Developing O Diadaq O Dibiasa Text Reading Comprehension Activities To Students of Madrasah Aliyah and Boarding School

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Abstrak. Tujuan dari program pengabdian kepada masyarakat ini ialah untuk mendesain pengembanan teks O Diadaq O Dibiasa menjadi materi bacaan bagi siswa madrasah Aliyah dan pondok pesantren di Sulawesi Barat. Selain itu program ini menunjukkan bahwa adanya integrasi nilai keislaman dan budaya lokal dalam teks tersebut. Sehingga diharapkan siswa mampu memningkatkan pengetahuan terkait integrasi nilai-nilai tersebut setelah membaca. Program ini dilaksanakan secara daring dengan aplikasi Whatsapp, Zoom and Google Meet karena mempertimbangkan kondisi pandemic Covid-19. Kegiatan ini dilaksanakan sejak bulan Februari hingga September mencakup persiapan hingga evaluasi. Total partisipan yakni 20 siswa yang diwakili oleh lima siswa dari empat sekolah, yaitu Madrasah Aliyah Pergis Campalagian Boarding School of DDI Baruga Majene, Madrasah Aliyah 1 Polewali Mandar and Boarding School of Syekh Hasan Yamani Campalagian Polewali Mandar. Secara keseluruhan, partisipan memberikan respon yang positif. Mereka mendapatkan pengalaman dan pembelajaran yang bermakna mengenai kebiasaan serta kearifan lokal.

Abstract. The objective of this social engagement project is to design the developing of O Diadaq O Dibiasa text as material in reading comprehension activities to students of Madrasah Aliyah and Islamic Boarding School in West Sulawesi. Beside that mayor objectives, there are also some specific objectives such as to outline the integration of Islamic and local values in O Diadaq O Dibiasa text; and to see the improvement of students' knowledge related to the integration of Islamic and local values after reading O Diadaq O Dibiasa text. This project was conducted through Whatsapp, Zoom and Google Meet application considering the situation of Covid-19 pandemic. It was held on February-September including preparation until evaluation. The participants were 20 students from Madrasah Aliyah Pergis Campalagian Boarding School of DDI Baruga Majene, Madrasah Aliyah 1 Polewali Mandar and Boarding School of Syekh Hasan Yamani Campalagian Polewali Mandar which are represented by five students. From evaluation step, it can be concluded that the students got positive and meaningful experience during reading activities because they got new knowledge related to their custom and local values.

INTRODUCTION

One of crucial heritages from the ancestor is a manuscript. Indonesian has many manuscripts that had been written in local languages and old letters. Most manuscripts belong to certain communities. Meanwhile, other manuscripts are archived by the center and local governments and also by some foundations (Alimin, 2010; Suswanto, 2017). They contain items of the culture where they were written: history, tradition, values, knowledge, beliefs, wisdom, etc. So it is undebatable that manuscript supported societies' life aspects, such as the spread of Islamic values (Elmahady, 2011). Besides local issues, local manuscripts also contain universal values such as peace, respect, responsibility, tolerance, unity, and honesty. So they are able to be used as the source of management conflict or issues that happen in this world.

Mandarese, as the biggest culture in West Sulawesi, absolutely is rich with manuscripts. The writing system of Mandarese people in the past had similarities to Buginese and Makassarese. The first similarity is the using of *lontaraq* as the letters (Bahri and Tati, 2019). The next similarity is the substance of writing works. Mandarese, Buginese, Makassarese and Torajanese made manuscripts as a note of everything happened in the past. They noted agreements, kingdom's documents and also various literary works. Some manuscripts also recorded conversations between two or more different local languages. which implied that they built communication with each other and they had relations from the past time (Adawiah and Sari, 2017).

Unfortunately, the study of Mandarese manuscripts is not as popular as Buginese-Makassarese manuscript studies. An instance of Buginese-Makassarese works, Lagaligo manuscript has been categorized as Memory of World heritage by UNESCO. That manuscript also has been archived and digitalized by Leiden University. It happens because of supports from the South Sulawesi governments and universities (Bahar and Mathar, 2015). This collaboration is absent in West Sulawesi. So, in this case, the governments and staff academics in this province should be proactive.

There are two basic problems why Mandarese manuscript becomes unpopular, besides the lack of government's responsibility. The first is the difficulties to access those works.

Most manuscripts are kept by certain families (generation of the kingdom), and they have some myths which limit common people to read, copy or have. Mandarese manuscripts are only available in libraries such as in Majene, Polewali Mandar and Makassar with a very limit number. Based on pre-observation, the project team only finds three historical scripts namely *Lontaraq Pattodioloang I, Lontaraq Pattodioloang II* and *Odiadaq Odibiasang*, and also some agreements in copy version, not the original version. The public does not have flexible access to read the original version. Similar to this province, West Sumatera also face the same problem. Old manuscripts of Melayu-Minangkabau are saved by certain people as the heirs there, and there is the practice of selling and buying with the research from Malaysia (Pramono, 2009)

The second problem is the lack of motivation from the young generation to enrich knowledge about culture and manuscripts. The project team also has conducted preliminary research, and it shows that no one of the participants is able to read *lontaraq* and only 27 from 100 respondents ever see or read Mandarese manuscript. Bermansyah and Antoni (2016) also found that societies have not aware the existence and the importance of old manuscripts. The societies are less responsive, and tend to be destructive. That is why Bermansyah and Antoni (2016) try to digitalize old manuscripts in Lombok as an effort to construct the interest of young generation toward old manuscript as well as Yasin (2016) digitalized Al-Mutawassimin manuscript in Central Java, and Wihanry & Chyan (2015) designed game based learning with Lontaraq content.

Based on those problems, the team has one initiative to make Mandarese manuscript live again in Mandarese societies as the source of values. Campaigning to read Mandarese manuscript could be one strategy of revitalizing. The target of this project are students of Madrasah Aliyah and Boarding Schools as the next generation of West Sulawesi. These Islamic schools are chosen to prove that local manuscripts also contain Islamic values. The team hopes that Islamic schools can consider using local texts as reading material and learning sources to complete the Arabic texts.

The team has decided to choose *O Diadaq O Dibasa* text as the object of this project based on some considerations. First, *O*

Diadaq O Dibasa text is a compilation of some Mandarese manuscripts which had been transliterated from *lontaraq* into alphabet by Muthalib et. Al (1988). This transliteration product makes easier this project to be conducted. Using the original version automatically will need a longer time including processing the manuscript into reading material and comprehension of *lontaraq* letters. Secondly, this text was a collection of manuscripts that similar topics namely Mandarese customs and manner including the histories, definitions, aspects, and kinds of Mandarese customs and manner

METHODS

This social engagement project used some approaches, and they are elaborated based on need analysis. Those approaches are:

a. **Collaborative project**: this project involved lecturers and students of *Tadris Bahasa Inggris* and *Bahasa dan Sastra Arab* study programs in STAIN Majene as the fasilitators. Meanwhile, the participants are 20 students who are from Madrasah Aliyah Pergis Campalagian, Boarding School of DDI Baruga Majene, Madrasah Aliyah 1 Polewali Mandar and Boarding School of Syekh Hasan Yamani Campalagian Polewali Mandar;

b. **Interdiscipline**: the core issue of this project consisted language teaching and learning, and integration of local culture and Islamic studies;

c. **Project based Research**: this project used a book/module which is arranged based on the contents of *O Diadaq O Dibiasa* manuscript, and the result of related mini-research involving deep interview with expert and library studies.

This project was conducted through online medias namely Zoom and Whatsapp application by considering Covid-19 pandemic situation. There are some steps which are planned to complete this project. They are:

    a. Visiting Libraries
    b. Arranging and Writing Module
    c. Training of Trainers
    d. Conducting Reading Activities (6 meetings)
    e. Monitoring and Evaluation

RESULT AND DISCUSSION

This project was begun with mini-research to see the condition of revitalization of Mandarese manuscripts. The team started to visit the nearest library namely Public Library in Majene regency on February 28th, 2020, and found that local manuscripts of Mandarese have not been documented well there. Based on those findings, the team decided to visit Public Library of South Sulawesi province on March 02nd, 3rd, 13th and 16th, 2020. In this chance, the team also interviewed a researcher of Balai Bahasa of South Sulawesi name Dr. Besse Darmawati, M.Pd in her office. The team found the copied version of *O Diadaq O Dibiasa* text there, and some related sources.
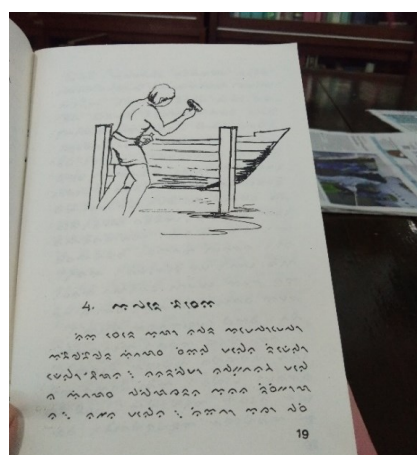
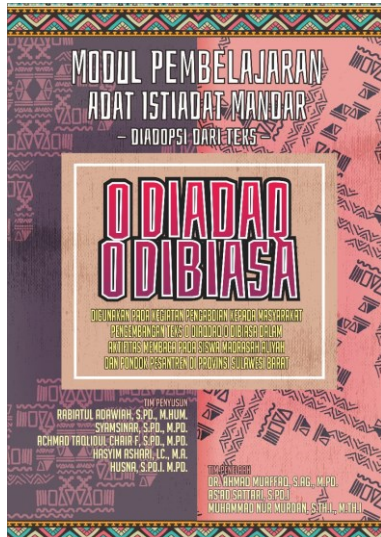**Picture 1**:One example of module found in library

The second step is arranging and writing module as the source of reading activities. *O Diadaq O Dibiasa* text in the first part was written in alphabetic using Mandarese language (transliteration product), and the second part used the same writing system using Bahasa Indonesia (translation product). Considering the participants' ability in using Mandarese which is low, the team decided to arrange a new module completed with exercise at the end of each chapter that use bahasa Indonesia and simple structure of language. Moreover, *O Diadaq O Dibiasa* text was written in unsystematically; so the reader will face some difficulties to find the coherence of the text. The team hopes that the new module at least can enrich the participants' knowledge of local wisdom first, although it has simple form. This module was written by a team that consists of five lecturers: Rabiatul Adawiah, Syamsinar, Achmad Taqlidul Chair F, Hasyim Ashari and Husna. Meanwhile, Dr. Ahmad Muaffaq acted as the editor which was accompanied by Muh. Nur Murdan and As'ad

Sattari. Each part has simple post-test designed by using Hot Potatoes application. The parts are:
1) Seputar Naskah Lontar Mandar *O Diadaq O Dibiasa*

Picture 2: *Cover of Module*

Picture 3: *Exercise of Module*

The third step is Traning of Trainers. Training of trainers was conducted on June 15th, 2020 through *Zoom* application. It involved all members of the team and also the representatives on teacher in selected schools. They were trained by three experts in Mandarese manuscripts, *lontaraq* letters and teaching reading skill. The recording of this Training of Trainers (TOT) can be seen in https://drive.google.com/drive/folders/1W9wd1 zLFukNTOPVd9LrMWZ7zR6gfqOsn?usp=sha ring. Then, the materials of three speakers are

2) Sejarah Adat Istiadat dalam Masyarakat Mandar Adat dalam Pandangan Masyarakat Mandar
3) Adat, Istiadat dan Persoalan Bangsa
4) Adat, Istiadat dan Kepemimpinan

attached in appendices part of this report. Here are the documentation of this step:

Picture 4: *Suradi Yasil as the expert explained O Diadaq O Dibiasa manuscript*

The fourth step is the main activity in this project. Reading activities was controlled in Whatsapp group, and conducted in six meetings. The first meeting was conducted on July 6th, 2020 through chat in Whatsapp group. This is an introduction meeting, remembering the participants come from four different schools. The main point of this meeting is to discuss the objectives of reading activities, the learning contract, and the previous knowledge of participants related to local manuscript, local language and *lontaraq*. The second meeting was conducted on July 9th, 2020. The material is the chapter 1 in module namely Seputar Naskah Lontar Mandar *O Diadaq O Dibiasa*. The students are asked to read that passage, and then they are given reading exercise in multiple choice through Hot Potatoes application.

The third meeting was conducted on July 13th, 2020. The material is the chapter 2 in module namely Sejarah Adat Istiadat dalam Masyarakat Mandar. The students are asked to read that passage, and then they are given reading exercise by retelling what they have

read in voice note form. The fourth meeting was conducted on July 20th, 2020. The material is the chapter 3 in module namely Adat dalam Pandangan Masyarakat Mandar. The students are asked to read that passage, and then they are given reading exercise through Hot Potatoes application. The fifth and sixth meetings conducted on August 20th, 2020. The material is the chapter 4-5 in module namely Adat, Istiadat dan Persoalan Bangsa and Adat, Istiadat dan Kepemimpinan.
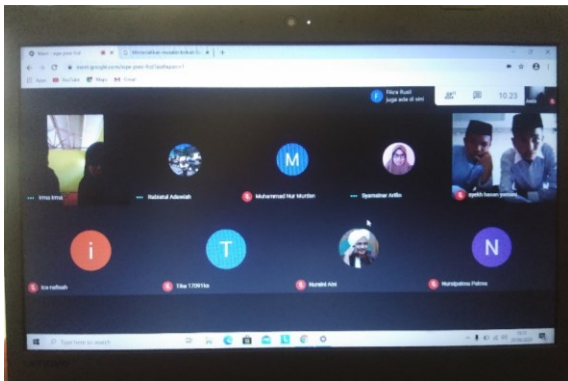
Picture 5: All participants and members of the team attended the 4-5 meetings

The evaluation form is expected to know the participants' feedback and identify their opinion related to the implementation of Social Engagement (PkM) Class. It was distributed to the students in the form of Google form. It answered individually based on the students' opinion after following the class. The Evaluation form obtains students Identity and Students responses related to the implementation of the Social Engagement (PkM) class. Students Identity consists of Name, Gender, and School. It has filled by 20 respondents. The form has filled by 3 Male respondents (15 %) and 17 Female respondents (85%). Every school were represented by 5 students.

The Evaluation form which obtains Students responses related to the implementation of the Social Engagement (PkM) class consists of Questionnaire and open ended question. The questionnaire contained 4 statements with 5 options: (1) Strongly agree, (2) Agree, (3) Neutral, (4) Disagree, (5) Strongly disagree.

The statements of the questionnaire are: (1) The lesson is interesting, (2) The lesson provides a meaningful experience, (3) The participants' Questions were responded well, and (4) Every meeting in this lesson is well prepared.

The result of first statement shows that 3 respondents were strongly agree, 15 respondents were agree, 2 respondents were neutral and no one respondent stated disagree and strongly disagree. The second statement shows that 13 respondents were strongly agree, 7 respondents were agree and no one respondent stated neutral, agree, disagree and strongly disagree. The third statement shows that 14 respondents were strongly agree, 4 respondents were agree, 2 respondents were neutral, and no one respondent stated disagree and strongly disagree. The fourth statement shows that 5 respondents were strongly agree, 13 respondents were agree, 2 respondents were neutral and no one respondent stated disagree and strong disagree. Here is the documentation of questionnaire diagram:

Picture 6: Diagram of each Questionnaire's statement

The open ended question consists of 3 questions. The questions are: (1) What do you like about the lesson? (2) What needs to be improved from the lesson, and (3) What kind of new knowledge that you got from the lesson? There are some feedbacks from the respondents related to these questions. In the first questions, mostly respondents answered that the lesson provides knowledge and history about customs and leadership of Mandarese. They got some meaningful experience and motivation by reading the history. Some of them also like the exercises. In the second questions, mostly students answered that the lesson is overall good. Some students answered that they eager to learn about *Lontaraq* script. They also wanted that material that will be discusses should be introduced before the students read the material. The last questions, mostly students answered that the lesson improves their knowledge related to history, culture, customs and leadership pattern of the former Mandarese society. They also answered that they have learnt about how the former leader solved the problem of society.

There are some various exercises of reading in this module. The exercises contain

multiple choices, matching exercises, gap filling, and retelling the story. Multiple choices exercises, Matching and gap filling were given in the form Interactive quiz by using Hot Potatoes Application.

After students read the material, they were given exercises. The exercises that were distributed to the students will show the score of the students directly. Most of the student' exercises result shows that the students got excellent score. The students were also given retelling exercises. The students submit the exercises by using voice note. The results proved that the students have comprehended the reading text and improved their knowledge related to the history of Mandarese customs.

Sungkono (2003) stated that there are three techniques in developing module; they are 1) starting from scratch, 2) information repackaging, and 3) compilation. Based the process of developing this module, it can be said that the team used the second technique. The team did not write module independently, but use *O Diadaq O Dibiasa* text as the main reference and related information in the society as additional reference. All information in references was repackaged to reach a good characteristic of a module. That information was rewritten in proper language namely bahasa Indonesia, by considering the fact that the participants of this project (the reader of module) did not master local language of Mandarese anymore. As feedback after reading module, the reading exercises were provided in the last part of each chapter.

Harmer (1991) stated that reading is an exercise dominated by the eyes and the brain to gain information and knowledge comprehensively. As the participants of this social engagement, the students also feel that their knowledge related to Mandareses custom has been increased after reading five parts in the developed module. The process of reading becomes easier, because the contents of module are close to their environment. That process is called as contextualization, or how the students bring their daily context in the text that they read.

CONCLUSION AND SUGGESTION

O Diadaq O Dibasa text is a compilation of some Mandarese manuscripts which had been transliterated from *lontaraq* into alphabet by Muthalib et. This text was a collection of manuscripts that similar topics namely Mandarese customs and manner including the histories, definitions, aspects, and kinds of Mandarese customs and manner. Then, this text is developed again in this project as the source of reading activities to students of boarding schools and madrasah in West Sulawesi. From evaluation step, it can be concluded that the students got positive and meaningful experience during reading activities because they got new knowledge related to their custom and local values.

After conducting the social engagement, the team deals with some recommendation namely:

1. The government should redesign curriculum for teaching local language and values (known as *muatan lokal*) in the level of elementary until senior high school.
2. Local manuscript should be inventoried well in public libraries of West Sulawesi province by the local government.
3. The society, academician and government should realize that our local language and values has degraded, so we have to conduct preventive solution.

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