

Integrating *Maja Labo Dahu* culture in Islamic education: a module for character development in elementary students

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ABSTRACT

This study aims to measure the development of Islamic education modules integrated with *Maja Labo Dahu* culture that can improve the character of elementary school students. Module development was conducted at State Elementary School 45 Pane, Bima City, using the Borg and Gall model development research (R&D) method. The results of the product validity test of the *Maja Labo Dahu* culture-integrated Islamic education module showed a score of 3.60, which was included in the very feasible criteria. Based on the results of the small group, limited-scale trial consisting of 20 students of State Elementary School 45 Pane, Bima City with a sample of 18 grade V students, it shows the effectiveness of improving student character in learning activities using Islamic education modules integrated with *Maja Labo Dahu* culture. The results of the data analysis of student character observations are also in the good category, with an average value of 3.33. We know that 50% of students meet the good attitude criteria. Thus, the development of Islamic education teaching modules integrated with *Maja Labo Dahu* culture has a positive impact on improving the character values of elementary school students.

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1. INTRODUCTION

The development of character education for students in elementary schools becomes very important to do amid the emergence of various problems of moral degradation and student character, such as bullying, violence between students, sexual harassment, undisciplined behavior, and low learning motivation, which are often problems faced by teachers in elementary schools [1]–[3]. This condition requires elementary school institutions to formulate learning that encourages the process of strengthening student character, one of which is the need for school innovation by integrating learning in the school environment based on community cultural values. Therefore, we expect elementary schools, as a social unit of students from the outset, to develop culture-based learning that positively influences the development of student character within the school environment [4], [5].

Elementary school education is also a level of education that serves as a foundation of knowledge and helps optimize student development through teacher-led learning. Philosophically, the purpose of the education process in primary school is to emphasize that students are able to understand their potential, opportunities, and environmental demands and plan for the future by making the most likely decisions for themselves [6], [7]. Elementary schools are important in constructing the stages of a child's development toward the ability to think and act socially in everyday lives. Elementary school education is also considered

to have a significant role in character building from an early age through a variety of learning strategies and the use of learning modules based on strengthening a student's character [8]–[10].

Basic skills such as reading, writing, and arithmetic have been the focus of primary school education in Indonesia, including in Bima. However, the character-building aspect of a student is sometimes ignored and is not the focus of attention at every basic education institution. In fact, theoretically, the formation of student character as part of value education through schools is an important effort to make. This is because schools are responsible not only for producing students who excel in science and technology but also in identity, character, and personality [11]–[13]. Lack of attention to character education in students can lead to the emergence of various phenomena such as bullying behavior, lack of obedience to parents and teachers, low discipline in learning, and violent behavior among children at the elementary school level. This condition is evidenced by the results of a survey by Komisi Perlindungan Anak Indonesia (Indonesian Child Protection Commission). From 2011 to 2014, there were 369 complaints related to bullying problems among students from elementary school to higher education. International Centre for Research on Women (ICRW) also submitted a similar report in 2015, showing that 84% of Indonesian children experience violence in school. This figure is quite high in the Asian region [14], [15].

Confirming this, the 2018 PISA report revealed that 41.1% of students in Indonesia admitted to having experienced bullying. In addition, Indonesia is in the fifth-highest position out of 78 countries as a country with the highest level of bullying experienced by students in the school environment [16], [17]. The survey results of the Komisi Perlindungan Anak Indonesia (Indonesian Child Protection Commission) stated that the majority of cases of bullying against children were dominated by elementary school students. It is known that there were 38 cases that occurred among elementary school children, and around 25 cases, or 67%, from January to April 2019 were recorded as bullying cases [18], [19].

Every Indonesian educational institution, particularly at the elementary school level, can effectively minimize these problems by implementing a variety of learning innovations that integrate local cultural wisdom values, thereby enhancing a student's character within the school environment [20], [21]. One alternative step that can be pursued is by developing learning modules based on local wisdom values that develop in the midst of social life, such as integrating *Maja Labo Dahu* culture into Islamic education as an educational package to improve student character. Substantially, the culture of *Maja Labo Dahu* includes the way of life of the Bima community in terms of educating, teaching, and guiding “*ngoa ra tei kaima taho*” and becomes a source of ethical teachings that emphasize various life principles, including having a religious attitude, a sense of social solidarity, virtuous character, prioritizing the public interest over personal interests, and the spirit of progressing towards achieving dreams [22]–[24]. Based on these facts, there is a need to integrate the cultural values of “*Maja Labo Dahu*” in the process of Islamic religious education in educational institutions as the basis for shaping students' character through innovative and inclusive teaching module development for students within the school context. This is because learning Islamic education, in principle, examines and studies individuals in an effort to change their behavior, starting from morals, ethics, and attitudes based on the values of Islamic teaching and learning in personal life or social life through the educational process [25]–[27].

The similarity of Islamic religious learning orientation and *Maja Labo Dahu* culture in character-building efforts is an important indicator in the development of learning modules as an effort to improve student character in the scope of education units, especially in elementary schools. *Maja Labo Dahu* culture, when viewed from the perspective of ethical education, is an idea that has the value of faith and piety in a person. *Maja Labo Dahu* culture is understood as the contextualization of norms and moral values that are identical to the culture of shame and fear in the tradition of the Bima community. A child will feel ashamed to do bad things in their social life and afraid of Allah SWT to do actions that are contrary to religious teachings. Therefore, the essential meaning of *Maja Labo Dahu* reflects the role of religious culture as a controller of behavior in the social life of the Bima community, particularly in relation to the relationships between individuals and themselves, individuals and each other, individuals and the environment, and individuals and their God [28]–[30].

Some of the results of previous studies also illustrate that integrated learning with cultural values and local wisdom in the school environment is considered to encourage the formation of student characters such as work ethic, attitude of diversity, mutual respect, disciplined attitude, and attitude of social care among students based on cultural values [31]–[33]. On the other hand, the integration of local wisdom values in school learning activities can also shape and strengthen national identity in the era of globalization and can be an instrument in shaping student profiles based on Pancasila values for students in the school environment [34]–[37]. The results of similar research also confirm that generally the learning process in a school environment based on the concept of integration such as the development of learning tools, teaching materials, learning models, and multi-media learning with the cultural values of local wisdom of the community has a positive impact on improving learning outcomes and student creativity in the school

environment [38]–[41]. However, previous research mostly only portrays the concept of integration of local wisdom values that have implications for student character building in the school environment and as a result research tends to analyse the process of integration of cultural values of local wisdom in the frame of general learning such as in mathematics, physics, science education subjects, but the construction model of the learning integration process based on local wisdom values with Islamic education materials to encourage strengthening of student character still has explorative space to be carried out including the development of learning modules based on the integration of Islamic education teaching materials with *Maja Labo Dahu* in the elementary school scope.

In relation to this, the development of learning modules based on the integration of Islamic education teaching materials with *Maja Labo Dahu*, can be a solution to overcome various moral and character degradation for students in elementary schools. This study aims to see that the development of Islamic education modules integrated with the cultural values of *Maja Labo Dahu* can improve the character values of students in elementary schools, which are reviewed from several aspects, among others: i) the concept of *Maja Labo Dahu* cultural values as a basis for student character education in elementary schools; ii) the construction of Islamic education module development integrated *Maja Labo Dahu* cultural values in improving the character of elementary school students; and iii) the development model and feasibility of Islamic education modules integrated *Maja Labo Dahu* cultural values in improving student character in elementary schools. The results of this study are expected to provide an academic contribution related to the conceptual description of Islamic education modules integrated with local wisdom and cultural values to improve the character of elementary school students in the area of Bima. The implications of the research results can also be a reference for the development of Islamic education teaching modules that are oriented towards the process of strengthening student character in elementary schools by integrating the local values of the Bima community.

2. METHOD

This research uses research and development (R&D) Borg and Gall model [42] that includes several stages, namely; preliminary study stage, planning stage, and module development stage. Research and development is the process by which companies undertake activities to innovate and introduce new products and services [43]. The research focused on Islamic education learning in grade V in the odd semester. The research was also directed at developing an Islamic education module integrated with the *Maja Labo Dahu* of the Bima community. In this study, 18 students participated in a limited group trial at State Elementary School 45 Pane in Bima. This research produced an Islamic education module integrated with *Maja Labo Dahu* for grade V students and has been validated by three experts consisting of media experts, material experts, and learning psychology experts. The development research is intended to conduct a test of the development of Islamic religious education learning modules integrated with *Maja Labo Dahu* in improving the character of elementary students in Bima. The technical instruments used in this study consist of expert validation sheets related to the modules developed and observation sheets of student characters in elementary school. Furthermore, in technical analysis, the data includes aspects of data analysis of the validity of learning modules, analysis of student character data, and analysis of student character improvement. These three analysts, the implementation to measure the level of change and character development of students after the learning process of Islamic religious education integrated *Maja Labo Dahu* in improving the character of elementary students in Bima.

3. RESULTS AND DISCUSSION

The position of Islamic education and culture is an important part of community life, so these two things become transcendent features in social life that greatly affect the process of student character building in the life of the Bima community. In this context, this research aims to reveal several parts related to the integration of Islamic education and *Maja Labo Dahu* in improving students' character values in the school environment, among others: i) the concept of *Maja Labo Dahu* cultural values as a basis for student character education in elementary schools; ii) the construction of Islamic education module development integrated with *Maja Labo Dahu* cultural values in improving the character of elementary school students; and iii) the development model and feasibility of Islamic education modules integrated with *Maja Labo Dahu* cultural values in improving student character in elementary schools, which can be described as:

3.1. The concept of *Maja Labo Dahu* cultural values as a basis for student character education in elementary schools

3.1.1. Cultural meaning *Maja Labo Dahu*

Etymologically, *Maja Labo Dahu* comes from the Bima language (*nggahi mbojo*) consisting of the root words "*maja*" which means shame, "*labo*" which means and, and "*dahu*" which means fear, literally can

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mean shame and fear as an attitude of self, which is used as a guide and foundation in behaving, thinking and acting, which must have a shame and fear that is always instilled in the heart based on Islamic values. Meanwhile, in terms of terminology, *Maja Labo Dahu* is translated as shame and fear of oneself as an individual and a member of society, shame and fear of society, and shame and fear of God as a form of gratitude for the pleasures that He has bestowed upon him. to humans when doing deviant and deviant actions. At the same time, shame and fear will arise based on awareness [22], [44].

A comprehensive view is explained by Syarifuddin and Handayani [45], who states that the formulation of the concept of *Maja Labo Dahu* can be interpreted as shame and fear of oneself, shame and fear of others, and shame and fear of God the Creator when making mistakes or violating applicable regulations [46], [47]. The culture of shame, deeply ingrained in every Bima community member's heart, enables individuals to exercise self-control, preventing them from engaging in actions deemed undesirable or against the moral and civilized standards of life. The shame that radiates in a person's heart will control his lust, not violate religious and legal norms that develop in social life [25]. Thus, according to the author, in principle, *Maja Labo Dahu* can be understood as a reflection of ethical values originating from religious teachings as well as being a moral tool that must be conveyed by parents, teachers, religious leaders, and community leaders in directing and teaching a child to have shame and fear as a spirit of living a life in accordance with the demands of religious norms and customs that apply in the social life of the Bima community.

3.1.2. Value of character in culture *Maja Labo Dahu*

The contextualization of *Maja Labo Dahu* has become a moral tool for the Bima community in carrying out every activity of their social life. *Maja Labo Dahu* positions itself as an ethical view in terms of educating, guiding, and directing a child from an early age to adulthood to become a good, tough, and progressive person [48]–[50]. The *Maja Labo Dahu's* character content, which stems from religious and moral values and influences the personality traits of the Bima people, necessitates comprehension. Anwar Hasnun classifies the scope of character values in the *Maja Labo Dahu* into several main domains, including the value of human character to oneself, the value of human character to others, the value of human character to the universe, and the value of human character to God. Here is an explanation of the four character terms mentioned above: The first term pertains to the value of character towards oneself. In this regard, *Maja Labo Dahu's* representation of the cultural content emphasizes four views that are identical to the values of human character related to themselves, namely: i) *Nggahi rawi pahu*, which means "saying according to reality," encompasses the following characteristics: (a) one word and deed; (b) possess character; (c) believe; (d) refrain from lying; (e) the realization of one's words; (f) attempt to act; (g) acquire knowledge and ask questions; and (h) maintain discipline. ii) *Renta balera kapoda baade karawi baweki* (spoken by the tongue, strengthened by the heart, done by the body) includes characters who (a) have determination, (b) are patient, (c) are sincere, (d) are confident, (e) are brave, (f) have determination, (g) have ideals, and (h) are enterprising. iii) *Karawi kaboju* (always working together) is composed of the following characters: (a) working together, (b) helping each other, (c) helping each other, (d) selflessly, (e) giving and receiving, and (f) having a familial nature. iv) *Su'u sawa'u sia sawale* (upheld as much as possible, held as strong as possible), which essentially has character: (a) being responsible, (b) having honesty, (c) working wholeheartedly, and (d) being patient in carrying out the assigned tasks [51]–[53].

Second, the culture emphasizes the value of character towards fellow human beings. In this aspect, *Maja Labo Dahu* emphasizes two expressions that contain the value of human character relating to each other, namely: i) *Tahompa ra nahu sura dou labo dana* (let me as long as the people and land of the country) include character: (a) not greedy; (b) helping each other; (c) sincere; (d) honest; (e) mutual respect; (f) thinking about the interests of others; (g) protecting others; and (h) discipline. ii) *Tahompara nahu sura douma rimpa* (let me as long as the crowd) includes characters: (a) think for the people; (b) love the environment; (c) love the homeland; and (d) love the local culture and language. Thirdly, the universe recognizes the importance of character. In this aspect, the cultural content of *Maja Labo Dahu* emphasizes two views that are identical to the values of human character related to the universe, namely: i) *Ngaha aina ngoho kakola doro marimpa* (eat but don't destroy and clear the forest); (a) loving the forest environment; (b) not being greedy in managing the forest; and (c) protecting nature. ii) *Kabua ra kataho and ro rasa kai ade maraso* (to treat and improve the environment wholeheartedly); (a) preserve the environment; (b) be responsible for the environment; and (c) prevent environmental damage [51]–[53].

Fourth, the significance of character stands in opposition to the existence of God. In this aspect, the character values contained in the *Maja Labo Dahu* regarding the relationship with God emphasize the importance of the aspect of piety in a human being as the noble value of *Maja Labo Dahu*, which means fear. Implementing all of God's commands and avoiding all of God's prohibitions manifests the actualization of fear of God. There are a number of characters in the *Maja Labo Dahu* cultural content that describe the human relationship with God, including the implementation of worship and an attitude of staying away from all actions that violate religious

provisions. The cultural content of *Maja Labo Dahu*, includes philosophical values of human life that emphasise the importance of worship behaviour to God and social behaviour between fellow humans; (a) prayer, (b) fasting, (c) zakat, (d) obedience to parents, (e) respect for neighbors, (f) mutual love, (g) learning to read and recite the Qur'an, (h) loving the mosque, and (l) respecting Islamic law [54]–[56].

3.2. The construction of islamic education module development integrated *Maja Labo Dahu* cultural values in improve the character of elementary school students

The final product of this module consists of five learning chapters containing teaching materials for Islamic education that are integrated with *Maja Labo Dahu* in the form of advice and examples of its application in students' daily lives. There are also summaries, practice questions, and feedback. This module is also equipped with images that are relevant to the content of the material and the character of elementary school students, along with colors that attract students' interest in reading. The preparation of this Islamic education learning module presents pictures in the form of Islamic animations, downloaded from various online digital platforms. These animations reflect characters recognized by elementary school students and can link to the concepts conveyed in the integrated Islamic education module for advanced culture. Based on the results of the validation test, this study found that the module was feasible. It also found that students' character improved after being taught using the Islamic education module combined with the *Maja Labo Dahu* of the Bima community. Furthermore, the results of the module development trial will also be disseminated to every elementary school in the Bima area, so that the product of the Islamic education module integrated with *Maja Labo Dahu* can be used as teaching material in an effort to improve the character of elementary school students in Bima. Constructively, the development of an Islamic education module based on the integration of *Maja Labo Dahu* cultural values into the process of student character building at State Elementary School 45 Pane Bima emphasises two main points as follows:

3.2.1. Integrating *Maja Labo Dahu*-based Islamic education teaching materials

The position of Islamic religious education teaching materials is the main thing that is considered in the development of learning modules based on the cultural values of *Maja Labo Dahu* can be seen in Figure 1, which relates to the competency map of learning implementation for students in elementary schools. Islamic education teaching materials in elementary schools are based on the semester level, which is a reference for integrating with the cultural value of *Maja Labo Dahu*. The Bima community's *Maja Labo Dahu* integrated education module serves as valuable teaching material for grade V elementary school students during the odd semester. This module consists of 5 lessons, namely: i) let's read Al-Quran Surah At-Tin; ii) know the name of Allah and his books; iii) my aspiration to become a righteous child; iv) the beautiful month of ramadan; and v) exemplary prophets and messengers. In addition to this module integrates the subject matter of Islamic education learning with the Bima community's *Maja Labo Dahu*, offering advice and good teachings that students can easily understand and apply in their daily lives. We hope that this module will help students develop and enhance their positive character.

The integration of *Maja Labo Dahu* into Islamic education serves as an educational instrument for enhancing the substantially, *Maja Labo Dahu* encompasses the Bima people's perspective on education, teaching, and guidance, known as "*ngoa ra tei kaima taho*." It serves as a source of ethical teachings, emphasizing various life principles such as a religious attitude, social solidarity, noble character, and a spirit of progress towards achieving dreams for the people of Bima [54]. The way Islamic learning and *Maja Labo Dahu* focus on building character is similar. This is a key factor in the creation of learning modules that aim to improve student character as part of education units, especially in elementary schools. *Maja Labo Dahu*, when viewed from the perspective of ethics education, includes ideas that have the content of faith and piety values in a person. The *Maja Labo Dahu* is understood as the contextualization of norms and moral values that are identical to the culture of shame and fear in the tradition of Bima society. A child will feel ashamed of doing bad things in his social life and afraid of Allah SWT committing acts that are contrary to religious teachings. Therefore, the cultural meaning of *Maja Labo Dahu* can control behavior in the social life of the Bima community, especially in relation to human relationships with themselves, humans with each other, humans with their environment, and humans with God [55].

In this context, integrating the cultural value of *Maja Labo Dahu* in the learning process of Islamic religious education at the education unit level as a basis for forming a student's character is very necessary. This is because learning Islamic religious education, in its main principle, examines and studies individuals (humans) in an effort to change their behavior, starting from morals, ethics, and morals based on the values of Islamic teachings in personal life or community life through the educational process [56].

3.2.2. Intergrating *Maja Labo Dahu*-based character learning strategies

The development of the concept of character learning integrated with *Maja Labo Dahu*, especially in educational institutions, is identical to the effort to transform values as the final achievement of learning

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activities both from the cognitive, psychomotor and affective aspects or in other meanings concerning the achievement of the power of mind, taste and spirit in a child. This is what must be done by learning organisers such as school principals and teachers as educational components. This is because the downstream of learning activities, including learning integrated with the cultural values of *Maja Labo Dahu* of the Bima community, must lead to achievement standards that can facilitate the formation of a child's character, especially in terms of knowledge, skills and attitudes in a child/learner who is beneficial for the formation of the civilisation of his nation. Another consensus also states that the climax of learning for students in primary school must make them have civilisation knowledge (culture, manners, and ethics) in their social life.

Integrating the cultural value of *Maja Labo Dahu* of Bima people in school learning can be done by formulating the achievements of extracurricular and extracurricular learning activities within educational institutions that emphasize the formation of the cultural value of *Maja Labo Dahu* in a child/student in the school environment including; (a) Establishing the vision and mission of the school institution must be integrated with the cultural values of *Maja Labo Dahu*, (b) Developing curriculum and subject matter that is integrated into the achievement of understanding and cultural values of *Maja Labo Dahu*, (b) Implementing the learning process for students oriented towards strengthening norms and morals based on the integration of cultural values of *Maja Labo Dahu*, (c) Strive for the fulfilment of learning facilities and media for students that can facilitate the formation of understanding skills of *Maja Labo Dahu* cultural values, (d) cultivate teachers' self-attitude, behavior, and habits in learning activities for students that reflect *Maja Labo Dahu* culture; and (e) implement a results-oriented school management setting that can internalize *Maja Labo Dahu* cultural values in Bima society. Furthermore, Figure 2 outlines the integrative learning design of *Maja Labo Dahu* culture in student character education at school, which can be formulated in the integrative learning design concept mapping as follows [57].

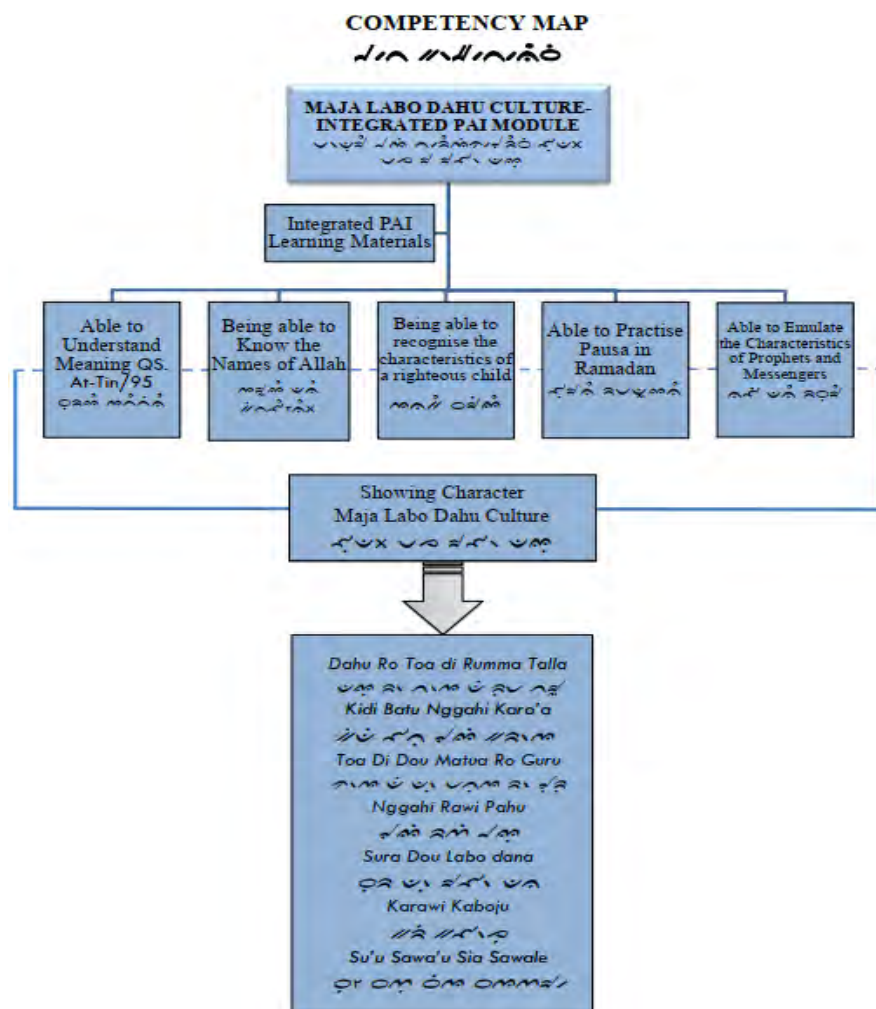


Figure 1. Competency map for developing Islamic education materials integrated with *Maja Labo Dahu*

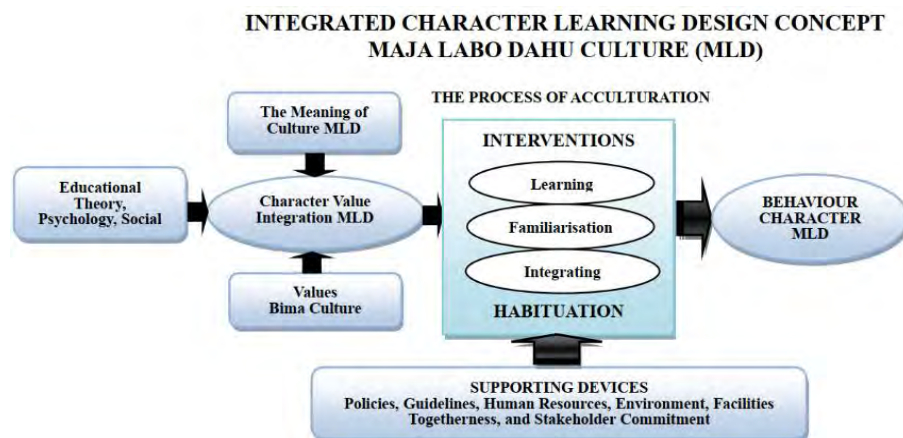


Figure 2. Conceptualization of *Maja Labo Dahu* integrated character learning design

3.3. The development model and feasibility of Islamic education modules integrated with *Maja Labo Dahu* cultural values in improving student character in elementary schools

3.3.1. Preliminary stage

Preliminary studies are conducted by analyzing real problems that exist in the field through school observations and literature studies to formulate problem solving solutions. We conducted school observations and interviews with teachers and vice principals in the curriculum field to gather information about the Islamic education module and aspects of character development for elementary school students. Based on the results of interviews, it is known that teachers mostly use textbooks as learning resources obtained from the education office. Teachers also use worksheets for practice questions and YouTube videos as learning media for exemplary stories or examples of daily activities. The Bima community has never integrated Islamic education with the cultural values of local wisdom, despite its inclusion in local content subjects. However, the hope for the development of learning that includes the expansion of cultural-based character values is still being pursued, but it has not been maximised because it is still focused on the formation of religious character in students. Only the ability to perform ablution, pray, and read the Qur'an defines the value of students' religious character. Implicitly instilling character values in Islamic education is still a simple process. On the other side, the assessment of character is still not structured and planned.

Student character assessments are generally only visual observations and are classical in nature, although there are some teachers who have used attitude or character assessment instruments in the form of class journals and student attitude assessment sheets. Furthermore, to determine the solution to these problems, the researchers conducted an analysis of the modules used by the teachers, paid attention to the syllabus and lesson plans, and conducted a literature review. Based on the analysis results, the researchers developed the Islamic education module for the odd-semester fifth grade students by integrating the *Maja Labo Dahu* of the Bima community into five lesson chapters.

3.3.2. Planning stage

The planning stage involves drafting the module and student character assessment instruments. Using a simple language selection, we prepare an integrated Islamic education module for *Maja Labo Dahu*, targeting fifth-grade elementary school students. Although it includes the Bima regional language or the *Mbojo* script, we provide a straightforward translation. Figure 3 explains that the preparation of the Islamic education module integrated with *Maja Labo Dahu* includes a cover, table of contents, preface, instructions for using the module, essential competencies, learning objectives, concept maps, learning materials, summaries, practice questions, and writing material using Poppins letters with size 11.

In developing this module, the colors chosen use bright colors to attract students' attention when reading the module. This is an essential consideration because combining image and color selection can maximize learning visualization so that information from Islamic education learning materials integrated with *Maja Labo Dahu* in the modules presented can be received optimally. The images used in preparing this Islamic education module are also Islamic animations that can be downloaded online. These animations reflect characters that elementary school students are familiar with and can relate to the concepts taught in Islamic education integrated with the *Maja Labo Dahu* of the Bima community. In addition, the use of headers and footers in this module also inserts traditional woven motifs typical of the Bima region to represent the aspect of integration between the module design and the *Maja Labo Dahu* of the Bima community.

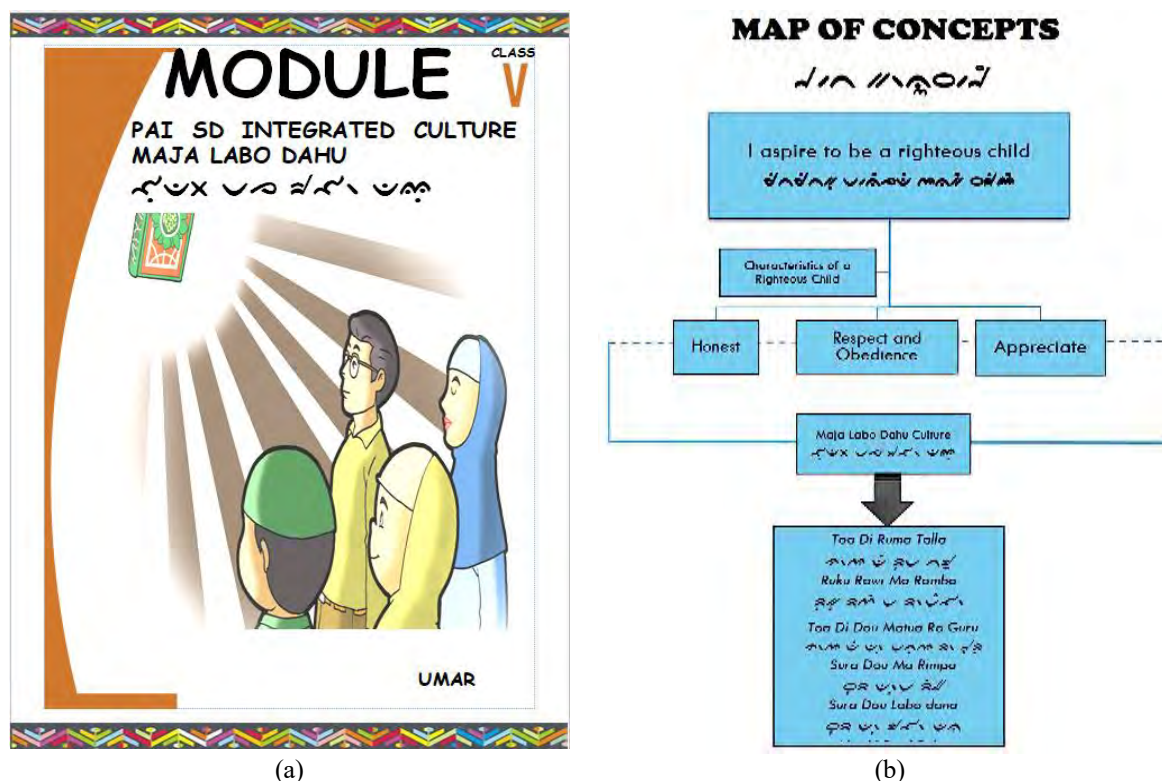


Figure 3. Module development is based on the (a) module cover and (b) module content coverage

Furthermore, Figure 4 explains that this module's use in the learning process seeks to actively involve students by presenting additional information, questions, information at a glance, and daily stories or stories of the prophet's companions. We adapt this learning to the cognitive development of fifth-grade elementary school students. This presentation will pique students' curiosity, fostering active and enjoyable learning in the classroom. We have equipped this module with the concept of material according to the syllabus, contested examples and problems, and a selection of evaluation questions that align with the learning objectives, ensuring its suitability with essential competencies and the accuracy of learning materials. We also create a variety of evaluation questions to enhance students' comprehension of the character values found in the Bima community's *Maja Labo Dahu*.

The researcher's developed module stands out for its integration of Islamic education learning with the *Maja Labo Dahu* of the Bima community. The relationship between the material and the *Maja Labo Dahu* reflects this. The learning material, to the greatest extent possible, aligns with the cultural values of *Maja Labo Dahu*, incorporating forms of behavior that students can implement in their home, school, and community environments. Students can observe and practice the character they aim to develop. Teachers and students can easily understand and apply the cultural values of *Maja Labo Dahu* in a simple context. The presentation incorporates the *mbojo* script, the regional language of Bima, in addition to an Indonesian translation. The development of the integrative value of Islamic religious education learning with the cultural values of *Maja Labo Dahu* is also expected to accelerate the process of character building in students so that students' behaviour is formed to always adhere to the values of religious and cultural teachings.

3.3.3. Development stage

The development stage involves experts acting as validators to test the feasibility of the prepared module (Draft 1). During the module feasibility test process, the validator will provide several criticisms and suggestions that will inform the finalization of the module, known as Draft 2. We then subject the revised Draft 2 to a limited test to assess its effectiveness in small groups.

a. Expert validation

Three experts in the fields of learning media, Islamic education materials, and developmental psychology carried out the validation of the Draft 2 module. Table 1 displays the results of the validation test. Table 1 also shows that the Islamic education module integrated with *Maja Labo Dahu* shows a final average of 3.60 in the product validation test, according to the criteria of very feasible. The module indicator

assessment criteria are feasible, except for the learning presentation, which meets the possible criteria. This module incorporates input and recommendations from experienced validators in the validation process. These experts suggested improving the use of words or sentences to be more communicative by the cognitive development of fifth-grade elementary school students, arousing curiosity and overcoming typing errors. The integrated cultural concepts performed very well, obtaining a maximum score of 4.00 and meeting the criteria of very feasible. Suggestions from the validators prompted revisions to address the module's shortcomings, resulting in the draft of two modules that were ready for limited testing.

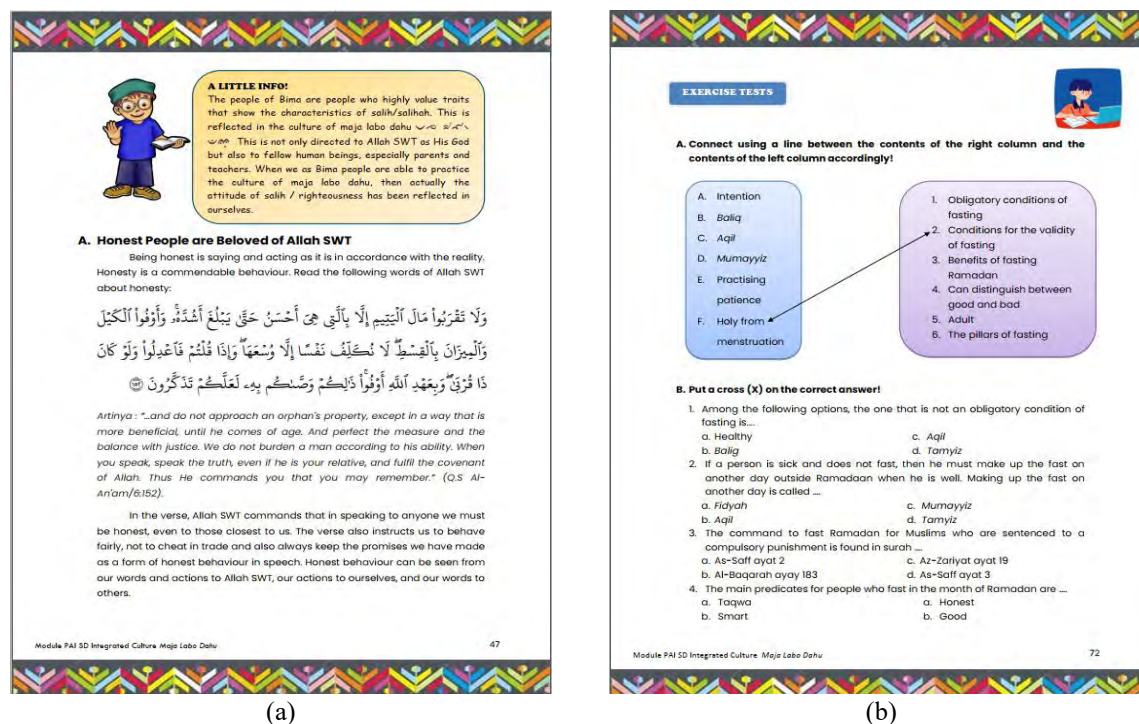


Figure 4. Module development based on their (a) integration of *Maja Labo Dahu* in the module and (b) learning evaluation model in modules

Table 1. Validity test of Islamic education module integrated with *Maja Labo Dahu*

No	Indicator	Value	Criteria
1.	Completeness of the contents of the module	3.67	Very feasible
2.	Module support components	3.67	Very feasible
3.	Learning presentation	3.22	Feasible
4.	Suitability of the material with essential competencies	3.56	Very feasible
5.	Material accuracy	3.75	Very feasible
6.	Cultural concept <i>Maja Labo Dahu</i>	4.00	Very feasible
7.	Language rules	3.44	Very feasible
	Average	3.60	Very feasible

b. Limited scale trials

This teaching module's limited-scale trial process only involved students in a small group of less than 20 people, so this trial is also known as a small group trial. We conducted the limited scale trial at State Elementary School 45 Pane in Bima City, using a sample of 18 grade five students. We conducted this trial to assess the impact of the *Maja Labo Dahu*-integrated Islamic education module on students' character. Based on the results of the limited-scale trial, we obtained the data outlined in Table 2.

Based on the description of the data in Table 2, it shows that the character of students is included in the excellent category, with an average score of 3.33. Referring to the character values of students, we know that 50% of students meet the criteria for a good attitude, while the remaining 50% meet the criteria for very good attitude. This means that there are no students who meet the criteria. We can conclude that the integration of the Islamic education module with the *Maja Labo Dahu* of the Bima community enhances the

character value of students in a limited-scale trial. By incorporating local culture into the modules, students can learn how to socialize with their peers through discussion activities or daily activities. This approach facilitates the development of traits like honesty, courage, and respect for others, as they feel observed by others. As for the character that is related to the student's relationship with himself and his God, it can be improved through real examples that are seen with students and done directly. Students will internalize the teacher's commendable actions and advice, leading them to emulate these attitudes. Therefore, religious character, responsibility, compassion, and respect for others can be stimulated through the use of the integrated Islamic education module, *Maja Labo Dahu* requires real applications that can be absorbed by the students' senses, such as by presenting exemplary stories of the prophet and his companions, examples of daily behavior, which is easy for students to understand and apply, as well as the introduction and cultivation of cultural characters that students can see through the behavior of adults who are easy to imitate.

Table 2. Results of limited-scale trial analysis at State Elementary School 45 Pane Bima

No.	Student's initials	Score	Character value	Category
1	MF	70	2.8	Good
2	A	90	3.6	Very good
3	AS	100	4	Very good
4	FA	90	3.6	Very good
5	GFAS	100	4	Very good
6	KRT	90	3.6	Very good
7	MMZ	90	3.6	Very good
8	Maf	60	2.4	Good
9	MDP	50	2	Good
10	MFA	50	2	Good
11	NJ	70	2.8	Good
12	NA	90	3.6	Very good
13	MR	100	4	Very good
14	SAZ	60	2.4	Good
15	RA	100	4	Very good
16	SH	100	4	Very good
17	SW	90	3.6	Very good
18	RN	100	4	Very good
Average		83.33	3.33	Good

The results of this analysis are also in line with the findings of how many previous studies have illustrated that the use of models, methods, media, such as comics, e-books, and learning modules integrated with the values of local wisdom of the community is essential as an effort to foster good character and moral behavior for students in elementary schools ranging from attitudes of responsibility, self-discipline, nationalist spirit, dreaming of regional culture, care for the social/environment, and able to think critically in the process of life [58], [59]. In other aspects, the development of media or learning modules based on local wisdom studies is also considered to help and grow the interest of students in elementary schools who have learning difficulties and encourage the improvement of learning quality within the scope of elementary school education units [60], [61].

In addition to this, the process of character building must begin with the desire to know and do good so that habits, thoughts and behaviours are created. In shaping students' positive character in the school environment, it is necessary to understand why they do good, feel good, and do good. This view is in line with the principles and theories of behaviourism that view human behaviour as arising due to stimulants (stimuli from outside themselves). Therefore, all school stakeholders, especially teachers, must make maximum efforts to support creative and innovative learning processes, among others, by developing materials, media, and variations of character-based learning models that can be integrated with local, regional, and national wisdom values [62], [63]. The same thing was also stated, Ardiansyah *et al.* [28] argued that the process of forming students' social character within the school sphere was also influenced by various main factors such as the need for good cooperation of teachers on the learning innovation process in schools, supervision and optimization of attention from parents in encouraging increased interest and minimizing deviant behavior of students in the midst of technological advances that tend to degrade the life values of the nation's generation. So, it is important for parents, especially teachers in schools to filter through the transformation of learning development in terms of material, approaches, methods and teaching media based on the integration of local wisdom culture and religion. Thus, the development of Islamic education modules integrated with *Maja Labo Dahu* culture has a positive content as one of the learning approaches expected to encourage improving student character values in elementary schools. In this context, field tests on a broader scale in several special elementary schools in the City and Regency of Bima to prove more clearly the significant impact of teaching modules on the character building of elementary school students.

4. CONCLUSION

The developed integrated Islamic education module, *Maja Labo Dahu*, has the potential to serve as a learning tool for enhancing the character of elementary school students in Bima city. The product validation test for the integrated Islamic education module of *Maja Labo Dahu* yielded a final average of 3.60, meeting the very feasible criteria. The criteria for assessing the module's indicators are very feasible, except for the presentation of learning that meets appropriate criteria. The integrated cultural concept performs exceptionally well, earning a maximum score of 4.00 and fitting into the category of highly feasible criteria. Furthermore, we refer to the results of the limited-scale trial as small group tests, as its implementation only involves students in small groups of less than 20 people. At State Elementary School 45 Pane, Bima city, we implemented a limited-scale trial with a sample of 18 fifth-grade students, demonstrating the effectiveness of enhancing student character through learning activities. This is based on the results of the analysis of the observational data about the student's character in the good category, with an average value of 3.33. Referring to the character values of students, we know that 50% meet the criteria for a good attitude, while the remaining 50% meet the criteria for a very good attitude, thereby enhancing their character values in the school environment.

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