

# MIN in Rural and Urban Areas Implementation of Talking Stick Learning Model in Al-Qur'an Hadith Subject

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## MIN in Rural and Urban Areas: Implementation of Talking Stick Learning Model in Al-Qur'an Hadith Subject

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**Abstract:** The purpose of this study was to determine differences in the tolerance character of students by applying the talking stick MIN model in Bengkulu Selatan district and MIN students in Bengkulu city. This type of research was mixed-method research using an explanatory design. The sampling technique in this study was total sampling. Collecting data in this study used a tolerance character questionnaire distributed to students from class IV MIN 1 Bengkulu City, class IV MIN 2 Bengkulu City students, grade IV students of MIN 1 South Bengkulu Regency MIN 2 South Bengkulu Regency, which totaled 100 students. Data analysis used the Independent Samples T-test and descriptive statistics. The results of this study indicated that the sig (2-tailed) Independent T-test value is  $0.162 \geq 0.05$ , so  $H_0$  was accepted, and  $H_a$  was rejected, meaning that there was no significant difference between the average scores of students' tolerance character in MIN Bengkulu Selatan Regency (rural area area) and MIN Kota Bengkulu (Urban area area) where both schools implemented cooperative learning model of talking stick type in Al-Qur'an Hadith subject. Based on the results of interviews, after applying the talking stick model, students felt happy and excited while learning because learning was not dull, so that students more easily understood the learning materials presented by the teacher.

**Abstrak:** Tujuan dari penelitian ini adalah untuk mengetahui perbedaan karakter toleransi siswa dengan menerapkan model MIN tingkat bicara di kabupaten Bengkulu Selatan dan siswa MIN di kota Bengkulu. Jenis penelitian ini adalah penelitian mixed-method dengan desain explanatory. Teknik pengambilan sampel dalam penelitian ini adalah total sampling. Pengumpulan data dalam penelitian ini menggunakan angket karakter toleransi yang dibagikan kepada siswa kelas IV MIN 1 Kota Bengkulu, siswa kelas IV MIN 2 Kota Bengkulu, siswa kelas IV MIN 1 Kabupaten Bengkulu Selatan MIN 2 Kabupaten Bengkulu Selatan yang berjumlah 100 siswa. Analisis data dalam penelitian ini menggunakan Independent Samples T-test dan deskriptif. Hasil penelitian ini menunjukkan bahwa nilai sig (2-tailed) Independent T-test adalah  $0,162 \geq 0,05$  maka  $H_0$  diterima, atau  $H_a$  ditolak, artinya tidak terdapat perbedaan

yang signifikan antara rata-rata skor karakter toleransi siswa. di MIN Kabupaten Bengkulu Selatan (perdesaan) dan MIN Kota Bengkulu (perkotaan) dimana kedua sekolah menerapkan model pembelajaran kooperatif tipe talk stick pada mata pelajaran Al-Qur'an Hadits. Berdasarkan hasil wawancara setelah menerapkan model talk stick, siswa merasa senang dan bersemangat saat belajar karena pembelajaran tidak membosankan, sehingga siswa juga lebih mudah memahami materi pembelajaran yang disampaikan oleh guru.

**Keywords:** Tolerance, Talking Stick, Al-Qur'an and Hadith

## INTRODUCTION

Religious education is one of the subjects that must be included in the curriculum of every formal educational institution in Indonesia. This is because religious life is one of the dimensions of life that is expected to be integrated. As a religious civilization, Islam has to survive through the relevant education system with the progression era (Das, Halik, & Amaluddin, 2016). Islamic education is integrated education in preparing people to live in a state of peace or war and face all good and bad public interests, sweet and bitter ones based on the Al-Quran and Al-Sunnah (Lubis, 2015; Dalmeri & Supadi, 2018). The purpose of Islamic religious education is to build a structure of worldly life based on sharia (Islamic law) and use it to carry out its beliefs, generate religious instinct and inner readiness for transcendental experiences, empowerment to live in a culture (for example, civic education), provide specialist education, namely the transfer of knowledge and skills that correlate with jobs in the market (Salleh, 2013; Niyozov & Memon, 2011). In the learning process of Islamic religious education, the teacher has a large enough role in preparing and realizing a rapidly progressing society but is still on the path that has been outlined by Islamic values itself (Fadriati, 2017; Kasmar et al., 2019; Arlina., & Santoso, 2020). The revealed knowledge is believed to provide comprehensive spiritual and moral guidance in human action and universal laws (Salleh, 2013; Nasir., Hamzah & Rijal, 2021). Islamic

Religious Education is expected to produce humans who constantly strive to perfect faith, piety and have noble morals, including ethics, character, or morals as the embodiment of education. Islamic religious education is one of the lessons taught in both public schools and madrasa schools in cities and villages.

Al-Qur'an Hadith is the source of various Islamic scientific disciplines, such as faith, morals, and jurisprudence, so the study is based on these elements (Sodik, 2019). Al-Qur'an Hadith is part of the Islamic religious education subject which is given to understand and practice the Qur'an so that it can read fluently, translate, summarize the contents, copy and memorize the selected verses and understand and practice the hadith. Hadith was chosen as the deepening and expansion of the study of Al-Qur'an Hadith lessons from Madrasah Ibtidaiyah and as a provision to follow the next level of education (Rasikh, 2019). The subject of Al-Qur'an-Hadith at Madrasah Ibtidaiyah aims to provide students with basic skills in reading, writing, familiarizing, and enjoying reading the Al-Qur'an and hadith, providing understanding, understanding, appreciation of the contents of the verses of Al-Qur'an hadith through exemplary and habituation as well as fostering and guiding the behavior of students based on the contents of the verses of the Al-Qur'an and hadith (Demina, 2016; Fa'atin, 2017). To meet the learning needs for these MI students, a teacher must prepare learning approaches that will be used in delivering the material. Besides, a good educator must also prepare

learning resources and learning media properly to achieve the learning objectives that will be conveyed. However, an equal gap in the quality of education has always been a scourge for everyone in this country. In plain view, there are striking differences between teachers in urban areas and teachers in rural areas, especially those in remote villages. Teachers in the suburbs or even those in remote areas teach with simple facilities, even though many schools do not have the facilities to support teacher performance at work. Meanwhile, teachers in urban areas are more likely to be hedonistic. With the abundance of facilities, they even forget their code of ethics as teachers with a high professional attitude.

Substantially, the subject of Al-Quran Hadith has many contributions to students to love the book, understand its contents, deepen, explore the contents of the book and apply the teachings and values contained in the Al-Quran and Al-Hadith to life. Besides that, the Al-Quran and Al-Hadith are guidelines for human life in life (Demina, 2016; Iryani, 2017). Al-Qur'an has an extensive treasury for the development of human culture. It is a complete source of education, be it social, moral, spiritual, material, or universal education. The Qur'an is an absolute and complete source. Furthermore, the hadith is the second source of Islamic provisions after the al-Qur'an. He is an amplifier and an explanation for various problems both in the Qur'an and in the life of Muslims. The hadiths also provide a more concrete rationale regarding the application of various activities that must be developed within the framework of the life and life of Muslims (Akmansyah, 2015).

The implementation of learning Al-Qur'an Hadith in the 2013 curriculum based on character and competence should be implemented according to the needs and character of students. Tolerance is one of the essential characters that students must have and implement in the learning process of the

Qur'an and Hadith. This character of tolerance is essential because tolerance will give birth to mutual respect and respect for one another. Kosim (2011); Casram (2016); Supriyanto & Yahyudi (2017); Tisnawati (2019) states that the character of tolerance is an attitude of mutual respect in differences, both from culture, religion, and belief through understanding with the goal of peace. Therefore, this character of tolerance needs to be instilled as a foundation for achieving cognitive learning (Sari & Suyanto, 2017). Furthermore, Maulana (2017) defines tolerance as a willingness to respect and allow the stand, beliefs, and actions of someone who is different or contradicts what they have without sacrificing their beliefs. Therefore, if schools do not instill a character of tolerance, conflicts will often occur because the differences that exist in students will be evident. Besides, tolerance is an essential and necessary element because students are expected to have a good character of tolerance to build and increase social interaction in society (Kurniawan, 2018; Astalini et al., 2020; Darmaji et al., 2020).

Efforts that can be made to meet the challenges of the times are to make reforms in a planned, directed and sustainable manner. The strategy of improving the quality of education in the learning process is to renew education that teachers can carry out as facilitators of teaching and learning activities. One of the strategies that teachers can do to improve the quality of education is to improve students' character, especially the character of tolerance. The character of tolerance itself can be improved by using learning models, one of which is the talking stick learning model. Using the talking stick cooperative model will make students dare to express their opinions. Besides, talking stick cooperative learning aims to expand knowledge and accuracy in understanding a concept (Sari, 2017). A talking stick is a learning model with the help of a stick. Whoever holds the stick must



answer questions from the teacher after students have learned the subject matter (Erni & Jusrianto, 2019); (Purwanti, Suriyasyah, Aslamiah, & Dalle, 2018). Using the talking stick learning model, test students' readiness in learning, train students to understand the material quickly, encourage students to be more active in learning, and dare to express opinions (Hartanti & Hardono, 2017). This technique can help teachers test the readiness of students to accept lessons and also create a pleasant atmosphere so that it can increase student learning enthusiasm, and this technique can also motivate students to be more active in learning and involve students actively during learning (Restati, Audarti, & Harijanto, 2015). Besides, the talking stick learning model is also used to review the material that has been studied, with fun, actively, and students can understand the material that has been taught and make to a positive character (Asri et al., 2019; Subekhan & Usyati, 2019; Saihu, 2020).

In connection with the problems that exist above, the purpose of carrying out this study is to determine the differences in tolerance characters of MIN students in South Bengkulu Regency (Rural) and MIN students of Bengkulu City (Urban) by being given the same treatment, namely implementing the talking stick type cooperative learning model.

## METHOD

### Research Design

This type of research is mixed-method research using an explanatory design. Creswell (2014) states that explanatory design is a research design in mixed research characterized by the collection and analysis of quantitative data in the first phase, followed by the collection and analysis of quantitative data in the second phase, built on the initial quantitative results. For quantitative, the method used is an experimental method using an experimental design, namely a quasi-experimental Intact Group Comparison. Meanwhile, qualitative case studies are used. The purpose of using this type of intact-group comparison design is to determine the implementation of the talking stick model in the tolerance character of MIN students in rural and urban areas. Why take urban and rural, because schools in urban and rural areas have different characteristics, which are of particular interest for further investigation (Astalini et al, 2020; Darmaji et al, 2021; Asrial et al, 2019). In this research design, the research procedure uses two groups of subjects. The subject group in question is the experimental group. The subjects in question are MIN in rural areas, namely MIN 1 South Bengkulu Regency, MIN 2 South Bengkulu Regency. And MIN in Urban, namely MIN 1 Bengkulu City and MIN 2 Bengkulu City. The flow of this research is as follows:

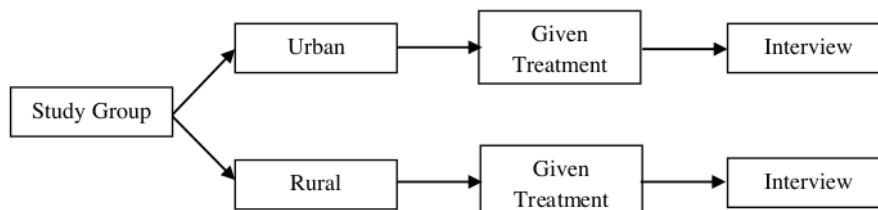


Figure 1. Intact-Group Comparison research flow

In this study, 2 study groups consisting of MIN in cities and MIN in villages were given the same treatment. The two groups were assigned without being random (the classes

that had been formed were taken). Before starting the treatment, the researcher first checks the initial state of the sample to be treated. The aim is to ensure that the samples

are homogeneous and have the same initial ability. This is to avoid bias in conclusion. The comparative design of these two groups is as follows:

**Table 1.** Comparison of the two groups of Intact-Group Comparison

Group	Treatment	Final Test
Experiment 1	X	Y1
Experiment 2	X	Y2

**Information**

Experiment group 1: MIN Rural

Experiment Group 2: MIN Urban

X: Talking Stick Learning Model

Y1: The final test used is a tolerance questionnaire to the experimental group1

Y2: The final test used is a tolerance questionnaire to the experimental group2

**Research Samples**

The sampling technique in this research is total sampling, or it can be called saturated sampling census. According to Wagiran (2013), saturated sampling is a sampling technique when all population members are sampled. This sampling makes conclusions with minor errors (Sugiyono, 2018). The total number of samples used in this study were students from class IV MIN 1 Bengkulu City, grade IV MIN 2 Bengkulu City students, grade IV students from MIN 1 South Bengkulu Regency, MIN 2 South Bengkulu Regency, which in total was 100 students.

8

**Research instrument**

The instrument in this study used a tolerance character questionnaire. The questionnaire used was adapted from Supriyanto & Wahyudi (2017) research with Cronbach Alpha 0.777, which was included in the high-reliability category. The indicators and aspects of the character tolerance in this study are (1) indicators of peace include aspects of care, fearlessness, and love, (2) indicators of respect for differences, and individuals include aspects of mutual respect, respect for differences in others, and self-respect. Itself, and (3) indicators of awareness include respect for the kindness of others,

being open, receptive, comfortable in life, and comfortable with others. In this research questionnaire, researchers used a Likert scale measurement with 5 scales consisting of STS = Strongly Disagree, TS = Disagree, N = Neutral, S = Agree, SS = Strongly Agree. The lattice research instrument for the student tolerance character variables can be seen in table 2.

**Table 2.** Grid of Tolerance Character Research Instruments

Variable	Indicator	Aspect
Tolerance character	Peace	Care
		Fear
Tolerance character	Appreciate differences and individuals	Love
		Mutual respect of each other
Tolerance character	Awareness	Respect other people's differences
		Rewarding yourself
Tolerance character	Awareness	One
		Appreciate the kindness of others
Tolerance character	Awareness	Open
		Receptive
Tolerance character	Awareness	Comfort in life
		Comfort with other people

The categories for the tolerance character variables are shown in the table below.

**Table 3.** Students' tolerance categories

Interval	Category
39.0 – 70.2	Not Very Good
70.3 – 101.4	Not Good
101.5 – 132.6	Enough
132.7 – 163.8	Good
163.9 – 195.0	Very good

Furthermore, the instrument used was an interview. Interviews were conducted with teachers and students. Interviews in this study were used as data that strengthened the results of the data descriptions. The following is a grid of interviews with teachers regarding the character of tolerance of students in MIN South Bengkulu Regency (Rural) and MIN Bengkulu City (Urban).

**Table 4.** interview grid to the teacher of cultivating the character of tolerance

Variable	Aspect	Indicator
Tolerance character	Cultivation of tolerance character	The teacher encourages students to be motivated a lot in religious activities. The teacher trains students to see differences from an early age. The teacher instills a character of tolerance through simple activities. The teacher instills a character of tolerance through modeling. Developing the process of learning the students is active, enabling them to internalize values of tolerance and show inappropriate behavior.

The interviews grid for students regarding the character of tolerance is shown in the following table.

**Table 5.** interview grid to students applying tolerance character

Variable	Indicator	Aspect
Tolerance character	Peace	Care Love
	Respect differences and individuals	Mutual respect of each other Respect other people's differences Rewarding yourself alone
	Awareness	Appreciate the kindness of other Comfort with other people

Furthermore, the interview grid for implementing the cooperative learning model talking stick type, which is done to the teachers, is presented in the following table.

**Table 6.** The interview grid for the implementation of the talking stick cooperative learning model to the teacher

Variable	Aspect	Indicator
Implementation of the talking stick type cooperative learning model	Teacher's knowledge and experience of the talking stick model	Student characteristics Barriers to the learning process Respons to the learning process Learning model Solution of barriers to learning. Learning material

Furthermore, the interview grid for implementing the cooperative learning model talking stick type, which is done to the students, is presented in the following table.

**Table 7.** Interview grid implementation of the talking stick type cooperative learning model to students

No	Aspect	Indicator	Question
	Participation	Participants are students able to understand the material hadith gathering	Do you understand the material about the hadith gathering?
	Motivation	Participants students can follow the lesson using methods talking stick in learning	Does the learning stick model make students easily understand the material taught?
	Liveliness	Participants are students happy when learning takes place	Is the model of learning talking stick makes you the spirit in learning? Are you learning to use the model talking stick for fun?
		Participants students brave and able to answer a question that	After learning Al-Quran Hadith by using the model talking

the teacher gives stick, how do you think if you now dared to speak in front of the class?

2 results that have been carried out. Then the questionnaire data were processed using the SPSS 23 application to see descriptive statistics, in the form of mean, min, max, percentage, and student categories, while for qualitative data using Miles & Huberman, namely data reduction, data presentation, and conclusion (Miles & Huberman, 1994).

### Research procedure

2 In data collection, the first activity that must be done is selecting students based on the categories given by the researcher, then giving a tolerance character questionnaire to students at MIN South Bengkulu Regency and MIN Bengkulu City, then conducting semi-structured interviews to ensure the quantitative

The data required in research can be collected or obtained from various data sources. The data collection procedure for this research is under the following figure 2:

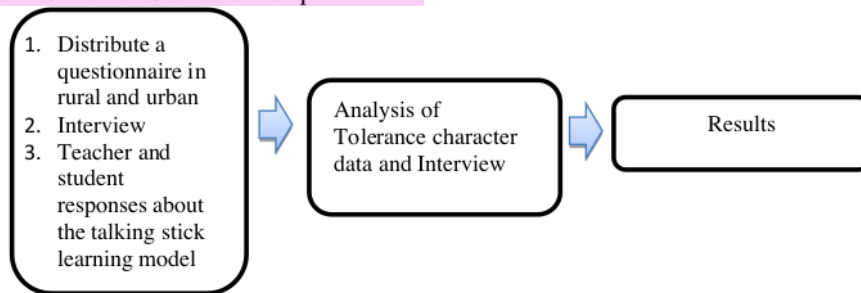


Figure 2. Research Procedure

## RESULTS AND DISCUSSION

### Results

8 The independent sample t-test is shown in the following table 8.

17 Table 8. Independent T-test result of tolerance character score of rural MIN and urban MIN

		17 t-test for Equality of Means						
		t	Df	Sig. (2-tailed)	Mean difference	Std. Error Difference	95% Confidence interval of the Difference	
							Lower	Upper
Tolerance	Equal variances assumed	1,409	93,035	.162	3,560	2,527	-1,457	8,577
	Equal variances not assumed	1,409	93,035	.162	3,560	2,527	-1,457	8,577

The table above shows that F is calculated at the 95% confidence level for the Independent T-test results on the score of student tolerance character in MIN South Bengkulu Regency (rural) and MIN Bengkulu City (urban). The sig value (2-tailed)

30 Independent Samples T-test is  $0.162 \geq 0,05$ , so  $H_0$  is accepted, or  $H_a$  is rejected, meaning that there is no significant difference between the average scores of students' tolerance character in MIN South Bengkulu Regency (rural) and MIN Bengkulu City (urban) where Both



schools implement cooperative learning model talking stick type in Al-Qur'an Hadits subject. The average difference can be seen in the Mean Difference column, which is 3.56.

Furthermore, the following are the results of descriptive statistics for the variable character of tolerance of students in South

Bengkulu MIN (Rural) and MIN Bengkulu City (Urban)

### MIN South Bengkulu Regency (Rural)

The results of descriptive statistics for the student tolerance character variable in MIN South Bengkulu Regency (Rural) can be seen in the table 9.

**Table 9.** Tolerance character in MIN Rural

Range	Classification				Mean	Min	Max	%
	Respond	Male	Female	Total				
39.0 – 70.2	Not very good	0	0	0	128	103	155	0
70.3 – 101.4	Not good	0	0	0				0
101.5 – 132.6	Enough	8	7	15				30
132.7 – 163.8	Well	8	10	18				36
163.9 – 195.0	Very good	9	8	17				34
<b>TOTAL</b>		25	25	50				100

Based on the results above, it can be seen that the results of the descriptive analysis of the tolerance character of MIN students in South Bengkulu Regency show that the dominant tolerance character category is good with a percentage of 36 %, for the very good category with a percentage of 34 %, 30% enough category, 0% bad category, and Very bad category at 0 %, with a minimum score

obtained by students 103, a maximum value of 155, and an average value (mean) 128.

### MIN Bengkulu City (Urban)

The results of descriptive statistics for the student tolerance character variable in MIN South Bengkulu Regency (Urban) can be seen in the table 10.

**Table 10.** The character of tolerance at MIN Urban

Range	Classification				Mean	Min	Max	%
	Respond	Male	Female	Total				
39.0 – 70.2	Not very good	0	0	0	131.6	106	179	0
70.3 – 101.4	Not good	0	0	0				0
101.5 – 132.6	Enough	0	0	0				0
132.7 – 163.8	Well	17	12	29				58
163.9 – 195.0	Very good	10	11	21				42
<b>TOTAL</b>		27	23	50				100

Based on the results of the table above, it can be seen that the results of the descriptive analysis of the tolerance character of MIN students in Bengkulu City show that the dominant category of emotional intelligence is good with a percentage of 58 %, for the very good category with a percentage of 42 %, enough categories 0 %, 42% bad category, and Very bad category of 0 %, with the minimum

score obtained by students 106, maximum value 179, and an average value (mean) 131.6.

The results of interviews regarding the character of tolerance of teachers and students in South Bengkulu Regency (rural) and Bengkulu City (urban) in the subject of Al-Qur'an Hadith are as follows:

**Interview with MIN Teachers in South Bengkulu Regency (Rural) Regarding Character of Tolerance**

*Question: How do you grow the character of tolerance in students?*

*Answer: To foster a tolerant character for students here, the first thing I do is invite children to love other people who have differences with them, invite them to help others, even though they have different conditions. Then by inviting children to understand themselves. Moreover, hone children's self-confidence, with good self-confidence, children will not feel disturbed by the differences that other people have.*

*Question: How do you apply the characters of tolerance in students?*

*Answer: Some of the efforts that I do for students to instill or implement a character of tolerance in students are by teaching, accustoming, and modeling children to be tolerant, for example, through routine prayer activities according to their respective religions and beliefs, shaking hands with teachers when they meet at school, speak politely and accustom students to picket together before going home from school. Through this routine activity, students are accustomed to learning to be tolerant towards school members, and over time, the tolerance learned through routine activities will form stability in students and eventually be embedded in students.*

*Question: Do students at MIN 1 Bengkulu Regency have a good character of tolerance? Then, what is the impact if students do not have a tolerant character?*

*Answer: Yes, most students already have a good character of tolerance. This can be seen when their learning can appreciate the opinions of others in the discussion. They do not isolate friends who have beliefs or religions with them and can get along with each other without differentiating their religious status, race, ethnicity, or economic situation.*

**Interview with MIN Students of South Bengkulu Regency (Rural) Regarding the Character of Tolerance**

*Question: When a friend has difficulty, do you want to help?*

*Answer: Yes, when a friend is having difficulties, as long as I can help him, I will try to help him, because I think that if I do not want to help people when I run into difficulties, my friends will not want to help either.*

*Question: When friends have different opinions, can you respect their opinion?*

*Answer: Yes, I always appreciate any opinion expressed by my friends or others. Because as humans, we have to share each other's opinions so that there is no misunderstanding.*

*Question: Do you respect religious differences?*

*Answer: Yes, I always respect religious differences, and I also do not choose friends in socializing, whether from religious, ethnic, or other perspectives.*

**Interview with MIN Students of South Bengkulu Regency (Rural) Regarding the Character of Tolerance**

*Question: When a friend has difficulty, do you want to help?*

*Answer: Yes, as long as I can help, I will always try to help my friends if they have difficulties studying or anything else. Because someday I will need other people's help, I help people who need my help as much as possible.*

*Question: When friends have different opinions, can you respect their opinion?*

*Answer: I always appreciate whatever other people's opinion is, and when my friend expressed his opinion, I never asked about the conversation.*

*Question: Do you respect religious differences?*

*Answer: Yes, I always respect religious differences, and I also do not choose friends in socializing, whether from religious, ethnic, or other perspectives.*

### **Interview with MIN Students of Bengkulu City (Urban) Regarding the Character of Tolerance**

*Question: When a friend has difficulty, do you want to help*

*Answer: Yes, as long as I can help, I will always try to help my friends if they have difficulties studying or anything else. Because someday I will need other people's help, I help people who need my help as much as possible.*

*Question: When friends have different opinions, can you respect their opinion?*

*Answer: I always appreciate whatever other people's opinion is, and when my friend expressed his opinion, I never asked about the conversation.*

*Question: Do you respect religious differences?*

*Answer: Yes, I always respect religious differences, I never choose friends based on religion or anything else*

Based on the results of interviews that have been conducted with teachers and students regarding the character of student tolerance, it can be seen that students in rural and urban areas already have a good character of tolerance. This can be seen from their concern for friends. When there are friends who have difficulties, they will help, then it is seen that students can respect other people's opinions and differences in religion with others. The high tolerance that students have is due to the teacher's hard work in cultivating and implementing the character of tolerance in school. The teacher's efforts in cultivating students' character of tolerance can be started from small things such as inviting children to behave and respect others well regardless of age, religion, race, and culture, then inviting children not to talk about other people's badness, listening to people. Other when speaking without interrupting the conversation, as well as speaking politely, such as using the words "excuse me," "please," "please," and "sorry," love other people who have differences with them, invite them to help

others, hone children's self-confidence, with good self-confidence, children will not feel disturbed by the differences that other people have.

Furthermore, the results of interviews with teachers and students regarding the implementation of the talking stick learning model in the Al-Qur'an Hadith subject are as follows:

### **Interview with Teachers at MIN South Bengkulu Regency (Rural) Regarding the Implementation of the Talking Stick Type of Cooperative Learning Model**

*Question: What do you think about the talking stick type of cooperative learning model?*

*Answer: Cooperative learning directs students to study groups or work together in the ongoing learning process.*

*Question: What do you think about the learning process of Islamic Religious Education, especially the Al-Qur'an Hadith subject using the talking stick cooperative learning model*

*Answer: In the learning process of Islamic Religious Education, especially in the Al-Qur'an Hadith subject, using the talking stick type of cooperative learning model is very good. It helps educators or teachers convey teaching materials well because the cooperative learning model is the talking type. Moreover, this stick directs students to learn and master one of the main subjects to be studied, in this case, the material of the Qur'an and Hadith.*

*Question: In your opinion, does the talking stick type of cooperative learning model make it easier for you to convey Al-Qur'an Hadith material in the learning process in class?*

*Answer: The talking stick learning model is beneficial and makes it easier for teachers to deliver Al-Qur'an Hadith learning materials because students are directed to read and master the subject matter of learning.*

### **Interview with Teachers at MIN Bengkulu City (Urban) Regarding the Implementation of the Talking Stick Type of Cooperative Learning Model**

*Question:* What do you think about the talking stick type of cooperative learning model?

*Answer:* Talking stick type of cooperative learning is learning that requires students to be active in learning activities and requires students to learn the material that has been previously studied; by using this learning model, the teacher can appoint anyone to repeat the previous material explanation or be asked to answer questions.

*Question:* What do you think about the learning process of Islamic Religious Education, especially the Al-Qur'an Hadith subject using the talking stick cooperative learning model?

*Answer:* The learning process using the talking stick type of cooperative learning model is perfect because it helps the teacher convey learning material well to students. Using this learning model directs students to learn to master one of the materials to be studied.

*Question:* In your opinion, does the talking stick type of cooperative learning model make it easier for you to convey Al-Qur'an Hadith material in the learning process in class?

*Answer:* Yes, using the talking stick cooperative learning model is very helpful for teachers in delivering the subject matter because when students are directed to read and master the subject matter of learning.

### **Interview to Student MIN District Bengkulu South (Rural) Regarding Implementation of Cooperative Learning Model Talking Stick**

*Question:* Do you understand the material about the hadith gathering?

*Answer:* Yes, I understand the material about the hadith gathering.

*Question:* Does the talking stick learning model make it easy for you to understand the material being taught?

*Answer:* Yes, using this learning model makes it easy for me to understand the material because learning is interspersed with games, so I feel happy, which makes it easier for me to understand the subject matter.

*Question:* Does the talking stick learning model make you excited about learning?

*Answer:* Yes, at the time of the study, I was excited to study the material that had been taught previously or the material that would be taught later. Because during study time, the teacher might suddenly ask me to explain the learning material, this makes me excited about learning.

### **Interviews with students of MIN Bengkulu City (Urban) regarding the implementation of the Talking Stick type of cooperative learning model**

*Question:* Do you understand the material about the hadith gathering?

*Answer:* Yes, I understand

*Question:* Does the talking stick learning model make it easy for you to understand the material being taught?

*Answer:* It becomes easy for me to understand when learning using the talking stick learning model because learning is enjoyable and not dull, plus learning is interspersed with games that make me never sleepy while studying.

*Question:* Does the talking stick learning model make you excited about learning?

*Answer:* Yes, I am excited when studying; when I study, I always study first to study the material in the previous week and the material we will study. Because later in class, the teacher will appoint us to answer questions or be asked to explain the previous material. So I am always excited about learning to answer questions from my teachers.

Based on the interviews conducted with teachers and students of MIN South Bengkulu Regency (Rural) and MIN Bengkulu City



(Urban), the teacher has implemented the talking stick type cooperative learning model properly. This can be seen from students who feel happy and excited when learning because learning is not dull so that students also find it easier to understand the learning material delivered by the teacher. Besides, the talking stick learning model is beneficial and makes it easier for teachers to deliver Al-Qur'an Hadith learning materials because students are directed to read and master the subject matter of learning. Moreover, talking stick type cooperative learning requires students to be active in learning activities and requires students to learn previously learned material; using this learning model, the teacher can appoint anyone to review previous material explanations or be asked to answer questions.

### Discussion

The results of descriptive statistics of the tolerance character of students in MIN South Bengkulu Regency are in the good dominant category. The descriptive analysis of the tolerant character of students in MIN, South Bengkulu Regency, showed excellent dominant category. Furthermore, the results of the descriptive analysis of the tolerant character of students in MIN Bengkulu City show the good dominant category. Between the average scores of students' tolerance character in MIN South Bengkulu Regency (rural) and MIN Bengkulu City (urban), both schools implement cooperative learning model talking stick type on Al-Qur'an Hadith subject.

Based on the results of interviews that have been conducted with teachers and students regarding the character of student tolerance, it can be seen that students in rural and urban areas already have a good character of tolerance. This can be seen from their concern for friends; when there are friends who have difficulties, they will help. The high tolerance students have due to the hard work of teachers in cultivating and implementing a character of tolerance in school. The teacher's efforts in cultivating students' character of

tolerance can be started from small things such as inviting children to behave and respect others well regardless of age, religion, race, and culture, then inviting children not to talk about other people's badness, listen to people other when speaking without interrupting the conversation, as well as speaking politely, such as using the words "excuse me," "please," "please," and "sorry," love other people who have differences with them, invite them to help others, hone children's self-confidence, with good self-confidence, children will not feel disturbed by the differences that other people have. Besides, the learning model used by the teacher in the learning process also increases the character of student tolerance. The talking stick type cooperative learning model is one of the learning models that can be used to improve the tolerance character of students. The talking stick type of cooperative learning requires students to be active in learning activities and requires students to learn previously learned material; using this learning model, the teacher can appoint anyone to review previous material explanations or be asked to answer questions. The talking stick learning model makes students not feel bored and become enthusiastic participants in class (Asri, Nurhalim, & Suhandini, 2019; Tanti et al., 2020).

Tolerance is the essential capital to build a harmonious atmosphere in national life. This harmony can be the initial foundation for shaping the character of a civilized and dignified nation. Thus, various efforts are needed to maintain the values of tolerance in social life. One of the efforts that can be made to maintain the harmony of the nation and state is integrating the values of tolerance into the world of education. Thus every educational institution must integrate the values of tolerance in classroom learning. This integration is not sufficient only through citizenship subjects but also in other subjects, including Islamic Islamic Studies, especially Al-Qur'an Hadith. The integration of tolerance

values in learning Al-Qur'an Hadith must also be in line with improving student learning achievement. Thus learning Al-Qur'an Hadith should facilitate students to obtain high learning achievement and a good attitude of tolerance. Therefore it is necessary to find a solution to realize these goals, one of which is through the application of a learning model that trains students to be actively involved in the learning process, a requires them to interact in the learning process, and requires them to interact with fellow students to build their knowledge actively. One of the learning models that are expected to integrate the values of tolerance in learning Al-Qur'an Hadith is the talking stick type cooperative learning model.

The addition of the Talking Stick type of cooperative learning model can provide a reference in seeing the attitudes of students, especially the attitude of cooperation and courage because it is cooperative learning that chooses students to explain material by throwing a stick without distinguishing learning outcomes (Lubis. 2018; Tanti et al., 2020). Through the Talking Stick model, the teacher can become a learning center that is not boring because the teacher also provides open questions to students to develop their thinking skills (Damayanti. 2019; Tanti et al., 2020). Learning with the Talking Stick cooperative model provides students with space to discuss with their friends, which helps in improving students' understanding of the material being studied and students' communication skills (Putri & Tauran. 2020). Learning with the Talking Stick model has specific implications for increasing cooperation between students and the courage of students in answering questions given by the teacher.

Learning with the Talking Stick model in Islamic Religious Education encourages students to dare to express opinions. It is hoped that it can help add insight and enrich

knowledge in Islamic education. The application of the Talking Stick learning model can make students more active in learning (Sadiman, 2008). This is because, in learning, the Talking Stick can train students in understanding the primary material to be studied before the stick activity is carried out. The teacher tests students' readiness in learning. Readiness in learning is a test carried out in the initial conditions of a learning activity to see a person's readiness to respond or answer oneself to achieve these goals (Slameto, 2006). Thus the test of student readiness in applying the Talking Stick method can appear when the teacher asks questions during learning activities. For Islamic Religious Education teachers, the Talking Stick Method in Islamic Religious Education can be used as alternative learning in class to understand more about the material being taught, make students more active, train cooperation, help each other, and share knowledge with other students. Besides, using the talking stick type cooperative learning method can provide a pleasant learning experience, increase motivation, self-confidence, and life skills. The approach is aimed at emotions and positive attitudes in teaching and learning in the teaching and learning process, which impacts increasing brain intelligence.

## CONCLUSION

Based on the results of research data analysis and hypothesis testing, it can be concluded that from the results of the calculation of the hypothesis test with the t-test, is no significant difference between the average tolerance character score of students of MIN South Bengkulu Regency and MIN Bengkulu City. The average value of the character of tolerance of students MIN South Bengkulu obtained was 128, and the average value of the character of the city of Bengkulu tolerance MIN students was obtained at 131. Based on the results of interviews after applying the talking stick model, students felt

happy and excited while learning because learning was not dull, so that students also more easily understood the learning material presented by the teacher. In addition, the speaking stick learning model is beneficial and makes it easier for teachers to deliver Al-Qur'an Hadith learning materials because students are directed to read and master the learning subject matter. If it helps, it can be seen that students can respect other people's opinions and religious differences with others. Besides, the character of student tolerance can be improved by using the model talking stick type of cooperative learning. Some of things that increase the tolerance character of students in learning by using the talking stick type of cooperative learning model are actions that are given to make students actively involved in the learning process and work together to achieve learning goals. From this, we can understand that cooperative learning (Talking Stick) focuses on achieving learning goals alone and improves students' social skills, such as working together, helping each other, and understanding each other. Thus, social interaction in cooperative learning (talking sticks), which is applied in classroom learning, plays a significant role in increasing tolerance in learning Al-Qur'an Hadith.

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