



# The Development of an Android Webtoon Based on Maiyah Values

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**Abstract.** The purpose of this paper is to develop a learning product of an Android Webtoon Based on Maiyah Values with Sinau Bareng Model for learning diversity of high school students in Banyumas. The method uses Fenrich with 6 phases, in which each phase will be evaluated and revised, the first phase is data analysis of Maiyah values in Sinau Bareng Model, the data taken are Maiyah values that reflect diversity, phase two is designing a webtoon that contains values Maiyah, the characters in this Webtoon are adapted to the diversity of ethnic groups in Indonesia, the third phase of the webtoon has been completed and ready to be validated by experts, this phase is evaluated and revised, phase four; this webtoon is ready to be implemented, phases 5 and 6 are evaluation and data analysis of Webtoon implementation results. From some literature on webtoons for learning is proven to be able to improve learning outcomes, as well as the development of an Android webtoon based on Maiyah Values Sinau Bareng Model for learning Diversity of High School Students in Banyumas can be used in learning.

**Keywords:** The Development · An Android Webtoon · Maiyah Values · Model Sinau Bareng · Learning Diversity · High School Students · Banyumas

## 1 Introduction

The historical fact is that Islam entered Indonesia through a peaceful cultural way [1]. The cultural and peaceful process of delivering Islamic teachings, then preserved and always applied by Emha Ainun Najib (Cak Nun), starting from Jombang of his birth city, started recitations in his own family routinely, in addition to recitations it also as a media of his extended family gathering, then due to the request of the students and the community to hold a same activity for them, then he held a discussion study of Padhang Mbulan (Jombang) and the congregation was formed by Cak Nun called Jamaah Maiyah, and the study place was called Simpul Maiyah [2]. Then Maiyah node developed rapidly and there was the youngest Maiyah node in Europe, called Mafaza [3]. The discussion and recitation activities of Sinau Bareng, always bring cultural elements, for example the gamelan (kind of Music tool of Javanes) Kiai Kanjeng [4], each recitation is always attended by all levels of society, since there is no partition and anyone can attend the recitation.

The Sinau Bareng activity contains Maiyah values such as egalitarianism, togetherness, freedom of expression, universalism and religious values, the triangle of love between Allah, the Prophet Muhammad and Humans. Maiyah values are very important to be instilled in high school students, to provide them multiculturalism and diversity values with approach based on digital technology. Based on this background, researchers are interested in conducting a conceptual study of Android Webtoon Development Based on the Maiyah Values of the Sinau Bareng Model to increase the Diversity attitude of High School Students, for the analysis, several literature studies are taken about learning Webtoon activities, Sinau Together studies and diversity, here are some literature references about Webtoon and Jamaah Maiyah.

Jane Yeahin Pyo et al., analyzed the dynamics agents of Webtoon industry ecosystem in Korea involving three core agent centers; webtoon creators, producers, and platform company agents that make up the production market. The Webtoon ecosystem is a big phenomenon for transmedia and transnationalism, they explore how the response of structural changes caused by webtoon industry makes two waves [5]. Ariel from IAIN Palopo, webtoon comic really helps students learn Grammar in semester 2 English study program of IAIN Palopo, the content of the webtoon is in accordance with the syllabus and RPS, the content of the webtoon includes material demonstrative pronouns, superlative pronouns, modals, gerunds, and enrichment questions, webtoon has used image media and technology [6]. Torres, the quality of students' narrative writing skills significantly increased after using webtoon reading application, they were able to organize stories, write sentence structures and outputs, and use narrative styles. Thematic analysis has five effects for students, such as functional, personal, epistemic, social and positive emotional values including feelings of pleasure, interest, good, entertaining, and elaborating [7]. The literature of Jamaah Maiyah as follows, the Jamaah Maiyah's religious experience of Gambang Syafaat Semarang, has been used as research by Handayani and Maskur, the results of their research, there are three religious phases of Jamaah Maiyah GS: 1) before becoming a Jamaah Maiyah, key informants were act that lack and violate religious rules, such as gambling, drinking alcohol, then they hear Cak Nun's recitation in a mass media, they read Cak Nun's books and look for Islam; 2) Then they were interested in joining Maiyahan (the Activity of Jamaah Maiyah) and participated regularly in Sinau Bareng discussions; 3) the experience affect their behavior and life to be better, leaving old habits, being grateful in every situation, and always trying to make people around them happy [8].

Yaqin [9] conducted research using a field research approach, the results of his research is the values of religious humanist education in Maiyah Bang Bang Wetan Community, Surabaya, were divided into; 1) egalitarian values, that Maiyah Bang Bang Wetan is not limited by gender, all are equal, there is no distance between the speaker or resource person and the congregation, the participant of Sinau Bareng activity are knowledge seekers, including resource persons, there is no one who the most correct, because they are looking for the truth not justification, anyone is free and feels comfortable to attend Sinau Bareng Maiyah Bang Bang Wetan activity; 2) The value of aqidah ahlak (the most valuable values in Islamic teaching), in Maiyah Bang Bang Wetan activity the most emphasized value is, humans as nature are endowed lust, and Islam provides a fence of shoum (fasting) and alms. Fasting teaches humans to manage their desires.

The younger generation is obligated to have four things, called Aqidah and Ahlaq, Management, accounting, and Information Technology; 3) one of nationalism value of humanist education in Maiyah Bang Bang Wetan, is nationalism, in every Sinau Bareng activity begins with praying together, then singing the national anthem, Maiyah Bang Bang Wetan underlines, all Muslims must be nationalists, there is no separation between religion in defense the homeland. Since the beginning, the pesantren (Islamic Boarding School) has not been an opposition of the government in nationalism term, in Sinau Bareng activities is always emphasis Bhineka Tunggal Ika; 4) the creativity value, is instilled during the Sinau Bareng activity by dividing the congregation into four groups, then each group is given a different case to be discussed, then after it completed each will discuss between different groups, resource persons, and other worshipers; 5) the inculcation of the value of religious humanist education is carried out with a dialogical and holistic approach; 6) the relevance of Maiyah Bang Bang Wetan activities with modern education is completing three contexts; true, beautiful, and good.

Maiyah Bang Bang Wetan Community has also been used as the object of research by Syarifudin entitled identity construction and public space of Bang Bang Wetan Jamaah Maiyah Surabaya, the result of the research shows that there are two aspects in construct the identity of Jamaah Maiyah Bang Bang Wetan, started by introduction, interaction and until evaluation step. There are two aspects in constructing identity of Jamaah Maiyah Bang Bang Wetan in terms of mindset and physical style, as the public space, Maiyah Bang Bang Wetan community is represented as an alternative and an articulation space of identity by Jamaah Maiyah [10].

The research entitled the description of spiritual well-being in Jamaah Maiyah Yogyakarta, the results of the research found that there were two factors that met the fulfillment of spiritual well-being on the informants, include internal factors of relationships with God, beliefs and hopes, life experiences, crisis, renewal, and success in achieving something. External factors found include culture, exemplary, attendance intensity, sense of Maiyah and personification. The personal meaning of the Maiyah recitation in Yogyakarta for each congregation has similarities and differences [11].

Fauzi conducted research entitled multicultural education in maiyahan Kidung Syafaat Salatiga City, the result is that the society of Maiyah Kidung Syafaat Salatiga Community contains multicultural education that always be maintained and continues to be developed. This is reflected in every discussed material and also the interaction among them. Second, Maiyah Kidung Syafaat has a positive influence on the worshipers who come to attend the recitation, the data found that multicultural education in Jamaah Maiyah Kidung Syafaat was applied in their daily behavior and socialization to others. This achievement is influenced by the intensity of receiving a lot of material, the climate created in Maiyah promotes a sense of kinship and sharing [12].

Akmaliyah, also conducted a study entitled the impact of Emha Ainun Najib's spiritual teachings in Jamaah Maiyah, in her research, said that the main spiritual teachings of Cak Nun were praying and dhikr, the impact of this teaching felt by the congregation was very positive for their soul, heart, mind, life, and career. They do dhikr and pray while at home, place or study sincerely and their trust in following and carrying out these teachings, because they feel comfortable and calm when doing it. Changes are also felt by them, after doing these teachings routinely [13].

Helmi Mustofa in his report on Sinau Bareng Maiyahan activity with Cak Nun and Kiai Kanjeng 4117th edition in Malang, there was an interesting on the activity entitled “Uri-Uri Lemah Banyu Kangge Anak Putu,” said that there is a Jamaah of Waria (woman and a man) walking towards to the center of crowd congregation, to join the Sinau Bareng activity. Then warm welcome and acceptance comes from other Jamaah to him. “Yes, fine, later we will ask to come on stage,” said Cak nun, and all congregation has embedded by Cak Nun’s thought that all Allah creation of humans has the same degree, there are no upper or lower. Therefore, he invites all to know each other (lita’arofuu). The transgender’ name is Mirel. Then the theme of Sinau Bareng reach to the discussion of springs in the Brantas River, then Mirel had to share his experiences about Brantas river, and interviewed by Mr. Jijid and Mr. Doni by asking him that what his views after listening the explanations about the environment at this Sumber Brantas.

All congregation were silent and surprised, after he delivered his experience, that Mirel was a lover of aquatic plants. He mentioned several Latin terms for aquatic plants, including the original in Sumber Brantas, He mentioned some kind of Sagittaria. Unfortunately, there many damaged conditions, in Sumber Brantas rivers. He often releases shrimp into the river, but unfortunately there are many stuns gunman, exactly the same as experienced by Mrs. Mayor, when leaning up trash but losing to littering. In fact, Mirel said that if the shrimp are released, will help eat the remnants of the waste so can reduce water pollution. Then applause from other congregation, several times, Mbah Nun raised two thumbs up to show appreciation and sympathy for Mirel, unexpected that he really mastered what he delivered and most of us don’t know about that, next he talked about orchids that has disappeared on the mountain cliffs. He did not forget to mention the Latin terms of these orchids, then next he talked about the Latin name of some orchids (Mocodes Jewel Orchid and other). He said, that he often planted more orchid, unfortunately people would take them since the price of orchids was quite expensive.

Mbah Nun also suggested to the Mayor that Mirel to be involved in thinking about the program of management, and handling of environment in Batu. At least you can ask for input as a consultant. Mbah Nun considers that Mirel’s presence through three approaches, such as in a proverb of Arabic; *la tahtaqir man duunaka falikulli syai-in maziyyah*. Don’t underestimate someone who seems below you, because in everything there is an advantage, that Mirel’s presence confirmed it. We often have a tendency to underestimate others, especially when we consider others are “different” from us, and Mbah Nun said, “I am not defending Mirel, but I am defending everything so that we safe in front of Allah.” Mirel was asked by Mbah Nun to sit among Mrs Mayor and him. We realized that God had sent Mirel as a resource person whose his insight was important and proved that closely related to the core theme of Sinau Bareng [14]. Based on Helmi’s report, the researcher delivered that there is a value that is taken from a very interesting event of Sinau Bareng activity with Cak Nun and Kiai Kanjeng edition 4117 in Batu Malang that we should not consider and discriminate other people or humans by assuming that we are higher than others.

Several previous studies on Maiyah, Maiyah teachings by Cak Nun, religious and life experiences, also there are similarities, of Maiyah values existence in the form of

humanity, equality, tolerance, universality, religiosity, nationalism, and the most important of the values is love for Allah, Prophet Muhammad and Allah’s creatures encouraged researchers to conduct research with novelty of latest technology of Android, so the researchers conduct a research entitled “Development of an Android Webtoon Based on Maiyah Values Model Sinau Bareng for Learning Diversity of High School Students in Banyumas”.

## 2 Research Method

### 2.1 Development Model

The researcher designed the method used to complete the development of Webtoon, the author used instructional development by [15] including the analysis, planning, design, development, implementation, evaluation and revision phase. These are sequential, which dependent on the successful of previous phase completion. Design phase is the main point of action in this model. The writer use the Procedure of Development Based Fenrich: This research refers to the instructional development cycle [15] includes the analysis, planning, design, development, implementation, evaluation and revision phase. It can be seen in Fig. 1.

The development model in Fig. 1, Multicultural Webtoon Android Application Based on Maiyah Values as a Diversity Education Media for High School Students in Banyumas Regency. The Development cycle is explained as follow.

#### 2.1.1 Analysis Phase

Here, the researcher analyzing data of social conflicts occurred in high school teenagers in Banyumas, then determines learning materials are integrated with Maiyah values-based multicultural learning, analysis phase, attending the Sinau Bareng activities at Maiyah Juguran Syafaat (JS) node in Banyumas, that found a multicultural concept, a unique type of JS node, then integrated into a multicultural Webtoon after the analysis stage (Fig. 2).

#### 2.1.2 Design Phase

The design phase is creating a multicultural learning device which is applied to Maiyah Values-Based Multicultural Webtoon story, at this stage expert revision and evaluation

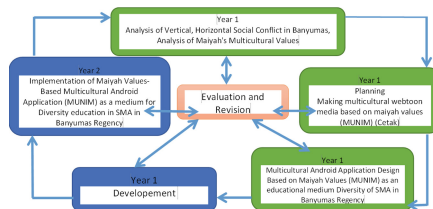


Fig. 1. Instructional Development Cycle Model.

1	Siswa Siswa Maiyah	Ami
2	Di dalam kelas tidak ada siswa yang dan	Senya orang adalah orang, orang yang mengabdikan ilmu semua menjadi orang, bisa
3	Orang Maiyah Tidak berprestasi sebelum adalah	Orang di dalam masyarakat yang bisa berprestasi 7-7 jam, ada beberapa, saat, saat ini dan
4	Orang Maiyah tidak belajar proses kuno belajar	Ada ya belajar bahwa Indonesia tidak menggunakan penulisan ada ilmu baru teknologi terbaru
4	Kelompok belajar Maiyah	Salah satu aspeknya prestasi
4	Kelompok belajar Maiyah	Salah satu aspeknya prestasi
4	Kelompok belajar Maiyah	Salah satu aspeknya prestasi
4	Kelompok belajar Maiyah	Salah satu aspeknya prestasi
4	Kelompok belajar Maiyah	Salah satu aspeknya prestasi
4	Kelompok belajar Maiyah	Salah satu aspeknya prestasi
10	Kelompok belajar Maiyah	Salah satu aspeknya prestasi
10	Kelompok belajar Maiyah	Salah satu aspeknya prestasi
11	Orang Maiyah berprestasi dalam	Salah satu aspeknya prestasi
12	Orang Maiyah berprestasi dalam	Salah satu aspeknya prestasi
13	Maiyah tidak berprestasi dalam	Salah satu aspeknya prestasi
14	Tidak ada prestasi yang ada, hal yang baru	Salah satu aspeknya prestasi
15	Kelompok belajar Maiyah	Salah satu aspeknya prestasi
16	Kelompok belajar Maiyah	Salah satu aspeknya prestasi
17	Kelompok belajar Maiyah	Salah satu aspeknya prestasi
18	Kelompok belajar Maiyah	Salah satu aspeknya prestasi
19	Kelompok belajar Maiyah	Salah satu aspeknya prestasi
20	Kelompok belajar Maiyah	Salah satu aspeknya prestasi

Fig. 2. Maiyah Values [16].



Fig. 3. Multicultural Webtoon Characters.

related to content and material are done, after obtaining expert validation, a Value-Based Multicultural Android Webtoon application design is applied. Maiyah values as a medium for Diversity education. The android application (MUNIM) was developed of content, the addition of several validation materials, the selection of characters in the Webtoon was also taken from multicultural, diversity material, and Maiyah’s typical jokes, these three phases were completed in the first year of the research (Fig. 3).

### 2.1.3 Evaluation and Revision

Evaluation and revision phases will be done continuously in each development cycle, and continue in the next phase.

## 3 Result

The Maiyah phenomenon with Sinau Bareng concept, is able to break through structural and scientific barriers, that in Maiyah values include egalitarian, tolerance, universality, religiosity and the triangle of love between Allah, Prophet Mohammad and His all creatures, these values is carried out by Jamaah Maiyah, and the values can be applied in social studies of Sociological learning for high school students in Banyumas, the

researcher also use android webtoon media as a learning medium for multicultural education at high school in Banyumas. The Maiyah webtoon can be used as a multicultural learning media in Sociology subjects, material in the sociology subject that involves society and linear humans with Maiyah values.

The values of Maiyah JS support what was conveyed by Azra, that Islam in Indonesia with the style of Islam Nusantara has a uniqueness, namely as a value, a way of life and a way of life to be together with all existing entities not disturbed by ethnicity, race, religion and ethnicity. different in carrying out the life of citizens.

## 4 Conclusion

Based on the development model, it is believed that the Maiyah phenomenon with Sinau Bareng concept, is able to break through structural and scientific barriers, that in Maiyah values include egalitarian, tolerance, universality, religiosity and the triangle of love between Allah, Prophet Mohammad and His all creatures, these values is carried out by Jamaah Maiyah, and the values can be applied in social studies of Sociological learning for high school students in Banyumas, the researcher also use android webtoon media as a learning medium for multicultural education at high school in Banyumas. The Maiyah webtoon can be used as a multicultural learning media in Sociology subjects, material in the sociology subject that involves society and linear humans with Maiyah values. The values of Maiyah JS support what was conveyed by Azra, that Islam in Indonesia with the style of Islam Nusantara has a uniqueness, namely as a value, a way of life and a way of life to be together with all existing entities not disturbed by ethnicity, race, religion and ethnicity. different in carrying out the life of citizens.

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