The Critical Analysis of *Hiwar* in *Madrasah Ibtidaiyyah* Textbook based on Core Competencies in the Republic of Indonesia

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Abstract

The Arabic teaching materials require adjustments to the core competencies listed in the Decrees of the Minister of Religious Affairs (Keputusan Menteri Agama/KMA) Number 183 and 184. Based on the previous statement, this study aims to examine hiwar teaching materials based on the KMA curriculum Number 183 and 184 in 2019. This research adopts a qualitative approach based on in-depth text analysis. This study's data collection techniques include classification based on core competencies in the 2019 curriculum of hiwar texts for second grade in Madrasah Ibtidaiyyah. The study results indicate that this book has fulfilled four elements of competencies. First, spiritual attitude (KI-1) includes content that leads to spiritual improvement through an attitude of being grateful for God's blessings to all His creations. Second, social attitude (KI-2) includes mutual respect in interactions with friends and teachers through material content. Next, knowledge (KI-3) contains mastery of vocabulary and sentence structure in a conversation in each chapter, and finally, skills (KI-4) involve speaking skills through simple content for daily activities. The findings of this study show that the content of teaching materials that adopt the core competencies in KMA 183 and 184 has an impact on the variety of student experiences in producing Arabic orally. However, it is still necessary to improve content related to national values and cultural reinforcement for students.

Keywords*: Hiwar Analysis, Curriculum, Teaching Materials, Textbook*

Abstrak

Materi ajar bahasa Arab membutuhkan penyesuaian terhadap kompetensi inti yang tercantum dalam Keputusan Menteri Agama (KMA) Nomor 183 dan 184. Berdasarkan hal itu, penelitian ini bertujuan untuk menelaah bahan ajar hiwar berbasis kurikulum KMA Nomor 183 dan 184 Tahun 2019. Penelitian ini mengadopsi pendekatan kualitatif berbasis studi analisis teks mendalam dengan teknik pengambilan data meliputi klasifikasi berdasarkan kompetensi inti pada kurikulum 2019 terhadap teks hiwar kelas II di Madrasah Ibtidaiyyah. Hasil penelitian menunjukkan bahwa buku ini telah memenuhi empat unsur kompetensi; Sikap spiritual (KI-1) meliputi konten yang mengarah pada peningkatan spiritual melalui sikap mensyukuri nikmat Tuhan dengan segala ciptaanNya; Sikap sosial (KI-2) meliputi saling menghargai dalam interaksi dengan

teman maupun pengajar melalui konten materi; Pengetahuan (KI-3) meliputi penguasaan kosakata dan struktur kalimat dalam sebuah percakapan di setiap bab; Keterampilan (KI-4) meliputi keterampilan berbicara melalui konten yang sederhana untuk aktivitas sehari-hari. Temuan penelitian ini menunjukkan bahwa konten materi ajar yang mengadopsi kompetensi inti pada KMA 184 dan 184 berdampak pada variasi pengalaman siswa dalam keaktifan memproduksi bahasa Arab secara lisan. Namun masih diperlukan penyempurnaan konten terkait nilai-nilai kebangsaan dan penguatan budaya bagi peserta didik.

Kata Kunci: Analisis Hiwar, Kurikulum, Bahan Ajar, Buku Teks

INTRODUCTION

The components of learning are an interconnected system. A learning system has objectives, materials, methods, and evaluations. The learning contents for students and teachers are included in crucial teaching materials. Students' needs can be obtained through teaching materials adapted from the objectives.

As the 21st-century demands, teachers must internalize values in the learning process, such as critical thinking, creativity, communication, and collaboration skills. On that basis, textbooks are crucial in every learning process to achieve maximum outcomes. The textbooks can support the learning process both in and outside the classroom and reach the expected goals in a brief time.

The indicators of achievement outcomes are determined by various important components, which in this case are teaching materials. The government manages the distribution of teaching materials. Textbooks are learning resources in formal conditions and non-formal educational settings to complement a curriculum. In other words, a textbook is crucial for reaching learning objectives because it is a reference for educators and students (Hikmah & Astuti, 2018). Baig et al. (2021) explain that the balance of content, feasibility, and skill in teaching materials also needs to be considered. It is supported by Canale (2021) that the diversity of contexts and texts impacts the learner's experience.

Based on teaching materials, the "*hiwar*" material or speaking skill need to be developed based on indicators relevant to using sentences in communication. Teaching materials Arabic speaking skill require improvement in quality and quantity. These efforts increase the output of learners to produce language, especially in communication. Students also listen to what the teacher says, but the textbooks explore knowledge deeply and broadly. In addition, students are expected to think critically and independently and practice the theories. The students can optimize their abilities and potential. Therefore, when selecting and deciding on acceptable and relevant textbooks to use in the learning process, an educator must be wise and careful.

Based on previous research, there are many errors in the textbooks used in *Madrasah* (Islamic-based school), for example, in Islamic Religious Education subjects (Martatik, 2018). Despite adhering to Core Competencies (*Kompetensi Inti*/KI) and Basic Competencies (*Kompetensi Dasar*/KD), critical studies are also found in sixth grade of *Madrasah Ibtidaiyyah* in Arabic teaching materials published by the Ministry of Religious Affairs, the Republic of Indonesia. It consisted of six subcomponents. The suitability of the material description with core competencies is shown in material accuracy, material updates, cultural

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suitability, training, evaluation, and enrichment (Fitriani & Saefulloh, 2018). The other research finds that the textbook indispensable criteria for an excellent quality textbook material is under the scientific foundation, which includes the accuracy of the material, the scope of material, and the supporting material (Rumfot et al., 2022).

Several studies suggest that the 2013 Curriculum in *Madrasah Ibtidaiyyah* published by the Ministry of Religious Affairs is relevant and appropriate for students at the elementary level because the materials support their skill and knowledge. The other sources identify mistakes based on several aspects, such as material, linguistics, presentation, and graphic (Ahqaf, 2019). In addition, for the presentation elements, teaching materials need to increase critical thinking through higher-order thinking skills (HOTS) or questions from the evaluation element (Mufti & Mudrofin, 2022). As for material content, teaching materials require a critical and systematic study according to the 2013 Curriculum Content Standards (Ramah & Rohman, 2018; Aisa & Naba, 2020).

Other studies also reveal that in textbooks, illustrations are needed to support student interests (Mabrurrosi, 2020; Zurqoni et al., 2020), so the situation can make the students interested in the material. Such adaptations need to include design and publication-oriented aspects of the material (Hasanabadi et al., 2021). The theoretical framework consists of a communicative competency model, input and output ideas, and principles for the communicative approach. Textbooks are closely related to pedagogical reasons (Takal et al., 2021).

Based on the previous studies mentioned above, a special in-depth study of *hiwar* teaching materials for second grade students at *Madrasah Ibtidayyah* is still needed. Therefore, this study aims to explain *hiwar* teaching materials for second grade students based on the curriculum and the Decree of the Minister of Religious Affairs (*Keputusan Menteri Agama*/KMA) of 2019, which are used as a guide for developing teaching materials for *Madrasah Ibtidaiyyah*.

METHOD
Research Design
The researchers used a qualitative approach to collect data through library research, which was a technique of collecting data by studying and understanding books, notes, or documents related to the problems. The researchers applied a content analysis technique. Primary data sources about this study were gathered from the research subjects as a source of information known as direct first-hand information. The KSKK released the 2019 Curriculum from the Ministry of Religious Affairs of the Republic of Indonesia. The secondary data sources were books that support the authors in completing the content. Besides, the guidebooks related to the curriculum study were also used by the researchers to analyze the suitability of the Core Competencies in the Arabic language textbook published by KSKK.

Data Collection and Analysis Technique
There were several procedures in collecting data through content analysis technique. First, determining the unit of analysis for the procurement of data was carried out through careful reading. Repeated reading help researchers collect data. All readings must be divided into small units for easy analysis. The data that

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were relevant to the research object must be sought. These units were interesting phenomena that would become the research sample. In this regard, the units were found in the 2019 Curriculum Arabic textbook published by KSKK. Second, determining the sample was conducted to decide the year of publication of a work, theme, genre, et cetera. The stage of determining the sample were called stratified sampling. Third, data recording was performed, and it must be accompanied by data selection or data reduction. Selecting the data was necessary to set aside irrelevant data to this topic. Meanwhile, the relevant data was emphasized to make it easier for researchers to determine the indicators. Data analysis was the process of systematically searching and compiling the data obtained. Data analysis was implemented by organizing the data, dividing them into units. Finally, the researchers came to the conclusions.

RESULT
Identity of Teaching Materials
The Arabic language student book with the 2019 Curriculum for second grade MI consists of 121 + ix pages. Page i-x consists of cover, author's and publisher's identity, Arabic-Indonesian transliteration guidelines, table of contents, and the book's using instructions. This book consists of six chapters. Each chapter comprises vocabulary, *hiwar* (speaking skill), structure, reading text, and exercise. At the beginning of each chapter, this book is equipped with an explanation of core competencies, learning objectives, and a mind mapping for learning activities. However, the explanation of core competencies is only found in Chapter 1. This book is written by Amrini Shofiyani, edited by Danial Hilmi and published by the Directorate of KSKK Madrasah, Directorate General of Islamic Education, Ministry of Religious Affairs. This book is the 1st printed edition in 2020.
The Content Analysis of Textbook Material
This Arabic textbook consists of six chapters which are presented in two semesters. In this study, the researchers focus on analyzing the *hiwar* section, which is reviewed based on the KMA 183 and 184 Curriculum on four core competencies: spiritual attitudes, social attitudes, knowledge, and skills. Furthermore, a description of each chapter's content is described as follows.
A. First Chapter
The theme of the first chapter is أفرد المدرسة (*People in the School*), which explains people and their professions at schools, such as teachers, students, janitors, and canteen workers.
Hiwar or direct conversation is not found explicitly, but it is more like brief questions and answers or expressions. The deeper analysis is based on the context perspective of four Core Competencies in the KMA 183 and 184 Curriculum. There are findings that can be underlined in this *hiwar* material. First, the domain of KI-2 (Social Attitude) is contained in *hiwar* where students can interact with people around them by asking questions, especially with their friends and teachers. Second, KI-3 (Knowledge) aspect relates to the people at school. In this *hiwar*, students can ask questions based on their curiosity about themselves, God's creatures and their activities, and people at home and school. In other words, the two domains of KI Curriculum KMA 183 and 184 have been fulfilled in this

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material, although improvements need to be made. *Hiwar* material is illustrated in the following picture.

Figure 1. *Hiwar* in the first chapter

Based on Figure 1, *hiwar* learning is still concurrent with reading skill because the researchers do not find a special paragraph identifying reading skill. In this first theme, *hiwar* material also includes the reading material.

B. Second Chapter

This second chapter explores material about المدرسية الأدوات (School Equipment). It explains school equipment, including books, notebooks, pencils, chalks, and other tools.

From the analysis of the second chapter, the researchers do not find *hiwar* or direct conversation, but it is rather like questions and answers, or expressions as found in Chapter 1. First, there are findings in the aspect of KI-2 (Social Attitudes), where students can interact with each other and teachers by asking questions about the equipment around them. Second, the KI-3 (Knowledge) aspect contains the equipment names at school. In this *hiwar*, students can ask questions based on their curiosity about the objects they encounter at home and school to add insight to this second theme. Therefore, as a facilitator, the teacher must be able to convey the school's existing equipment to increase students' knowledge about *hiwar* regarding school equipment. In other words, the two domains of KI Curriculum KMA 183 and 184 have been fulfilled in this material, although improvements need to be made. The *hiwar* material in Chapter 2 is illustrated in the following figure.

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Figure 2. *Hiwar* in the second chapter

Based on Figure 2, the *hiwar* still contains in a reading text in the textbook. It shows the need for systematics to present *hiwar* texts in a structured manner. This condition shows a conversation between a student and a teacher about *hiwar* texts and reading texts on a textbook theme.

C. Third Chapter

Chapter 3 explains الزي المدرسة (School Uniform), which contains materials, such as headscarves, shirts, skirts, socks, shoes, and others. *Hiwar* in Chapter 3 has been found in a conversation between Ahmad and Aisyah. If examined more deeply, the *hiwar* material in this third chapter has touched students' social, spiritual, knowledge, and skill. First, KI-1 (Spiritual Attitude) is found in the explanation of clothes or uniforms worn at school, including the veil and skirt. Allah commands every Muslim woman to wear a headscarf and not to wear clothes like men, such as pants. Therefore, women are recommended wear loose non-transparent clothing and cover their genitals. This spiritual attitude is seen when Ahmad asks Aisyah about the things on her head (veil) and feet (socks and shoes). Thus, the teacher, as a facilitator, should be able to convey well. The *hiwar* material in the third chapter is illustrated in the following figure.

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Figure 3. *Hiwar* in the third chapter

Based on Figure 3, *hiwar*'s presentation on this theme shows variations. The selection of vocabulary that suits the conditions and the context of daily activities of the students provide an experience for them to express simple sentences through conversation.

D. Fourth Chapter

In Chapter 4, the material about وسائل المواصلات (Transportation) shows a conversation between Farid and Ibrahim. It has touched students' social, spiritual, knowledge, and skill. KI-1 (Spiritual Attitude) is seen in greeting each other when meeting on the road as it is highly recommended by the Prophet. For aspects of KI-2 (Social Attitude), they include caring, communicating well, and respecting each other. KI-3 (Knowledge) are also contained in the *hiwar*, where they ask each other out of curiosity about each other. Farid asks about the train, and Ibrahim also asks what transportation Farid uses to go to school and vice versa. The *hiwar* material in the third chapter can be seen in the following picture.

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Figure 4. *Hiwar* in the fourth chapter

Based on Figure 4 on the theme of transportation, the book's author needs to present a variety of familiar transportation to students, such as bicycles and motorcycles. They have not been listed in the *hiwar* text, even though daily transportation exists in the student environment.

E. Fifth Chapter

In Chapter 5, the material related to الأثاث المنزلي (Home Appliances) contains *hiwar* or direct conversation. *Hiwar* material in this chapter has already had four competencies: KI-1 (Spiritual Attitude), KI-2 (Social Attitude), KI-3 (Knowledge), and KI-4 (Skill). In this *hiwar*, KI-1 (spiritual attitude) has been integrated. The students say greetings when visiting and answered them, and the Prophet orders us to say greetings and pray for each other, especially to our brothers and sisters. KI-2 (Social Attitude) is found in politeness when interacting, greeting, and visiting people's houses.

The third core competency, KI-3 (Knowledge), is found in asking about the equipment at someone's house and the objects he finds at home. The last one is KI-4 (Skill). There is an expression that "Your house is clean and tidy." It reflects that Aishah is clean and healthy, and this is one of the behaviors of people who believe and have noble character. In essence, Chapter 5 has covered all KI and KD following the 183 and 184 KMA Curriculum, although improvements need to be made. The *hiwar* material in the fifth chapter can be identified through the following picture.

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Figure 5. *Hiwar* in the fifth chapter

Based on Figure 5, Hiwar material on the fifth theme shows diversity and condition in students' daily activities. However, the instruction on this *hiwar* still falls on "reading skill." Students should improve their abilities in conversations without reading texts, so the goal of students' speaking skills can reach maximum output, and students can express their speaking ability without reading the text.

F. Sixth Chapter

Chapter 6 is about المناظر الطبيعية (Natural Landscapes). After reviewing the *hiwar* material in this chapter, all the competencies are available, but KI-3 (Knowledge) is more dominant. It can be found in the vocabulary of natural scenery, such as mountains, gardens, beaches, and rice fields which are a form of God's creation. In other words, the four domains of KI Curriculum KMA 183 and 184 have been fulfilled in this material, although improvements need to be made. The identification of *hiwar* material in Chapter 6 can be seen through the following picture.

Figure 6. *Hiwar* in the sixth chapter

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Based on Figure 6, the author's instructions can be seen clearly in the sixth theme. Students can practice the conversations presented, but vocabulary still needs to be added, so the aspects of student knowledge related to this theme are wider, such as vocabulary in other natural scenery elements.

Hiwar Content Analysis

After reviewing the material in this book, the four aspects of the 2019 KMA 183 and 184 curriculum, including Spiritual Attitudes, Social Attitudes, Knowledge, and Skill, have been fulfilled.

A. The Domain of Spiritual Attitude (KI-1)

MI second-grade students are a generation that must be guided from an early age to have a good spiritual attitude in terms of faith (theology) and worship (*mu'amalah*). If mapped out, the Arabic language student book 2019 curriculum for second grade MI has covered several spiritual domains, such as aspects of divinity, worship, and *mu'amalah*.

Faith is a very essential subject and has become a pillar of one's worship. No matter how much one's worship, if it is not based on faith, it will be in vain. Therefore, this aspect must be instilled as early as possible in students. Concerning the material of this textbook, the aspect of faith presented in Chapter 3 is about الزي المدرسة (School Uniform). Although it is not explained directly, the material is about divinity. From the results of the study, it can be concluded that the materials contained in the learning process indirectly contain aspects of Theology/Divinity (faith) that must be inculcated in students from an early age, such as using a veil or *hijab* as a form of obeying God's commands. Thus, it is sufficient to say that it is qualified to the criteria for good material to be presented to MI second-grade students.

The values' internalization of spiritual attitudes in teaching materials is found in some materials, such as appreciating nature and giving thanks for the natural beauty in this world. For instance, they can say the word "*Thank you*" after getting information on the beauty of nature in Chapter 6. Through the information presented in the conversation, students can grow in gratitude and improve their spiritual attitude in daily activities.

B. The Domain of Social Attitudes (KI-2)

Through the presentation of *hiwar*, students can also internalize the values of good attitudes in life, such as mutual respect when talking to the older people and loving the younger people. The material of each chapter that begins with the greeting word "*salam*" provides students with experiences to increase their social sensitivity in everyday conversation. In addition, it is described in Chapter 5 that there is a courtesy of inviting to find out information related to the state of someone's house. Mutual respect between the host and the guest when visiting is also stated in Chapter 5. This condition illustrates that the need for polite communication can improve the social attitudes of students. In addition, the expression "thank you" shows social sensitivity to give appreciation to the information that has been obtained.

C. The Domain of Knowledge (KI-3)

Knowledge in this book is broadly divided into general and religious knowledge. General knowledge includes people at school, school equipment, and transportation facilities, while religious knowledge is contained in Chapter 5 in the

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conversation between Aisyah and Fatimah. Fatimah says greeting when visiting Aisyah's house and she answers it. Allah commands us to say greetings and are obliged to answer this greeting as a form of religious knowledge. Fatima also reveals that Aisyah's house is beautiful and clean. It is a form of the characteristics of believers who always take care of themselves. Beauty and cleanliness are both for themselves and the environment.

D. The Domain of Skills (KI-4)

The skill aspect in this book shows a significant improvement. The material presented also starts from an easy level in carrying out conversations, as the first chapter begins with introductions. The second chapter introduces the school environment, and the vocabulary and phrases learned are gradually improved in the next chapter. Speaking skill is also shown through variations of expressions such as greeting, thanking, appreciating, and asking for permission. Students can apply the conversation in daily activities through the expressions.

DISCUSSIONS

Based on the researchers' analysis, the *hiwar* teaching materials are following the demands of the KMA 183 and 184 Curriculum in 2019. However, improvements are still needed in separating reading skills and *hiwar* materials, although psychologically, the learning process for the *Madrasah Ibtidayyah* level is still in the introduction stage to the surrounding environment. However, an important component is still needed in designing these teaching materials as demands for equality in gender-based textbooks (Al Shaye & Al Dhefeiri, 2021). In addition, the book's author also pays attention to aspects related to gradation, presentation, repetition, and selection (Ritonga, 2021).

Textbooks guide teachers and students and become a useful resource in teaching and learning (Nazim, 2021). Competency indicators are also included in textbooks so success measurements can be seen in progress (Noputri et al., 2021). As the researchers found that the Core Competencies explanation is only contained in Chapter 1, it is still necessary to improve these teaching materials. It is also suggested to integrate the technology learning platform and the publishing platform. 21st-century textbooks on foreign languages are not only written text in the form of hard files, but they can also be defined as digital, so their use is more flexible (Letun & Voronina, 2021).

Another aspect of designing teaching materials is also strongly related to the cultural aspects of the students, as textbooks based on religious characters and local wisdom provide special challenges for students to respond to or communicate while exploring their local culture and practices. The teaching material can develop widely and open up students' horizons by integrating the material with the culture adopted by the learner.

Functionally, teaching materials also provide an increase in the creativity of learners as well as an increase in their critical thinking process through the variety of themes presented. The analysis of teaching materials is based on HOTS, which Verawati et al. (2022) emphasize that teaching materials improve higher-order thinking processes. Using textbooks in the learning process also provides a contextual learning experience that demands interactive use (Mithans & Ivanuš Grmek, 2020). However, one of the challenges for teachers is understanding the

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application of HOTS and pedagogical knowledge, as previous research describes the effectiveness of HOTS teaching in Malaysia (Zhaffar et al., 2021). The results of the study are presented as a conclusion on the structure of a professionally oriented textbook for future linguists and foreign language teachers, the principles of its organization, and the features of the tasks' selection and formulation (Abdulmyanova, 2021). Through the organization of the preparation of teaching materials, it is expected to provide maximum learning output for students.

CONCLUSION

The results of the study indicate that based on the 183 and 184 Curriculum, this book has fulfilled four competencies: Spiritual Attitude (KI-1), which includes content that leads to spiritual improvement through an attitude of being grateful for God's blessings with all of the creations, Social Attitudes (KI-2), which include mutual respect in interactions with friends and teachers through material content, Knowledge (KI-3), which includes mastery of vocabulary and sentence structure in a conversation in each chapter, and Skill (KI-4) includes speaking skill through simple content. It is still necessary to improve content related to national values that can be used as a possibility for strengthening the culture of students and enhancing the materials based on Indonesian culture. However, this book does not provide material about diversity and supporting elements of Indonesian culture, so it is hoped that the *hiwar* material can support speaking skill and contextualization of Indonesian culture.

It is intended that diversity will be taken into consideration while creating textbooks so that students' national values are incorporated. The Ministry of Religious Affairs is expected to complete the writing of the textbook by inserting the nation's cultural values. Educational institutions should be more observant in choosing the textbooks to use. Textbooks must be under Core Competencies and Basic Competencies. They provide knowledge, skills, values, and attitudes that students must learn to achieve predetermined competency standards.

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