Building Faith for Children through Learning Model of Kisah Qur`ani in Junior High School

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Abstract—**The essence of religion is to believe in God Almighty who needs to be instilled in children from an early age. Junior High-School as education institutions for children should foster more awareness for religious fundamental. During this time, religious learning was only in the form of habituation without awareness. The problem is, how does the method teach it? An-Nahlawi, a cleric and professor of Egyptian Islamic education, introduced Qur`an-based learning methods. The more appropriate method for a fostering faith is the Kisah Qur`ani (Qur`anic story). Coincidentally, the story is favored by children or adults. In order for the Junior High-School teachers to implement this method, the lesson study approach is used. The study aims to produce a learning model of Kisah Qur`ani about the formation of faith in children in Junior High-School. Research uses a participatory qualitative approach. The first stage produces a draft model; the second is a model discussion with teachers; and the third is the model implementation in two schools. The results showed, the draft learning model of the Kisah Qur`ani was received by the teachers. Based on trials, the Kisah Qur`ani learning model is proven to improve faith cognition in children. With the theme of learning the story of Prophet Adam in QS 2/Albaqarah verses 30-34, as many as 36 children are proven to understand the meaning of faith in the Angels. Whereas before, the teachers educated the meaning of faith to pre Angels is simply to believe in the existence of this supernatural being. However, after using the Kisah Qur`ani method the teacher teaches that the meaning of this faith is to imitate the Angels who always obey Allah and His Messenger. Children can also get messages from this Qur`anic story. Besides this, the method increases children's enthusiasm in learning. They are able to pay attention and answer the questions posed by the teacher.**

Keywords—Kisah Qur`ani learning model; lesson study; faith's formation; Junior High-School student

I. INTRODUCTION

Every human being has a religious nature. The question is, why do many people move away from religion? Spiritually because humans maintain liver disease (QS 2/Albaqarah: 7). Therefore, the main pressure of religious education is to nurture and grow the heart so it is always integrated with God. The problem is, what method is the most appropriate for building this dimension? An-Nahlawi, a cleric and professor of Egyptian Islamic Education, introduced seven growing methods of Qur'an-based religious learning. Some methods,

such as the Qur`anic story, are very appropriate to be implemented in the study of aqidah (theology). Other methods, such as targhib-tarhib, are more appropriately implemented to develop student adherence to Allah's commands and prohibitions [1]. The Qur`anic story method is effective to be implemented in kindergarten [2] and also effective in college [3]. But it has never been implemented in elementary, middle and high school. Likewise, the targhib-tarhib method is effective enough to improve self-purity and avoids adultery for high-school students [4]. But this method has never been implemented in elementary and middle school. Aqidah is the basis of religion, which determines a person to be right or wrong. Observations at school, religious teachers interpret the second pillar of faith, believe in His angels, just believe in the existence of these supernatural beings. Even if it is interpreted like this, the devil believes in the existence of angels; even the devil was once with the angels. However, the devil was sentenced to disbelief by God. This meaning is wrong. By using the Qur`an's digital thematic method, the true meaning of this second pillar of faith is to emulate angels who are willing to obey His Messenger [5]. The question is, how to teach this aqidah correctly with a pleasant method? The story is popular with all humans, from early childhood in kindergartens, elementary school children, middle and high school teenagers, to students at university and adults. By examining the Qur`an it turns out that this book is rich with stories. It presents more than half of the Qur'an with stories [6]. In contrast to the story the truth is doubtful, many are fictitious, the stories in the Qur'an are true. Besides that, the Qur`anic stories examine more aspects of aqidah, especially human attitudes, which reject the coming of the Apostles who are present in their midst. Why did the Lord determine the need for faith in the angels? What are they commands their strengths so that people to believe in them? What is the meaning of faith in His angels? This study will develop a learning model of the Kisah Qur`ani in religious learning to increase the faith of middle school children to His angels.

II. RESEARCH METHODS

By using the qualitative paradigm, this study developed a learning model of the Kisah Qur`ani (Qur`anic Story) of Prophet Adam, the angels, and the devil in QS 2/Albaqarah verses 30-34 for the guidance of aqidah (theology) for Junior High-School students [2,7]. The study aims to describe and

interpret patterns of religious coaching in early adolescent children. Therefore, a more appropriate research method is a case study. To describe the pattern of religious coaching in the research location used a grounded research approach [8]. temporarily to interpret it using the social hermeneutics approach [9]. To develop teaching materials (about the Quranic story) used the thematic digital Quran approach as done by Rahmat and Fahrudin when developing the meaning of the Khalifah fil ardhi [5]. Yahya and Rahmat when developing the meaning of taqwa (fear to Allah) [10], also Rahmat and Yahya when developing the meaning of Mu`min (believe in God) and kafir (infidel) [11].

The main informant of the study was the practical religious teachers at the Junior High-School Lab School UPI. Meanwhile, for the triangulation it is the senior teachers. Guidance patterns for practicing teachers use the Lesson Study approach.

III. RESULTS AND DISCUSSION

A. The Draft Model of Teaching of Kisah Qur`ani

Development of learning models follows the pattern of Joyce and Weil [12] and Dahlan (Ed.) [13], mainly concerns syntax (teaching stages). The implementation steps of the model follow the pattern of the Kisah Qur`ani at TK [2] and in universities [3]. In order the teachers understand this model correctly, to them is provided and discussed material. The story of Abraham in early childhood seeking God is quite simple, and it easily captures his message. Based on the digital thematic approach of the Qur`an, it finds this story in QS 6/Alan`am verses 74-79. The learning steps are:

- Read the verses of the Qur`an relating to the story. For example, reciting QS 6/Alan`am verses 74-79;

- Translating the verses of the Qur`an relating to the story, like that verses;

- Explain the verses of the Qur`an relating to the story. In the story of Abraham looking for God, in the order of verses, it was first told it amazed Abraham to see stars. He thought the star was God. But then the moon appears, and the star disappears. Ibrahim said I dislike the sinking; He then turned to the moon and thought of him as God. However, in the morning, the moon's light shrinks and then is lost to the sun. He was happy to see the sun. This is my Lord. This is greater, Ibrahim said. However, in the afternoon, the sun's light diminishes, then is lost in the darkness of the night. Ibrahim finally got rid of it all. He found the true God, the God of heaven (langit) and earth. At this stage of the explanation, the teacher takes a dialog approach. Inserts the questions to children, in order them pay attention to the teacher's explanation. To test whether children can capture the message of the Qur`ani Story;

- Measuring the mastery of Junior High-School children about the contents of the fragments of the QS 6/Alan`am verses 74-79 in a question that it expects children to answer.

- Ask students to express their message and attitude towards the story. From the example the story of Abraham in early childhood looking for God, the message expected to be captured by children is: (1) not make stars, moon and sun as God; (2) The real God is the God of the creation of stars, moon, and sun, the Lord of the heavens (langit) and the earth, and the Lord of the universe; (3) The true God is God which has name Allah; (4) It is not permissible to claim anything other than Allah as God.

The example of implementing the Qur`ani Story is understood by the teachers of the practice. The material of the story that needs to be implemented by them is the story of Prophet Adam, the angels and demons in QS 2/Albaqarah verses 30-34.

B. Results of Implementation of the Kisah Qur`ani Model

The stories in the Qur`an emphasize faith in Allah by obeying the Prophet. This story begins with the creation of the Prophet Adam as Khalifah fil ardhi (a vicegerent on earth, an Apostle).

Based on the stories in the Qur`an, the first creature willing to bow down (obey) to Khalifah fil ardhi or the Messenger of Allah was Angels; while the first being that refused to bow down to the Prophet was an Iblis (Devil) of the Jinn nation. The Angels will bow down to the Messenger of Allah because they realized that it turned out they gave the Prophet Al-Asma or Al-Ilmu (Knowledge of Religion) by Allah, while the Angels did not know it. The iblis is proud of his pride if he must obey the Messenger of Allah, because he is arrogant, and he feels better than the Prophet. The first caliph whom Allah raised on the face of the earth was the Prophet Adam peace be upon him.

How important it is to believe in the apostle, God revealed the story of the prophet Adam, the angel, and the devil in various letters and in dozens of His verses. The verses of the Qur`an which tell the creation of the first caliph on earth were revealed in QS 2/Albaqarah verses 30-34, QS 15/Alhijr verses 28-40, QS 7/Ala`raf verses 11-18, QS 38/Shad verses 71-83, 17/Al-Isra verses 61-62, and QS 18/Alkahfi verse 50.

It is impossible for all of His verses to be delivered by Ms. Ani in the class. Therefore, after discussing with researchers Ms. Ani discussed QS 2/Albaqarah verses 30-34 through the method of the Qur`anic Story. It delivers this story in two meetings. At the trial stage, children do not understand the terms in the Qur`an. Therefore, at the model validation stage, it replaces the terms in the Qur`an with more familiar terms with children. In QS 2/Albaqarah verses 30-34 there are several terms, namely: Khalifah fil ardhi, Prophet Adam, angels, iblis, one who will make mischief in the world, shed blood, celebrate Thy praises and glorify Thy holy (name), al-Asma, and bow down.

The terms Angel, Devil, Human, and Prophet Adam may be familiar to children. However, other terms need to be replaced. The Khalifah fil ardhi is replaced with Rasulullah (This term more familiar because it includes Pillars of Faith). The term Al-Asma is replaced by religion; the term sujud is

replaced with obedient; the term one who will make mischief in the world and shed blood replaced with do bad; and the term celebrate Thy praises and glorify Thy holy (name) replaced with obedient in worship.

The second round of learning objectives in classroom action research is:

- Children know the story of the creation of Prophet Adam as the Messenger of Allah.

- Children know angels will obey the Prophet Adam.

- Children want to emulate the Angels who will obey the Prophet Adam.

- Devil-hating children who refuse to obey the Prophet Adam.

To achieve this learning goal is done in two meetings (2x40 minutes). Each meeting consists of initial activities, core activities and final activities.

1) First meeting

a) Initial activities (5 minutes): This activity is more of an apperception, especially in order the children: (1) to know Prophet Adam was the first Apostle; (2) know Prophet Adam was a human being, not an Angel and not a Jinn; (3) know the Angel is obedient to worship; and (4) know Satan is an infidel.

b) Core activities (30 minutes): The teacher starts the core learning by reciting QS 2/Albaqarah verse 30, then reads the translation in a language that is easily understood by children, and finally tells the story of the creation of Prophet Adam as the first Apostle. At first the Angels protested, why did the Prophet from a Human, not an Angel? As far as Angels know, humans like to do evil. However, the Messenger of Allah is not an evil man. He is actually the best human.

c) Final activity (5 minutes): It asks Children to conclude the results of the core activities, namely (1) God's plan to appoint the Messenger of God from a human; (2) Angels protest because humans likes to do evil; (3) according to the Angels, people who deserve to be the Messenger of Allah is one who obey worship; (4) Angels are devout worshipers, because it is appropriate that the Messenger is from an angel, not a human; (5) Allah affirms that the Messenger of Allah was the most devout Human.

2) Second meeting

a) Initial activities (5 minutes): This activity is more of an apperception, especially so that children know: (1) As a Messenger of Allah, Prophet Adam was taught the Knowledge of Religion by Allah, which he did not teach to Angels; (2) Aware of his folly the Angels finally willingly obeyed the Prophet Adam as the Messenger of Allah; (3) Satan is reluctant to obey the Prophet, because he is arrogant and feels himself better than Prophet Adam.

b) Core activities (30 minutes): The teacher starts by reciting QS 2/Albaqarah verses 31-34, then recites the translation, and finally tells the Prophet Adam, as the Messenger of Allah, taught the Science of Religion, which was never taught to Angels and devils. Therefore, when asked

what religion is? The Angels cannot answer it. Finally, Prophet Adam explained the religion to the Angels. The Angels knew they did not know the correct Knowledge of Religion. Those who know are only the Messenger of Allah. Therefore, God then ordered the Angels and Devils to obey the Prophet. The Angels were all obedient to the Prophet Adam. But devils from the Jinn were reluctant to obey the Prophet. Satan is arrogant and feels himself better than Prophet Adam. Therefore, the Devil was convicted by Allah as an infidel.

c) Final activity (5 minutes): It asks the child to conclude the results of the core activities, namely: (1) As the Messenger of Allah, God taught Prophet Adam the Knowledge of Religion, which he did not teach the Angels; (2) Angels cannot explain the true knowledge of Religion; (3) Aware of his folly, the Angels finally willingly obeyed the Prophet Adam; (4) Even though he does not know the Science of Religion (which is true) but Satan is reluctant to obey the Prophet, because he is arrogant and feels himself better than Prophet Adam.

C. Discussion

The Kisah Qurani learning model increased the understanding and awareness of middle school students who will emulate the Angels who always obeyed Allah and His Messenger. Thus this learning model is a good teaching method. During the learning activities, the children seemed enthusiastic to pay attention and answer the questions posed by Ms. Ani. Action research at the trial stage of this model is successful, so there is no need to do the next round again. Children have been able to capture the message of the Qur`anic story, namely: First, humans must emulate angels who will obey the Prophet, and second. Humans must hate the devil for refusing to obey the Prophet. The findings of this study are like the findings of the research in Kindergarten [2] and universities [3], that both early childhood and students can capture the message of the story in the Qur`an and enjoy the method of learning the Qur`anic Story. A good teaching method helps the students to motivates them to learn [14].

IV. CONCLUSION

The Kisah Qur`ani learning model needs to be implemented in junior high school. This model proved to be favored by children and was quite successful in fostering students' religion. It is also clear that children can capture the contents of the message well. As in more detail I can conclude it:

First, the substance of the Qur`anic Story relates to the most fundamental religious teachings, namely about faith. Humans cannot possibly recognize God without an intermediary because he is One Who is supernatural. Therefore, He then held His Khalifah (representative of God), namely the Prophet who was equipped with al-Asma, namely the knowledge of how to witness God, the knowledge of how to worship God correctly, and the knowledge of how to return to God to meet him safely. God wants people to emulate his angels willing to bow down to Prophet Adam (as Caliph/Apostle). However, humans emulate the Devil refusing to obey the Prophet. All stories in the Qur`an are dominated by these stories.

Second, the steps of the Qur`ani Story learning model begin by mentioning the theme / subject, namely the story of a person or several figures and the story of people or nation in the Al-Qur`an (mention the surah/letter and verses). The learning scenario begins with reading the verses of the Qur'an related to the theme of the story, then reading the translations in the children's style and being followed by the children, then explaining the contents of the story in a dialog manner, then asking the children to express their impression on the story.

Third, action research in junior high school seeks to present the story of the creation of Prophet Adam as the first apostle in QS 2/Albaqarah verses 30-34. The most expected learning goals in order for children want to emulate the angels who will obey the Prophet and hate the devil that is reluctant to obey the Prophet. At the stage of testing the model, events and terms in the Qur`an are left as they are. However, as long as learning activities take place it dumbfounds many children. Therefore, model validation is carried out. At this stage the terms in the Qur'an are replaced with more familiar terms. Action research at the validation stage is success. During the learning activities, the children seemed enthusiastic to pay attention and answer the questions posed by the teacher. Children can also capture the message of the story who increased their religious awareness.

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