (devout), noble character, practice Islamic teachings from the main source of the holy book of the Qur'an and Al-Hadith through guidance, teaching, training activities, and the use of experience (Ramayulis, 2014). Within the scope of higher education, Islamic religious education is one of the compulsory subjects studied by every Muslim student. This is in accordance with the mandate of the Law on the National Education System, which states that there are 3

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materials that must be provided in higher education, namely religious education, citizenship education, and language education (Undang-Undang Republik Indonesia Nomor 20, 2003). The implementation of Islamic religious education through courses at universities is expected to be a vehicle for properly studying Islam based on the main sources of the Qur'an and Al-Hadith. In addition, Islamic religious education learning is expected to have the functions of development, distribution, improvement, prevention, adjustment, and other sources (Ramayulis, 2014) for the lives of students.

The success of education is highly dependent on the quality of the material and its implementation (Prins, Bulte, & Pilot, 2018) so it is necessary to develop teaching materials (Jasrial, Andra, & Kristiawan, 2022). The use of teaching materials can help in understanding the material (Fauzia, Sobiruddin, & Khairunnisa, 2021) and as an innovation in learning (Suarman, Hendripides, & Hikmah, 2018). In addition, teaching materials can also help educators in implementing learning activities (Sari, Yustiana, & Fironika, 2022). Teaching materials according to Dick and Carey (1996) is a set of learning materials/substances (teaching materials) that are arranged systematically, showing a complete figure of competencies that will be mastered by students in learning activities. Various teaching materials have been developed, both technology-based and conventional (Iasha, Al Ghozali, Supena, & Wahyudiana, 2020) which is used as a learning reference (Nurhikmah, Aris, & Sujarwo, 2022) to improve learning outcomes (Dewi, Su'ad, & Utaminingsih, 2022).

The development of teaching materials for Islamic Religious Education Courses in story-based universities has been carried out by previous researchers (Usman, Garancang, & Bahraeni, 2019) with trials at Hasanuddin University and Makassar State University with very good responses from lecturers and students. On this basis, the researchers consider it important to follow up by developing teaching materials and dissemination at the University of West Sulawesi.

## **RESEARCH METHOD**

This research is a Research and Development (R&D) with a 4D model through four stages, namely define, design, develop and disseminate (Thiagarajan & Semmel, 1974). With these stages, teaching materials were developed in the form of Islamic Religious Education books with the aim of improving student learning outcomes, especially the ability to explain and describe divine values in everyday life. This research was conducted at the University of West Sulawesi which consisted of three study programs, namely biology education, mathematics education, and statistics. Data collection was carried out through two instruments, namely learning achievement tests and lecturer and student response questionnaires. The data were analyzed to determine (1) the profile of teaching materials, (2) the effectiveness of the data, and (3) the practicality of developing story-based Islamic Religious Education teaching materials to improve students' learning outcomes.

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## RESULTS AND DISCUSSION

The profile of the teaching materials for the story-based Islamic religious education course consists of: (1) basic competencies; (2) indicators; (3) purpose; (4) concept map; (5) the material, accompanied by a story from each subject that was conveyed before the material and the story is related to the material; (6) formative test; and (7) bibliography. In the material section added the story of the Prophet before starting learning. The story of the Prophet is made related to the material to be studied so that students can also learn from the story.

The effectiveness level of the development of story-based Islamic religious education teaching materials through dissemination activities at the University of West Sulawesi is seen from the ability of students to achieve learning objectives both individually and classically through minimum completeness criteria with the value of learning outcomes equal to 70 and 80% of classical completeness achievement.

**Table 1.** Learning Outcome Recapitulation

Study Program	Learning Outcome	Frequency	
		Pass (%)	Not Pass (%)
Biology Education	Individual	90.91	9.09
	Classical	100	100
Mathematics Education	Individual	93.5	6.5
	Classical	100	100
Statistics	Individual	94	6
	Classical	100	100
Individual Completeness Score $\geq$ 70%		92.8	7.2
Classical Completeness Score $\geq$ 80%		100	100

Based on table 1, it can be understood that the value of student learning mastery after using story-based Islamic Religious Education teaching materials is seen from individual completeness of 92.8%, 7.2% incomplete and 100% classically complete.

**Table 2.** Normalized Gain Value

Study Program	Nilai Gain
Biology Education	<b>0.41</b>
Mathematics education	0.47
Statistics	0.76
<b>Amount</b>	<b>1.64</b>
<b>Average N Gain</b>	<b>0.546667</b>

Considering Table 2, the value of Normalized Gain is included in the medium category with a value of 0.55. Thus, the use of story-based Islamic Religious Education teaching materials is seen as effective for improving student learning outcomes. This is reinforced by the results of the analysis of the learning mastery test and the difference between the test before using teaching materials and after using teaching materials. The level of practicality of using story-based Islamic Religious Education teaching materials can be analyzed through the responses of lecturers and students after using the said teaching materials. The results of their responses can be described as follows. Lecturer responses to these teaching materials can be seen through several indicators, namely: (1)

teaching materials according to the syllabus; (2) teaching materials in accordance with the competence of lectures; (3) The teaching materials are relevant to the indicators and learning objectives; (4) teaching materials are developed following the development of science; (5) complete teaching materials; (6) teaching materials are written in a simple and easy to understand manner; (7) illustrations of teaching materials are presented clearly and support the description of the material; (8) teaching materials are developed in a coherent manner; (9) the level of difficulty according to the stage of student development; (10) the depth of the material according to the stage of student development; (11) facilitate lecturers in learning; (12) provide stabilization of learning materials; (13) assisting lecturers in the learning process; (14) assisting lecturers in constructing student knowledge; (15) assisting lecturers to build student learning independence; (16) helping lecturers activate students in learning; (17) assisting lecturers in directing students in managing their study time; (18) use a language that is in accord with the rules of the Indonesian language; (19) formulation of communicative statements; and (20) using simple language, easy to understand and not having multiple meanings. The lecturer's response to story-based Islamic Religious Education teaching materials at the University of West Sulawesi based on these criteria is included in very good category with a score 3.58 this teaching material is considered practical.

Student responses to these teaching materials can be seen through several indicators, namely: (1) the content of the teaching materials is interesting; (2) the appearance of attractive teaching materials; (3) the language used is easy to understand; (4) the arguments in the teaching materials are well read; (5) the arguments in the teaching materials are correct according to the source; (6) the content of teaching materials helps my understanding; (7) instructions in teaching materials are clear and directed; (8) assignments in teaching materials challenge me to think; (9) assignments in teaching materials lead me to study; (10) teaching materials make me active in learning; (11) assignments in structured teaching materials; (12) teaching materials make my understanding more; (13) teaching materials help me construct knowledge; (14) teaching materials help study independently; (15) formulation of communicative/easy-to-understand statements; and (16) these teaching materials are easy to learn. The following table shows the recapitulation of student responses by study program.

**Table 3.** Student Response Recapitulation

<b>Study Program</b>	<b>Total Respon</b>
Biology Education	3.64
Mathematics education	3.39
Statistics	3.73
Amount	10.76
<b>Average</b>	<b>3.59</b>

Thus, referring to table 3, the teaching materials for story-based Islamic Religious Education courses are considered practical with a score of 3.59. The use of teaching materials has a significant effect on the ability (Sadighi, Yamini, & Bagheri, 2018) especially integrated with the story. According to Ningsih, Oktriono, & Wiharja (2019)

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and Maesaroh, Aridah, & Rusmawaty (2022), eaching materials can be integrated with stories because they are seen as more interesting and motivating for students. Story-based teaching materials were also developed by Nazila, Adisaputera, & Saragih (2020) with a difference between pretest and posttest of 8.28 with a very good category so that it can be concluded that story-based teaching materials can improve learning outcomes. Fauziah (2022) in her research shows that stories can also grow characters such as religious, disciplined, independent, and creative. This is also in line with research Kusman and Jaja (2019) which shows that the application of story-based teaching materials is effective in achieving learning objectives. In fact, according to Amin & Alimni (2022) Not only will learning outcomes be better, learning will also be more meaningful.

## CONCLUSION

The teaching materials developed are story-based on each subject that can motivate students. The story is taken from the Qur'an and the Prophet's sirah. The effectiveness test shows that story-based teaching materials are declared complete with a normalized N gain value of 0.55 in the medium category. While at the practical level, the lecturer's response showed a score of 3.58 and the student's response was 3.64 in the very good category.

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