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Development of Islamic Religious Education Teaching Modules Based on Local Wisdom Story Babad Kebo Kicak Karang Kejambon

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Abstrak

This study aims to examine the development of Islamic Religious Education teaching modules based on local wisdom of the Babad Kebo Kicak Karang Kejambon story which includes (1) the planning process for developing Islamic Religious Education teaching modules based on local wisdom of the Babad Kebo Kicak Karang Kejambon story (2) the effectiveness of developing Islamic Religious Education teaching modules based on local wisdom of the Babad Kebo Kicak Karang Kejambon story. The method used in this study is research and development (R&D) using the Thiagarajan 4D model, namely define, design, development, and disseminate. The results of the study showed a validity score of 80% from learning practitioner experts, 89% from material experts, and 90% from teaching module review experts. The effectiveness test using pre-test and post-test showed that this teaching module was effective. The small-scale test obtained a score of 68.46%, while the large-scale test obtained a score of 71.7%, with an increase of 3.24%. In addition, the student response questionnaire to the teaching module showed that this teaching module was very interesting, with a score of 91.6% in the small-scale test and 96.94% in the large-scale test, indicating an increase of 5.34%. The practical implications of this study, the success of the validation and trial of the module with very good results (expert validation 80-90% and student response 91.6-96.9%) indicate that the integration of local wisdom in Islamic Religious Education learning can be an effective approach to improving student understanding.

Keywords: *Development; Teaching Module; Islamic Religious Education; Local Wisdom*

INTRODUCTION

The curriculum is a key element in the education system that plays a role in achieving educational goals. Over time, the curriculum has developed to adapt to the demands and needs of the times. Currently, education in Indonesia is implementing the Independent Curriculum which focuses on strengthening the character of students based on Pancasila, with the aim of forming students who have national values and integrity. In its implementation, smooth learning cannot be separated from the role of teaching materials that support the curriculum. The teaching modules in the Independent Curriculum have similarities with the Learning Implementation Plan (RPP) applied in the 2013 Curriculum (Nazaruddin et al., 2023; Sanjaya et al., 2022; Noviantari & Agustina, 2023).

Teaching modules can also be understood as a unit of learning program that is arranged systematically and completely, which includes planned learning experiences to help students achieve specific and clear learning goals (Salsabilla et al., 2023, pp. 34–36). The role of teaching modules is crucial in helping educators plan and implement effective learning activities. Its preparation is adjusted to the goals and needs of students, with a focus on increasing the efficiency and quality of the learning provided. In each subject in the educational unit, teaching modules are designed to support more focused and structured learning. In the Islamic religious education teaching module, for example, students are guided to understand Islamic teachings in depth and implement them in everyday life. Islamic religious education is an effort made deliberately to understand Islamic teachings and make them a way of life in everyday life (Fadilah, 2023).

Aspects that support development in Islamic religious education learning involve effective and efficient ways of transferring knowledge to students. To create an effective learning strategy, an educational institution needs to have an innovative and continuously developing education system. In this case, the role of teachers, students, society, and the environment is very important, because each of these elements contributes to realizing a culture that supports community civilization. Teachers, students, society, and the environment are interrelated elements in culture, where each element has an important role in the development of students towards better progress. The socio-cultural approach and strengthening of local cultural wisdom are part of efforts to maintain and preserve existing cultural values. The development of local cultural characteristics and wisdom is very important to ensure that these values continue to be maintained, as well as being the foundation for forming students' character (Riza, 2021, pp. 5–11).

One step to create an innovative education system is to develop teaching tools in the form of teaching modules. An innovative element that can be applied in the development of teaching modules is to integrate local wisdom values, so that learning becomes more relevant to the cultural context of students (Sinulingga & Dahlan, 2022; Kosim et al., 2021). Often, learning tools developed by other parties do not suit students' needs, due to differences in factors such as social environment, culture, geography, developmental stage, initial abilities, interests, and family background. Therefore, learning tools that are developed independently can be adjusted to the characteristics and local cultural wisdom of the target students. The integration of local wisdom in teaching modules enables an educational process that not only instills knowledge, but also introduces and strengthens cultural values that are important for student development (Riza, 2021, pp. 13–17).

Local wisdom is a habit that develops from a harmonious relationship between humans, nature, and the environment in a particular society, which is based on their experiences in the area (Wati, 2023, pp. 19–20) The development of teaching modules based on the Independent Learning Curriculum and integrated with local wisdom is expected to foster local wisdom values, such as polite, religious, creative, and innovative attitudes, in students.

This development research focuses on the development of Islamic religious education teaching modules for high school level. The selection of this level is based on a rather worrying reality, namely the spread of radicalism that has entered the world of education and young people today. Young people, especially teenagers, tend to be more vulnerable to the influence of radicalism because they are in a transitional phase in age development, which often makes them face an identity crisis (Murjani et al., 2021, pp. 226).

This condition makes them more easily influenced by radical social movements compared to adults. To overcome this problem, one approach that can be applied is to instill local wisdom values among high school students. This is in line with Law Number 20 of 2003, Chapter X Article 36 Paragraph (2), which states that the curriculum at all levels of education must be prepared by considering regional potential and student characteristics. One of the firm steps taken by the government is to include local wisdom content in learning, which is expected to provide useful life values and strengthen cultural identity for local communities (Yuniarti et al., 2021, pp. 691).

The Merdeka Curriculum divides each level of education into certain phases. For high school level, this curriculum is divided into phase E for grade X and phase F for grades XI and XII. The focus of this study is the development of Islamic religious education teaching modules in grade XI. The data used in this study came from the textbook of Islamic Religious Education and Character Education for grade XI published by the Ministry of Education, Culture, Research, and Technology. The material to be developed in this study is limited to topics related to the habit of critical thinking and the spirit of loving science and technology (IPTEK).

This topic was chosen to be developed into a teaching module integrated with local wisdom, especially the story of "Babad Kebo Kicak Karang Kejambon." Thus, the teaching module developed is expected to not only provide an understanding of the importance of critical thinking and loving IPTEK, but also integrate local cultural values that are rich in wisdom. This development research was conducted at SMA Darul Ulum Tapen, with the results of interviews and questionnaires showing a lack of integration between Islamic Religious Education materials and local cultural wisdom in the learning process at the school, understanding of local wisdom is still limited to several aspects. This indicates the need for greater efforts to connect Islamic Religious Education learning with local wisdom, which can increase student interest and help them understand religious values more deeply. With this supporting data, it is the reason for researchers to conduct research at SMA Darul Ulum Tapen. Based on the background that has been explained, the importance of developing teaching modules for students and internalizing local wisdom values in learning is very relevant to overcome the problem of the incompatibility of local wisdom values with the regional context of educational institutions and to counteract radicalism at the high school level. This research is expected to provide practical solutions to integrate local wisdom in Islamic Religious Education (PAI) learning in schools.

RESEARCH METHODOLOGY

The type of research used in this study is development research or research and development (R & D). This R & D research is not conducted to test a theory but to develop a finished product into a more effective product that can then be utilized. Development research is a method and series of steps to produce new products or improve and perfect existing products, while testing their effectiveness so that the product can be accounted for (Okpatrioka, 2023, pp. 88–89). In the world of education, development research is used to improve the quality of education. This study uses the Thiagarajan 4D development model, namely define, design, development, and disseminate.

Define stage is a step to identify needs and determine the requirements that must be met in developing the learning process. The define stage, often referred to as needs analysis, aims to identify student needs (Yunizhar & Zulfah, 2024, pp. 309-310). The design stage, or planning stage, aims to prepare a design for the product to be developed. Includes several analyses, namely front-end analysis, student analysis, task analysis, concept analysis, and formulation of learning objectives (Lestari et al., 2019, pp. 4–5). The design stage includes the selection and preparation of test standards that are in accordance with learning objectives. In addition, this stage also involves the selection of media and teaching module formats that are tailored to student needs (Yunizhar & Zulfah, 2024, pp. 309-310). The development stage aims to evaluate teaching modules that have been improved based on suggestions from experts. Includes two main steps, namely product validation and field testing (Lestari et al., 2019, pp. 4–5).

The dissemination stage of the tested module will be distributed for use in the field. Before distribution, the teaching module has been improved based on the results of the tests and validations that have been carried out (Fadilah, 2023, pp. 34-37). This model is very effective for developing teaching modules because it has a simple structure. In addition, the research process carried out also does not require a long time. This makes the Thiagarajan 4D model more efficient in developing learning devices. Thus, this model is suitable for developing fast and precise teaching modules (Srikandika et al., 2019, pp. 13-14). The disadvantage of the Thiagarajan 4D model is that it only reaches the dissemination stage without further evaluation. The evaluation referred to here is needed to measure the quality of the product that has been tested. Without evaluation, it is difficult to know to what extent the product is effective and meets the expected standards (Maydiantoro, 2021, pp. 6).

The trial design in this study includes product validity testing and product effectiveness testing. Validity testing is an important step to ensure that the product being tested can provide valid and relevant results (Sanaky, 2021, pp. 433). In this study, the validity test includes several types of tests, namely validation tests by material experts, validation tests by learning practitioners, and teaching module review instruments. The results of the effectiveness test indicate whether the effects caused by the product have an impact on the desired objectives (Adudu et al., 2022, pp. 104).

The trial design in the effectiveness test involves the use of pre-tests and post-tests on students as well as student response questionnaires. In small-scale trials, the subjects involved consist of 4 to 5 students. This trial aims to test the product in small groups before continuing to larger trials. Meanwhile, in large-scale trials, the number of subjects involved is greater, namely between 15 and 50 students. Thus, these two trials provide an overview of the effectiveness of the product on various scales (Dola & Tarigan, 2023, pp. 6162). In this study,

a small-scale trial involved 5 students as subjects. Meanwhile, a large-scale trial involved 19 students to test the effectiveness of the product on a larger group.

The subjects of this study consisted of three main groups, namely grade XI students, grade XI Islamic Religious Education teachers, and expert validators. The subjects of this study trial involved two groups of validators who had special expertise in their fields. Lecturers acted as expert validators of material and expert reviewers of teaching modules, with the task of assessing the accuracy, depth, and completeness of the material in the teaching module, as well as providing input related to the quality of the structure and flow of the presentation of the module. Meanwhile, teachers acted as expert validators of learning practitioners, who evaluated whether the material and approaches in the teaching module could be applied effectively in real learning situations in the classroom (Desi & Irfan, 2021, pp. 50).

The types of data used in this study include two main categories, namely qualitative data and quantitative data. Quantitative data is in the form of descriptive information, collected through interviews, observations, discussions, and data content analysis. Meanwhile, qualitative data includes input or feedback from experts which is used to improve and enhance product quality (Yunizhar & Zulfah, 2024, pp. 309) The qualitative data collection instruments in this study used observation, interview, and documentation techniques. The quantitative data collection instruments in this study used several tools, namely questionnaire sheets and pre-test and post-test test sheets.

Qualitative data analysis techniques include data reduction, data presentation, and data verification. Data reduction aims to simplify complex information into a clearer and more detailed summary. The data used comes from the results of observations, interviews, and documentation. The next step is data presentation, where the reduced data is arranged in the form of a relevant framework or diagram. This data presentation aims to display information in a more easily understood and structured way (Magdalena et al., 2021, pp. 313). Quantitative data analysis techniques are carried out through validity tests and effectiveness tests. For the student problem analysis questionnaire and the student needs analysis questionnaire, calculations were used with the Guttman scale. On the Guttman scale, respondents provide answers in the form of "yes" or "no", where the answer "yes" is given a score of 1, while the answer "no" is given a score of 0. Meanwhile, for the expert assessment questionnaire for the validity test, the calculation was carried out using the Likert scale, the following are the Likert scale indicators in this study:

Table 1.
Likert Scale Indikator

Indicator	Score
Strongly disagree (STS)	1
Disagree (TS)	2
Disagree (KS)	3
Agree (S)	4
Strongly agree (SS)	5

The following is the formula for calculating the percentage of questionnaire results:

$$P = \frac{F}{N} \times 100\%$$

Description: P = percentage figure or assessment score
F = frequency whose percentage is being searched or score obtained
N = Number of frequencies or maximum scores (Juwariyah & Zulfah, 2023, pp. 37)

The following are the validity test assessment indicators:

Validation test indicators for learning practitioner experts and material experts: (Hutabri, 2022, pp. 298)

Table 2.
Assessment Indicators for Validation Test of Learning Practitioners and Materials

Indicator	Percentage
Invalid	<55 %
Less valid	55-64 %
Quite valid	65-79 %
Valid	80-89%
Very valid	90-100%

Validation test indicators for teaching module review: (Rasyid, 2023, pp. 77)

Table 3.
Assessment Indicators for Validation Test of Teaching Module Review

Indicator	Percentage
Not good	<71%
Pretty good	71-80%
Good	81-90%
Very good	91-100%

Here is the formula for calculating product effectiveness testing:

$$\text{N Gain} = \frac{\text{Skor Posttest} - \text{Skor Pretest}}{\text{Skor Ideal (Maks)} - \text{Skor Pretest}}$$

The following are the indicators for assessing the effectiveness test (pre-test and post-test): (Arrosyid & Zulfah, 2024, pp. 282)

Table 4.
Indicators for Assessment of Effectiveness Test (Pre-Test and Post-Test)

Indicator	Score
Ineffective	<35
Less effective	35-55
Quite effective	55-65

Effective	65-85
Very effective	85-100

The following are indicators for assessing student responses to teaching modules:

Table 5.
Indicators of Student Response Assessment to Teaching Modules

Indicator	Percentage
Very uninteresting	0 – 20
Not attractive	21 – 40
Quite interesting	41 – 60
interesting	61 – 80
Very interesting	81 – 100

RESULTS AND DISCUSSION

Contextual learning in Islamic studies in schools is an approach that integrates religious teachings with the context of students' daily lives.

The following are the planning steps to complete this research, which can be further explained as follows:

1. Define Stage

Define stage is a step to identify needs and determine the requirements that must be met in developing the learning process. The define stage includes several analyses, namely front-end analysis, learner analysis, task analysis, concept analysis, and formulation of learning objectives.

a. Front End Analysis

Front-end analysis aims to identify the main problems faced, so that relevant development alternatives can be found to overcome these problems. At the define stage of front-end analysis, the main objective is to identify the problems faced by students in learning. Students do not experience difficulties in learning with the Independent Curriculum, which is reflected in 100% of students who feel there are no obstacles, their understanding of local wisdom can still be improved. The results of the questionnaire showed that 80% of students have a good understanding of local wisdom in Indonesia in general. However, in the context of Islamic Religious Education (PAI), only 40% of students have ever studied PAI material that is associated with local wisdom. The results of the interview revealed that students felt that linking PAI learning with local wisdom could make it easier for them to understand religious values.

b. Student Analysis

Student analysis aims to understand the needs of students in learning, so that product development is carried out according to their needs. At the define stage of student analysis, the main objective is to identify student needs in learning. Data obtained 67% of students do not have textbooks, they still have access to relevant materials through student handbooks (LKS) which have the same content as

textbooks published by the Ministry of Education, Culture, Research and Technology. In addition, although 53% of students know local wisdom in Jombang, their understanding is limited to only a few aspects. Regarding Islamic Religious Education (PAI) learning, 60% of students have studied PAI which is associated with local wisdom, and 67% of students show enthusiasm for taking PAI lessons that integrate local wisdom.

c. Task Analysis

Task analysis is conducted to determine the right task according to the needs of students. Based on the results of the analysis of student needs that have been described, the right task for students is a task that integrates Islamic Religious Education (PAI) learning with local wisdom. The type of task that can be given can be the results of the analysis report of Islamic Religious Education (PAI) subject matter that is linked to the local wisdom of the Jombang area.

d. Concept Analysis

Concept analysis aims to determine the basic concept of the product to be developed. Based on the analysis of the front end, students, and tasks, researchers can determine the concept for the product to be developed. The product is in the form of a teaching tool, namely a teaching module for the subject of Islamic Religious Education (PAI) for class XI in accordance with the Merdeka Curriculum. This module will integrate local wisdom from the Jombang area, which is rich in various stories and cultural values. One of the local wisdoms that can be raised is the babad story or folk tale "Kebo Kicak Karang Kejambon". This babad story tells the origin of the city of Jombang and contains many religious and cultural values that are of high value.

e. Formulation of Learning Objectives

The formulation of learning objectives aims to formulate indicators or objectives that must be achieved through learning using the developed products. Based on the basic concepts that have been determined, the researcher then formulates the learning objectives to be achieved. The learning objectives of Islamic Religious Education (PAI) integrated with local wisdom are to improve students' understanding of Islamic teachings through an approach that is relevant to local culture and traditions.

2. Design Stage

Design stage, or design stage, aims to prepare a design for the product to be developed. At the design stage there are several important steps, namely preparing reference tests, selecting modules, and selecting formats.

a. Preparation of Reference Tests

This test is designed to measure the extent to which learning outcomes are achieved by students after participating in learning. In this teaching module, tests or assessments are used to measure student learning outcomes that cover three main aspects, namely knowledge assessment, attitude assessment, and skills assessment.

b. Module Selection

The selection of modules aims to choose the most appropriate teaching materials for the objectives to be achieved in learning. The researcher chose the Islamic Religious Education teaching module for grade XI, Chapter 1, entitled "Getting Used to Critical Thinking and Loving Science and Technology".

c. Format Selection

Design stage focuses on the arrangement of components that support the learning process in a structured and effective manner. The format selection stage focuses on the arrangement of various components in the teaching module. The teaching module to be developed by the researcher consists of three main components, namely general information, core components, and appendices. In the general information section, there are eight components, namely the identity of the teaching module, elements, learning outcomes, initial competencies, Pancasila student profiles, facilities and infrastructure, target students, and learning methods and models. The core components include seven elements, namely learning references, meaningful understanding, learning activities, assessments, enrichment and remedial, and reflection. While the appendices include LKPD, assessment rubrics, material summaries, reading materials, glossaries, and bibliographies.

3. Development Stage

Development stage aims to evaluate the teaching module that has been improved based on suggestions from experts. In the development stage there are two main steps, namely product validation and field testing.

a. Product Validation

Product validation is carried out to ensure that the product being developed meets the established standards.

1) Learning Practitioner Expert Validation Test

The following is a bar chart of the results of the recapitulation of the validation test of learning practitioner experts:

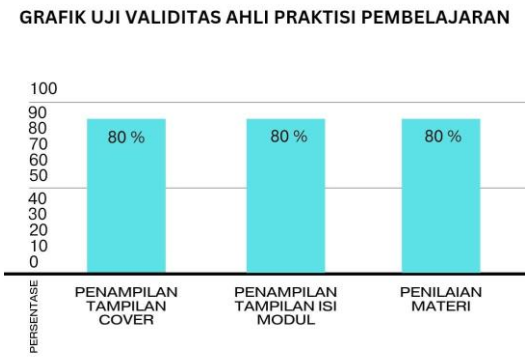

Figure 1.
Bar Graph of Expert Validation Test of Learning Practitioners

From the graph, each assessment point in the validation test by learning practitioner experts shows consistent results with a percentage of 80%. This indicates that all aspects assessed, starting from the cover display, module content display, and material assessment, have met the expected standards. With a score of 80% on each point, this teaching module is considered valid and suitable for use in learning.

2) Material Expert Validation Test

The following is a bar chart of the results of the recapitulation of the validation test by material experts:

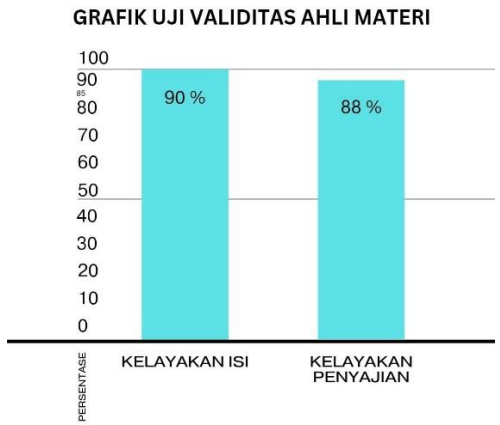

Figure 2.
Bar Graph of Material Expert Validation Test

From the graph, each assessment point in the validation test by material experts shows consistent results with a percentage of 90% and 88%. This indicates that all aspects assessed, starting from the appropriateness of the content and the appropriateness of the presentation, have met the expected standards. With a score of 90% and 88% on each point, this teaching module is considered valid and suitable for use in learning.

3) Expert Validation Test of Teaching Module Review

The following is a bar chart of the results of the recapitulation of the validation test of the teaching module review expert:

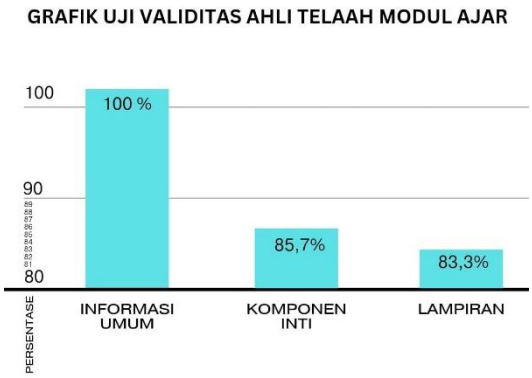

Figure 3.
Expert Validation Test Bar Graph Review of Teaching Module

From the graph, each assessment point in the validation test by material experts shows consistent results with a percentage of 100%, 85.7%, and 83.3%. This indicates that all aspects assessed, starting from general information, core components, and attachments, have met the expected standards. With these scores at each point, this teaching module is considered valid and suitable for use in learning.

The following are the results of data analysis from the overall validation test results:

Table 6.
Results of Data Analysis from Overall Validation Test Results

No.	Validation Test	Value/Percentage	Criteria
a.	Learning Practitioner Expert	80%	Valid
b.	Subject Matter Expert	89%	Valid
c.	Teaching Module Review Expert	90%	Good

b. Field Test/Trial

The trial was conducted on students to test the effectiveness of the module. The trial in this study consisted of two stages, namely a small-scale trial and a large-scale trial. The small-scale trial was conducted to test the feasibility of the teaching module on a small group of students, while the large-scale trial aimed to test the effectiveness of the module on a wider group. The results of these two trials will be analyzed to assess the extent to which the teaching module can be accepted and has a positive impact on the learning process.

The following are the results of data analysis from the overall effectiveness test results:

Table 7.
Results of Data Analysis from Overall Effectiveness Test Results

No.	Trials	Effectiveness Test	Value/Percentage	Criteria
1.	Small Scale	Pretest and Posttest	68.4%	Effective
		Student Response	91.6%	Very interesting
2.	Large Scale	Pretest and Posttest	71.7%	Effective
		Student Response	96.9%	Very interesting

4. Disseminate stage

At this stage, the tested module will be distributed for use in the field. Before distribution, the teaching module has been revised based on the results of the tests and validations that have been carried out. This process ensures that the distributed product meets the established standards. Regarding product revision, the presentation will be explained in the product revision point. The researcher did not carry out the product distribution stage widely because the focus of this study was to explore the planning process for developing teaching modules and measuring the effectiveness of the teaching modules.

Implications of this study, the success of the validation and trial of the module with very good results (expert validation 80-90% and student response 91.6-96.9%) indicate that the integration of local wisdom in Islamic Religious Education learning can be an effective approach to improve student understanding. This opens up opportunities for the development of similar modules using local wisdom from other regions in Indonesia. For educators, this study provides a concrete model of how to integrate local values into religious learning, while for educational institutions, these findings can be the basis for developing more contextual and

local culture-based curriculum policies. The successful use of the 4D development model in this study also provides a framework that can be adapted for the development of similar learning modules in the future.

CONCLUSION

The development of Islamic Religious Education teaching modules based on local wisdom by adapting the Babad Kebo Kicak Karang Kejambon story using the 4D development model has shown positive results. Validation from various experts shows the feasibility of the module with a high percentage: 80% from learning practitioner experts, 89% from material experts, and 90% from module reviews.

The effectiveness of the module was also proven through trials on two scales, with an increase from 68.46% in small-scale tests to 71.7% in large-scale tests, as well as positive student responses increasing from 91.6% to 96.94%.

Although students did not experience obstacles in learning with the Merdeka Curriculum, the development of this module succeeded in integrating local wisdom values into Islamic Religious Education learning, which is expected to help shape students' character who respect cultural diversity while deepening their understanding of religious teachings.

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