

DEVELOPMENT AND VALIDATION OF A SUNDANESE LOCAL WISDOM BASED ISLAMIC RELIGIOUS EDUCATION MODULE FOR STRENGTHENING MORAL CHARACTER IN ELEMENTARY SCHOOL STUDENTS

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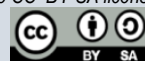
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ABSTRACT

Islamic Religious Education (PAI) in elementary schools frequently relies on standardized and text-based teaching materials that inadequately reflect students' socio-cultural contexts, thereby limiting the internalization of moral values. This study aims to develop and evaluate a PAI teaching module on moral education integrated with Sundanese local wisdom—Silih Asah, Silih Asih, and Silih Asuh—and to examine its validity, practicality, and effectiveness. Employing a Research and Development (R&D) design, this study applied the ADDIE model comprising analysis, design, development, implementation, and evaluation stages. The module was tested with Grade V students at an Islamic elementary school in West Java. Data were collected through expert validation instruments, student response questionnaires, and pre-test and post-test assessments. The results indicate that the module achieved a high level of validity (90%), was categorized as very practical based on student responses (89.3%), and demonstrated high effectiveness in improving learning outcomes, with an average N-Gain score of 0.71 and a statistically significant improvement ($p < 0.05$). These findings suggest that integrating local cultural wisdom into PAI instructional materials effectively enhances students' moral understanding and character formation. The developed module is therefore feasible as a contextual learning resource aligned with the Merdeka Curriculum and the Pancasila Student Profile.

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INTRODUCTIONS

Primary education serves not merely as a medium for knowledge transfer but also as the fundamental cornerstone for student character building. In alignment with the Merdeka Curriculum (*Kurikulum Merdeka*) paradigm, current learning orientations are specifically directed toward realizing the Pancasila Student Profile (*Profil Pelajar Pancasila*), particularly the dimensions of faith, fear of God Almighty, and noble character. (Putri et al., 2025) emphasize that the implementation of the *Merdeka Curriculum* provides flexible space for educators to strengthen cultural identity and student character through the integration of noble values into the learning process. In this context, Islamic Religious Education (PAI) plays a central and strategic role as the primary vehicle for internalizing moral values in students (Muthalib et al., 2025). Furthermore, (Arif & Chapakiya, 2024) in their systematic study, highlight that effective religious character education must be able to bridge normative religious teachings with social reality, ensuring that noble morals are not merely theoretical memorization but are manifested in students' actual daily behavior.

However, empirical evidence reveals a discrepancy between ideal curricular goals and the reality of the learning process. Based on preliminary observations in Grade V at SDIT Bina Insan Banyuresmi, the learning resources used are still dominated by national-scale textbooks, which tend to be textual and general in nature. (Riza, 2022) indicates in his research that the availability of teaching materials capable of explicitly integrating local wisdom values with the substance of Islamic teachings remains very limited. Consequently, moral materials are often understood by students merely as cognitive rote learning without deep internalization within their own cultural context. The impact of this lack of material distinctiveness is evident in the fading of manners or etiquette in students' daily interactions, both toward teachers and peers. This condition of character degradation within the local community is further confirmed by (Wahyuni et al., 2025), who found that without strengthening cultural identity through education, students are vulnerable to being swept away by social dynamics that distance them from their noble traditional roots. Therefore, PAI learning at the elementary level requires a contextual bridge so that religious values become more relevant and easier to practice (Wati & Rahmat, 2022).

In response to these issues, integrating local wisdom into instructional materials emerges as a strategic solution to revitalize character education. (Maulida & Mubin, 2024) argue that a local value-based approach in the curriculum can create learning that is more adaptive and results in meaningful learning for student development. within the context of Sundanese culture, the philosophy of *Silih Asah* (mutual honing/educating), *Silih Asih* (mutual love/compassion), and *Silih Asuh* (mutual guidance/nurturing) possesses strong theological relevance to the material of commendable morals toward others. This "tri-sila" concept is essentially a cultural manifestation of Islamic teachings regarding *ukhuwah* (brotherhood) and *ta'awun* (mutual assistance). In line with the thoughts of (Muthalib et al., 2025), the basic concept of Islamic education based on local wisdom does not aim to alter *Sharia* (Islamic law), but rather to utilize culture as an effective medium (*wasilah*) to instill values of goodness. Thus, the use of teaching modules containing noble Sundanese values is expected to improve learning quality while strengthening students' character identity (Khosi'in et al., 2024).

Various previous studies have attempted to bridge this gap, yet the majority still focus on different demographics and educational levels. Recent research on the development of PAI teaching materials based on local wisdom has been dominated by studies outside Java, such as the development of digital modules based on Kalimantan culture (Radhiati et al., 2024), the integration of Dayak wisdom values (Muhajir & Muslimah, 2025), and basic concepts of PAI based on Tana Toraja culture (Muthalib et al., 2025). On the other hand, research conducted in Java has focused more on teacher strategies (Khosi'in et al., 2024; Yuniarti & Sirozi, 2024) or general curriculum implementation analysis (Maulida & Mubin, 2024; Putri et al., 2025), without producing specific instructional products. Although (Sidiq et al., 2024) developed PAI teaching materials based on local values, their research was aimed at the Junior High School (SMP) level. Meanwhile, research by (Wahyuni et al., 2025) which raised Sundanese local wisdom in Ibum District, focused more on social dynamics and identity formation rather than on developing

instructional materials for classroom learning. This indicates a gap in the literature regarding the availability of specific PAI teaching modules for Phase C elementary students that integrate Sundanese philosophy in a structured manner. This study intends to fill this void by offering novelty in the form of a moral teaching module product that internalizes the values of *Silih Asah, Silih Asih, Silih Asuh*, designed specifically to suit the characteristics of elementary school students.

Based on the background exposition and gap analysis, this research focuses on efforts to provide innovative and contextual learning tools. Specifically, this study aims to develop an Islamic Religious Education (PAI) teaching module on morals toward fellow human beings, integrated with Sundanese local wisdom values, that meets the criteria of being valid, practical, and effective. Through the development of this product, it is hoped that alternative teaching materials will be available for Grade V elementary school students, which are not only capable of enhancing cognitive understanding but also facilitating the internalization of noble local cultural character values within the framework of Islamic morals, in accordance with the demands of the *Merdeka Curriculum*.

METHODS

Type and Model of Research This study employs a Research and Development (R&D) approach aimed at producing a specific product and testing its effectiveness. The development model utilized is the ADDIE model developed by Robert Maribe Branch (Branch, 2009). The selection of the ADDIE model is based on its systematic and iterative workflow, which facilitates continuous product quality improvement at each stage. The research procedure consists of five main phases: Analysis, Design, Development, Implementation, and Evaluation.

Research Procedure The first phase is Analysis, which includes a needs assessment conducted through observations in Grade V to identify issues in PAI learning. Additionally, a curriculum analysis was performed to map the Learning Outcomes (*Capaian Pembelajaran* or CP) for Phase C moral materials that can be integrated with Sundanese local wisdom values. The second phase is Design, involving the creation of the module storyboard, formulation of concept maps, collection of relevant materials (Quranic verses and the philosophy of *Silih Asah, Silih Asih, Silih Asuh*), and the preparation of assessment instruments.

The third phase is Development. In this stage, the initial design is realized into a complete teaching module product using graphic design software. The initial product (prototype) was then validated by two experts: a material expert (a senior PAI lecturer/teacher) and a media expert with competence in educational technology or visual communication design. Feedback from these experts was used as the basis for product revision. The fourth phase is Implementation, where the module, having been declared valid, was tested on Grade V students at SDIT Bina Insan Banyuresmi to measure its practicality and effectiveness. The final phase is Evaluation, which involves analyzing the trial data to determine the final feasibility of the product.

Research Subjects The subjects for the field trial in this study were 29 Grade V students at SDIT Bina Insan Banyuresmi in the 2025/2026 academic year. The sampling technique employed was purposive sampling, with the consideration that the class was currently studying moral materials (*materi akhlak*).

Data Collection Instruments The instruments used to collect data included: (1) Expert validation sheets to measure validity; (2) Student response questionnaires to measure practicality; and (3) Learning achievement tests (Pre-test and Post-test) to measure effectiveness. The instrument grids are presented in Table 1 and Table 2.

Table 1, Blueprint of Expert Validation Instruments

Validator	Aspect	Indicator
Material Expert	Content Quality	Alignment of material with Phase C Learning Outcomes (CP), accuracy of PAI concepts, and depth of material.

Media Expert	Cultural Integration	Accuracy in integrating the values of <i>Silih Asah, Silih Asih, Silih Asuh</i> , as well as Etiquette (<i>Tata Krama</i>).
	Instructional Quality	Coherence of presentation and stimulation of Higher Order Thinking Skills (HOTS).
	Graphic Design	Quality of the cover, color composition, and font selection suitable/readable for elementary students.
	Illustration	Suitability of illustrations with the Sundanese cultural context and Islamic Sharia.
	Linguistic Feasibility	Communicative, standard language, and appropriateness for the students' developmental level.

Tabel 2. Blueprint of Practicality Instrument (Student Response)

Aspect	Indicator	Number of Items
Appearance	Design attractiveness, clarity of images and text.	3
Presentation	Ease of understanding the material, clarity of language.	3
Benefits	Increased learning motivation, cultural relevance to daily life.	4

The data analysis technique employed in this study is quantitative descriptive analysis. The data analysis is divided into two stages: analysis to determine product feasibility (validity and practicality) and analysis to measure product effectiveness in improving student learning outcomes. The results of the feasibility percentage calculations (validity and practicality) are subsequently converted into qualitative categories based on criteria adapted from (Arikunto, 2010), as presented in Table 3.

Tabel 3. Interpretation Criteria for Validity and Practicality Scores

Percentage Interval	Validity Criteria	Practicality Criteria
81% – 100%	Very Valid	Very Practical
61% – 80%	Valid	Practical
41% – 60%	Fairly Valid	Fairly Practical
21% – 40%	Less Valid	Less Practical
< 21%	Invalid	Impractical

To measure the effectiveness of the teaching module in improving student learning outcomes, the pre-test and post-test data were analyzed using the Normalized Gain (N-Gain) test with the assistance of SPSS (Statistical Product and Service Solutions) software version 25.

The effectiveness test was further supported by a statistical hypothesis test, the Paired Sample T-test, at a 95% confidence level ($\alpha = 0.05$). The testing criteria establish that if the Sig. (2-tailed) value is < 0.05 , a significant difference exists between the pre-test and post-test scores. This significant difference indicates that the usage of the teaching module effectively impacts student learning outcomes. To interpret the effectiveness value (N-Gain), the obtained scores are categorized based on the criteria established by (Hake, 1999) in Table 4 below:

Tabel 4. Interpretation Criteria for N-Gain Scores

N-Gain Score (g)	Effectiveness Category
$g \geq 0.70$	High
$0.30 \leq g < 0.70$	Moderate
$g < 0.30$	Low

RESULT AND DISCUSSIONS

Analysis and Design Phase

The initial phase of the research commenced with a needs assessment regarding the PAI learning process in Grade V at SDIT Bina Insan Banyuresmi. Based on the results of observations and interviews with the class teacher, it was revealed that the teaching materials utilized thus far were limited to government-issued textbooks. Teachers encountered challenges in providing examples of moral behavior that were contextual and relatable to students' daily lives. Consequently, students tended to be passive and lacked deep internalization of the values of manners (*tata krama*) being taught. Furthermore, the curriculum analysis for Phase C indicated that the Learning Outcomes (CP) for moral material offered significant potential for integration with Sundanese local wisdom values, specifically the philosophy of *Silih Asah, Silih Asih, Silih Asuh* as a manifestation of *Ukhuwah Islamiyah* (Islamic brotherhood).

Based on this analysis, the subsequent stage was the teaching module design. The module was designed with a systematic structure comprising: a cover, a concept map, core material integrating *Naqli* arguments (scriptural evidence) with cultural stories, Student Worksheets (LKPD), and evaluation. The visual aspect was a primary focus in this design to engage the reading interest of elementary school students. The module design utilized a dominance of vibrant colors and illustrations reflecting Sundanese etiquette values. The initial design layout of the module can be seen in Figure 1.



Gambar 1. Design Layout of the Cover and Content of the Local Wisdom-Based Module

Figure 1 presents the visualization of the module, which highlights local cultural elements. The cover illustration depicts respectful student interactions (*someah*), aligning with the theme "The Beauty of Mutual Respect" (*Indahnya Saling Menghargai*). The language used in the module is also tailored to the cognitive development level of Grade V students, incorporating Sundanese *Undak Usuk Basa* (language etiquette) terms, accompanied by explanations to enrich students' cultural insights.

Development Phase (Validity)

In this phase, the initial design was realized into a complete teaching module product. Prior to student implementation, the product was validated by two experts—a material expert and a media expert—to ensure the quality and accuracy of the content. The recapitulation of the assessment results from both validators is presented in Table 5.

Tabel 5. Recapitulation of Material & Media Expert Validation Results

No	Validator	Obtained Score	Maximum Score	Percentage (%)	Category
1	Material Expert	46	50	92%	Very Valid
2	Media Expert	44	50	88%	Very Valid
Average		45	50	90%	Very Valid

Based on the data in Table 5, the results indicate a "Very Valid" category in both assessment aspects. The material expert provided a rating of 92%, indicating that the moral material integrated with the values of *Silih Asah*, *Silih Asih*, *Silih Asuh* is appropriate and does not deviate from Islamic teachings. Meanwhile, the media expert gave a rating of 88%, demonstrating that the visual design, layout, and readability of the module are excellent for elementary school students. With an average validity of 90%, this teaching module is declared feasible to proceed to the field trial stage (implementation) with minor revisions according to the validators' suggestions.

Implementation Phase (Practicality)

Following the product validation by experts, the subsequent stage was a limited field trial conducted with Grade V students at SDIT Bina Insan Banyuresmi. This trial aimed to measure the practicality level of the module. Practicality was assessed based on student response questionnaires completed after participating in learning activities using the Sundanese local wisdom-based teaching module. The recapitulation of student assessment results is presented in Table 6.

Table 6. Practicality Test Results (Student Response)

No	Assessment Aspect	Average Score (%)	Category
1	Appearance (Design & Images)	88%	Very Practical
2	Material Presentation (Ease of Use)	91%	Very Practical
3	Benefits (Learning Interest)	89%	Very Practical
Overall Average		89,3%	Very Practical

Based on the data in Table 6, it is evident that the average student response reached 89.3%, falling into the "Very Practical" category. The material presentation aspect achieved the highest score of 91%, indicating that the integration of illustrated stories facilitated students' understanding of the material. This contextual approach fostered a sense of closeness between the students and the subject matter. Furthermore, the use of communicative language

and a colorful layout ensured that students did not get bored easily and were more motivated to read the module independently compared to conventional modules.

Evaluation Phase (Effectiveness)

The final phase of the ADDIE development model is formative evaluation to measure product effectiveness. The effectiveness of the teaching module was assessed based on the improvement in student learning outcomes, measured through a pre-test (before learning) and a post-test (after learning using the module). The recapitulation of test result data and N-Gain calculations is presented in Table 7.

Table 7. Learning Outcomes Data for Akidah Akhlak (N=29)

No	Student Code	Pre-test (Spre)	Post-test (Spost)	Difference	N-gain (g)	Category
1	S-01	50	85	35	0.70	High
2	S-02	45	84	39	0.71	High
3	S-03	60	88	28	0.70	High
4	S-04	40	83	43	0.72	High
5	S-05	55	87	32	0.71	High
6	S-06	50	86	36	0.72	High
7	S-07	48	85	37	0.71	High
8	S-08	65	90	25	0.71	High
9	S-09	35	81	46	0.71	High
10	S-10	52	86	34	0.71	High
11	S-11	40	80	40	0.67	Moderate
12	S-12	58	88	30	0.71	High
13	S-13	45	81	36	0.65	Moderate
14	S-14	60	89	29	0.73	High
15	S-15	50	88	38	0.76	High
16	S-16	55	87	32	0.71	High
17	S-17	42	83	41	0.71	High
18	S-18	60	92	32	0.80	High
19	S-19	38	83	45	0.73	High
20	S-20	50	85	35	0.70	High
21	S-21	45	84	39	0.71	High
22	S-22	55	88	33	0.73	High
23	S-23	40	82	42	0.70	High
24	S-24	62	90	28	0.74	High
25	S-25	50	83	33	0.66	Moderate
26	S-26	48	86	38	0.73	High
27	S-27	54	87	33	0.72	High
28	S-28	46	84	38	0.70	High
29	S-29	50	86	36	0.72	High
Rata-rata		49,7	85,4	35,7	0,71	High

Based on data obtained from 29 Grade V students at SDIT Bina Insan Banyuresmi, a distinct difference is observed between learning outcomes before and after the treatment. The class average score at the pre-test was recorded at 49.7, which then increased significantly to 85.4 at the post-test, with the lowest post-test score being 80 and the highest reaching 92. Following calculations using the Normalized Gain (N-gain) formula, an average score of

0.71 was obtained. Based on Hake's interpretation criteria, a score of 0.71 is classified in the High category. This demonstrates that the improvement in student understanding of Akidah Akhlak material is considered excellent following the implementation of this learning method.

The data indicates that the method employed is effective in minimizing gaps in student understanding, as evidenced by the uniform increase in scores across all students, with no student experiencing a decline in learning outcomes. This suggests that the application of the developed Sundanese local wisdom-based teaching module possesses high effectiveness in assisting students to understand the taught material compared to their initial knowledge prior to the treatment.

Table 8. Paired Sample T-Test Results

No	Pair	Mean (Difference)	Std. Deviation	T	df	Sig. (2- tailed)
1	Pretest – Posttest	-35.724	5.210	- 36.920	28	.000

In addition to the N-gain evidence, the analysis was corroborated by hypothesis testing using the Paired Sample T-test assisted by SPSS. Based on the test results, a significance value (Sig. 2-tailed) of 0.000 was obtained. Since the probability value is $0.000 < 0.05$, the null hypothesis is rejected and the alternative hypothesis is accepted. Statistically, this proves that there is a real and significant difference between student learning outcomes before and after the treatment. Thus, the use of the Sundanese local wisdom-based PAI teaching module is convincingly proven effective in enhancing the moral understanding of Grade V students at SDIT Bina Insan Banyuresmi, making moral concepts easier to understand and internalize.

Validity of the Local Wisdom-Based PAI Teaching Module

The research findings indicate that the developed teaching module achieved the "Very Valid" category in terms of both material and media aspects. This high validity is inseparable from the systematic compilation process following the ADDIE model stages, starting from needs assessment to expert validation. Substantively, the material validity confirms that the integration of Sundanese local wisdom values (Silih Asah, Silih Asih, Silih Asuh) into PAI material does not reduce or deviate from Islamic teachings; rather, it strengthens the understanding of moral concepts through a contextual approach. This aligns with the opinion of (Riza, 2022) who states that quality teaching materials are those capable of bridging normative religious values with students' socio-cultural reality without contradicting the two.

Furthermore, the module's alignment with the Merdeka Curriculum is a key factor in the high expert assessment. The material presentation in the module has been harmonized with the Phase C Learning Outcomes (CP), where the emphasis on forming the Pancasila Student Profile—which intersects with local cultural values—is a priority. The coherent presentation systematics, ranging from concept maps and story-based material descriptions to evaluations, facilitate the students' thinking flow. As expressed by (Maulida & Mubin, 2024) curriculum and teaching material development that is adaptive to local values will produce learning tools that are not only theoretically valid but also relevant to the character development needs of students in the modern era.

Practicality and Cultural Relevance in Learning

Beyond validity, the practicality aspect of the module, which received very positive responses from students, underscores the importance of cultural relevance in teaching materials. The high student interest in this module is driven by the factor of cultural proximity between the presented material and their daily cultural background. The use of character illustrations with polite regional attire and the insertion of Sundanese etiquette values make moral material, which was initially abstract, become more concrete and "alive" in the students' imagination. Consistent with the findings of (Wati & Rahmat, 2022), PAI learning at the elementary level becomes far more meaningful when students can identify the subject matter with habitual practices in their family and community environments.

The success of this module in capturing student attention also proves that local wisdom can serve as an effective entry point for the transfer of religious values. When students read stories about Silih Asih (mutual compassion) in a language and cultural context they recognize, resistance to learning material decreases, and curiosity increases. This reinforces the view of (Wahyuni et al., 2025) who emphasize that local wisdom-based education in West Java functions not only as a cultural preserver but also as a foundation for building a solid character identity. In this context, the teaching module functions not merely as a source of information, but also as a medium for self-reflection that facilitates Islamic moral values to "enter" and be internalized into students' hearts and behaviors.

Module Effectiveness in Character Strengthening

The primary indicator of success in this module's development is evident in the significant improvement of student learning outcomes, with an N-Gain score of 0.71 (High category). This improvement is attributable to the role of Etiquette Visualization explicitly presented in the module. At the elementary school age (Phase C), students tend to learn through a process of imitation from models they observe. The visualization of Sundanese-version manners—such as illustrations of bowing slightly when passing in front of older people (*ngelangkung*) or greeting warmly (*someah*)—provides concrete behavioral guides that are easy for students to mimic. This minimizes misconceptions about morals that often occur if the material is delivered only verbally or textually.

These findings simultaneously highlight the novelty of this research compared to previous studies. While (Sidiq et al., 2024) developed local value-based teaching materials for the Junior High School level, and (Radhiati et al., 2024) focused on the context of Kalimantan culture, this research fills a gap in the literature by offering a specific solution for elementary students within the Sundanese cultural framework. The high effectiveness in this study proves that teaching materials designed with attention to local cultural details can serve as powerful instruments in internalizing moral values. Thus, this module not only functions to improve academic grades but also contributes tangibly to the preservation of students' polite character amidst the challenges of globalization.

CONCLUSION

Based on the research and development conducted using the ADDIE model, it is concluded that the PAI teaching module on morals based on Sundanese local wisdom for Grade V elementary school students has been successfully developed with high quality. Research findings indicate that this module meets the criteria of being Very Valid based on expert assessment (average 90%), Very Practical based on student response (89.3%), and proven Effective in significantly improving learning outcomes (N-Gain 0.71, High category) with a t-test significance of < 0.05 . With the fulfillment of these three aspects, this teaching module product is declared Feasible (Valid, Practical, and Effective) to be used as a supplementary learning resource in elementary schools to support more contextual and meaningful Islamic Religious Education.

Based on these conclusions, the researcher recommends that Islamic Religious Education (PAI) teachers integrate the role-playing learning method when utilizing this teaching module in class. The role-playing method is considered effective for "bringing to life" the etiquette illustrations contained in the module, ensuring that students do not merely read but directly practice Sundanese local wisdom values in real interactions. Consequently, the internalization of noble moral values and local culture will be felt more deeply and firmly embedded within the students

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