



PINASA CULTURAL VALUES-BASED TEACHING MODULES AT SMK NEGERI 1 LUWUK

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ABSTRACT

This study addresses the evaluation of the feasibility of Islamic Religious Education (PAI) teaching modules that incorporate PINASA cultural values at SMK Negeri 1 Luwuk. The purpose of this research is to assist Islamic Religious Education teachers at the vocational school level in developing teaching modules aimed at improving, organizing, and enhancing instructional materials, or at least enriching teachers' insights and skills in integrating cultural values into the learning content. This research adopts a development approach, known as Research and Development (R&D), which aims to develop either a product or an activity framework. Data sources consist of both primary and secondary sources. The development procedure includes: (1) the research and data collection stage, (2) the planning stage, (3) the product development stage, and (4) the validation and trial stage. The results indicate that the developed Islamic Religious Education module, which incorporates PINASA cultural values, received a "Good" category in validation scores based on questionnaire data from the vice principal of curriculum. Likewise, validation by five Islamic Religious Education teachers and trials with 25 students from the TKJ program at SMK Negeri 1 Luwuk showed similarly positive responses. Thus, based on the validation data, the developed teaching module is considered feasible for use. The implications of this study suggest that teachers should consistently prepare teaching modules to improve and support the quality of the learning process. Furthermore, the integration of local cultural values into teaching modules can play a vital role in preserving and passing down cultural heritage through education.

Keywords: Teaching method; learning module; value-based teaching

1. INTRODUCTION

Learning is essentially a deliberately designed activity aimed at helping individuals develop specific abilities or competencies. It can also be described as an intentional process that supports the occurrence of active and effective learning within students. One of the tools used by teachers in this process is the teaching module, which contains information about materials, tools, and methods needed to plan and evaluate the implementation of learning. Teaching

modules are also expected to support teachers in conducting teaching and learning activities in the classroom. This is because the success of learning in schools is significantly influenced by student readiness, the availability of adequate learning resources, and the teacher's efforts in managing the learning environment by implementing appropriate strategies and methods. An effective synergy between students, teachers, and learning resources can greatly impact the success and achievement of the intended learning objectives.

Furthermore, the teaching module plays a crucial role in the learning process. The presence of teaching modules greatly assists teachers in delivering instruction. Therefore, the importance of teaching modules requires teachers to develop them as part of the instructional tools, so that the teaching and learning process can proceed in a more focused, effective, and structured manner.¹ Teaching modules should include all essential components, such as general information, core components, and appendices.

In line with the statement above, Supriadi emphasizes that a key aspect of learning is the availability of well-designed learning resources that align with the characteristics of the subject matter and the learners. These learning resources are essential because they help students complete their learning tasks effectively. In addition, learning resources also play a role in enhancing learning productivity, enabling more personalized learning, providing opportunities for instant access to learning, offering broader learning coverage, and allowing students to learn at their own pace within the available time.²

Therefore, in addition to the importance of teaching modules in organizing the learning process, religious education must also be delivered appropriately, as both play a crucial role in shaping students' academic and moral competencies, which will determine their success both within and beyond the educational environment. However, it is unfortunate that Islamic Religious Education materials are uniformly designed by the Ministry of Religious Affairs without taking into account the local wisdom values unique to each region in Indonesia. Thus, it is necessary to develop materials that incorporate local wisdom values found within the community, so that Islamic teachings can be more easily understood and implemented by students in their daily lives.

Basically, culture contains religious values that are continuously inherited, interpreted, and implemented in line with social development in society. The implementation of these cultural values serves as evidence of the public's acknowledgment and appreciation of that culture. In fact, character development has become essential for a multicultural nation. The process of cultural inheritance should not be limited to introducing cultural elements occasionally; instead, education plays an important role in preparing students for the future. This can be achieved by integrating local cultural values into Islamic Religious Education materials in the form of teaching modules.

One of the local traditions that has developed in Luwuk, Banggai Regency, Central Sulawesi, is the PINASA culture. The term *PINASA* is an acronym for "*Pia Na Sampah, Ala*", which means "See trash, pick it up." PINASA is a moral movement that reflects a mental revolution and

¹ Mudjiono And Dimyati, *Teaching and Learning Models*, Teaching and Educations. 2013.

²The Supervisor, Mr. Supriadi, *Learning Source Utilization in the Learning Process*, *Lathanides Journal*, 2017 <https://doi.org/10.22373/lj.v3i2.1654>.

is an innovation initiated by the Government of Banggai Regency. This movement wisely utilizes local wisdom to promote cleanliness and a garbage-free, beautiful city. The purpose of this movement is to encourage the people of Banggai Regency to adopt clean and healthy living behaviors (PHBS).

Based on observations, Banggai Regency produces around 56 tons of waste every day. Household waste dominates, amounting to approximately 33 tons per day, followed by market waste at 15 tons per day. In addition, waste from shops is recorded at 3.5 tons per day, office waste at 2 tons per day, public facility waste at 1.5 tons per day, and school waste at about 1 ton per day.³ Therefore, the PINASA moral movement—rooted in local wisdom and culture—aims to motivate and instill a sense of responsibility in the community from an early age, so that they can actively participate in keeping their environment clean from waste.

2. METHODS

This research is a type of development study known as Research and Development (R&D). Development research aims to create products or improve existing processes. In the context of this study, the goal is to obtain accurate and reliable data regarding the development of Islamic Religious Education teaching modules by integrating PINASA cultural values at SMK Negeri 1 Luwuk. This is a qualitative study, where the data collected is in the form of written or spoken descriptions from individuals and observed behaviors.⁴ Therefore, this research is categorized as qualitative descriptive, meaning that the researcher analyzes and describes the subject matter in depth and subjectively to obtain accurate and meaningful results.

R&D research in education is a process aimed at developing and testing the validity of a product. Accordingly, the development research conducted in this study seeks to develop an Islamic Religious Education teaching module by integrating cultural values, followed by validating the module. The validation process was carried out by Islamic Religious Education (PAI) teachers at SMK Negeri 1 Luwuk and was followed by a trial involving Grade X students. This process was intended to determine the feasibility of the developed teaching module so that it can be used as a reference in the learning process.

This study employs both qualitative and quantitative approaches. This is in line with Bryman's view that combining quantitative and qualitative research serves several purposes: (1) logical triangulation, where findings from one type of study can be cross-validated with findings from another; (2) qualitative research supports and enriches quantitative research; (3) quantitative research supports qualitative research; and (4) the combination of both approaches provides a more comprehensive understanding.⁵

Taylor and Bogdan explained that a qualitative approach is a research procedure that produces descriptive data in the form of speech, writing, or observable behavior of research subjects, conducted in natural settings. The data obtained are generally qualitative and are

³Environmental Service of Banggai Regency, the *Amount of Rubbish Production Per day*, Regency 2022.

⁴Margono S, *Educational Study Methodology*. Print. I; Jakarta: Rineka Create, 2007, p. 23

⁵AR, Syamsudin and Vismaia S. Damaianti. 2007. *Language Education Research Methods*. Bandung: PT Remaja Rosdakarya Offset. p. 141.

based on phenomenological philosophy, which relies on understanding and interpreting specific situations from the researcher's perspective. In this study, the qualitative approach was used during the preliminary study stage and in the development of the model.⁶ Meanwhile, the quantitative approach is a type of research characterized by logical and deductive reasoning, grounded in established knowledge, emphasizing cause-and-effect relationships, and focusing on theory testing, statistical analysis, and objective results. In this study, the quantitative approach was applied during the trial stage.⁷

3. RESULTS AND DISCUSSION

A. Developing Islamic Religious Education Teaching Modules through the Integration of PINASA Cultural Values at SMK Negeri 1 Luwuk

Islamic Religious Education plays a crucial role in human life, serving as a guide to achieving a meaningful, peaceful, and dignified existence. Recognizing the importance of religion, the Head of SMK Negeri 1 Luwuk emphasized that religious education must be taught in formal educational institutions. Islamic Religious Education helps students understand the true meaning of life, including how to interact with Allah SWT, parents, society, and the environment in a comprehensive manner.⁸ Therefore, the internalization of religious values in personal life is essential and must be developed through religious education, whether at school, within the family, or in the broader community.

The Islamic Religious Education teacher at SMK Negeri 1 Luwuk stated that Islamic Religious Education in schools aims to develop students' spiritual potential and to shape them into believers, pious individuals devoted to Allah SWT and possessing noble character.⁹ Furthermore, noble character encompasses ethics, manners, behavior, and morality as manifestations of Islamic Religious Education. The development of spiritual potential involves the application, understanding, and internalization of religious values, as well as their implementation in daily life, both individually and collectively. The purpose of enhancing this spiritual potential is to optimize the various abilities possessed by students so that they reflect dignity and honor as creations of God.¹⁰

At SMK Negeri 1 Luwuk, Islamic Religious Education is provided with the main objective of shaping students into pious individuals devoted to Allah SWT and possessing noble character. This vision aims to produce students who are honest, fair, well-mannered, ethical, respectful, disciplined, harmonious, and productive, both in personal and social contexts. This vision encourages the development of Islamic Religious Education materials that are appropriate to the school level as well as the specific conditions and context of the school. The general characteristics of this vision can be seen as follows:

⁶Lexy, J Moleong. 2008, *Qualitative Research Methodology*, Bandung: PT Remaja Rosdakarya. p.4

⁷ Danim, Sudarwan. 2002. *Becoming Qualitative Researcher*, Bandung: Faithful Library. p.34

⁸ Evriaty Mahiwa, S.Pd., Interview, School Principal's Office, September 14, 2023.

⁹ Mukramin, S.Pd.I, Interview, Teacher's Room, September 15, 2023.

¹⁰ BNSP, 2006, *Standard Competence and Basic Competence of SMA/SMK/MA*, Jakarta, p. 51.

- a. **Emphasis on Competence:** The primary focus of competence in Islamic Religious Education is more directed toward the development of attitudes rather than merely knowledge and skills. This means that while knowledge and skills remain important, greater emphasis is placed on how students' attitudes in daily life reflect religious values. The goal is to shape strong character and a consistent personality in line with religious teachings.
- b. **Accommodation Diversity:** Islamic Religious Education must be able to adapt to various needs and available resources. This means that teaching materials and methods should be adjusted to accommodate the diverse backgrounds of students and the availability of educational facilities, so that both individual and collective needs can be met effectively.
- c. **Freedom For Teachers:** Teachers are granted greater freedom to determine and develop learning strategies and programs that suit the conditions in the field. By providing this autonomy, teachers can adapt their teaching approaches to meet the specific needs of students and the available resources, allowing learning to become more relevant and effective in the local context.¹¹

Islamic Religious Education is expected to formulate an approach that not only enhances faith, piety, worship, and morality, but also strengthens harmony in life. This means that religious education should encompass the ability to build a strong vertical relationship with Allah SWT and harmonious horizontal relationships with fellow human beings and the surrounding environment. In this context, the PINASA Moral Movement is seen as one solution to instill awareness and concern for environmental cleanliness.¹² This aligns with the hadith of the Prophet Muhammad SAW, which states that cleanliness is a part of faith, as follows:

الطُّهُورُ شَطْرُ الْإِيمَانِ

Meaning:

Cleanliness (purity) is a part of faith (HR. Muslim).

The implementation of Islamic Religious Education is expected to contribute to the advancement of a dignified national civilization and to strengthen resilience in facing future challenges, obstacles, and changes in society. Therefore, Islamic Religious Education teachers are expected to develop appropriate learning methods and materials aligned with competency standards and basic competencies, while also taking into account the local cultural values present in the community. This should be carried out through the development of Islamic Religious Education teaching modules. The achievement of basic competencies and commendable behavior can be realized through the integration of PINASA cultural values, with active support from all parties, including the school, parents, students, and the wider community. The objectives of Islamic Religious Education at SMK Negeri 1 Luwuk are as follows:

- a. To develop students' faith (*creed*) by providing and expanding their knowledge, appreciation, and practice of Islamic teachings. This aims to help them become

¹¹ BNSP, 2006, *Standard Competence and Basic Competence of SMA/SMK/MA*, Jakarta, p. 51.

¹² Evriaty Mahiwa, S.Pd., Interview, School Principal's Office, September 14, 2023.

individuals who continuously grow in faith and piety to Allah SWT and who are capable of living their lives as God's servants in a better way.

- b. To shape students into religiously obedient individuals with good morals and devotion in worship. In addition, they are expected to become intelligent, honest, fair, ethical, disciplined, tolerant, and caring individuals who respect and honor one another.¹³
- c. Islamic Religious Education materials in vocational schools include the following aspects:
 - 1) Al-Qur'an and Al- Hadith**: These two texts are the primary sources of Islamic teachings, encompassing all aspects of the religion, including *aqidah*, *sharia*, worship, *muamalah*, and morals. The study of the Qur'an and Hadith covers these elements comprehensively, serving as key references for understanding and applying Islamic teachings. Furthermore, the Qur'an and Hadith are the main foundations for a Muslim's way of life. The Qur'an is the holy book of Islam, believed to be the true revelation of Allah SWT, while the Hadith is a collection of the sayings and actions of the Prophet Muhammad SAW, which explain and interpret the teachings of the Qur'an.
 - 2) *Aqidah* or Faith: *Aqidah* is the core foundation of Islam and forms the basis for worship practices, social interactions, and moral behavior. All aspects of religious life begin with this belief, which represents the essence and consequence of Islamic creed. *Aqidah* includes a Muslim's fundamental beliefs in Allah, His Messengers, and the core teachings of Islam. Strong faith influences how a person worships, interacts with others, and behaves in various aspects of life.
 - 3) *Sharia*: *Sharia* is a system of norms that regulates the relationship between humans and God, among fellow human beings, and with the environment. In the context of worship, *sharia* includes acts such as purification (*thaharah*), prayer (*shalat*), almsgiving (*zakat*), fasting (*sawm*), and pilgrimage (*hajj*). Socially, it governs interpersonal transactions and environmental responsibilities. *Sharia* encompasses laws and guidelines that cover all aspects of a Muslim's life, aiming to create a just and harmonious society.
 - 4) Morals: Morals refer to a person's attitude and character, including the norms that govern relationships with God, fellow humans, and the environment. Morals shape an individual's behavior in various areas of life, such as economics, politics, education, health, and law, based on strong faith. Morals play a crucial role in guiding daily behavior. With good morals, individuals can live according to Islamic values, contribute positively to society, and maintain harmonious relationships with others.
 - 5) Islamic History (*Tarikh*): This is the study of the historical journey of Muslims over time, including their efforts to implement *sharia*, worship, and moral

¹³ Warda Kadim, S.Ag., interview, Teacher's Room, September 16, 2023.

teachings. Islamic history illustrates the development of Muslim life based on Islamic principles. The study of *tarikh* helps us understand the evolution and application of Islamic teachings throughout different historical periods, including how Muslims have practiced *sharia* and morality and how they have contributed to world civilization.¹⁴

In the implementation of Islamic Religious Education at SMK Negeri 1 Luwuk, teachers follow guidance from the teaching module to ensure that the learning process runs effectively. The use of this teaching module reflects the professional commitment of teachers in organizing the teaching and learning process. As stated in the Qur'an, Surah Al-Isra' verse 84, this emphasizes the importance of carrying out religious teachings with full dedication.

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا

Translation:

"Say, 'Everyone acts according to their own disposition, but your Lord is most knowing of who is best guided on the path.'" (Qs. Al- Isra: 84)

Teaching modules in the learning process must not only be prepared by the teacher before the start of instruction, but they also serve various important objectives, such as:

- a. Guiding the Teaching and Learning Process: the teaching module functions as a guide to ensure that learning materials are delivered in a systematic and structured manner. It assists teachers in organizing the learning flow and maintaining focus on the intended learning objectives.
- b. Serving as a Reference for Teachers in Conducting Teaching Activities: teaching modules act as the main reference for teachers during the learning process, providing clear guidelines on the materials and methods to be used. This helps ensure that instruction remains consistent and aligned with established learning standards.
- c. Facilitating the Teaching Process: teaching modules make it easier for teachers to conduct lessons by providing organized teaching materials and strategies. This reduces the burden of lesson preparation and allows teachers to focus on delivering instruction effectively.
- d. Improving the Quality of Learning and Student Outcome: the use of teaching modules can enhance the quality of instruction, as the materials presented are more structured and relevant. This also positively impacts student outcomes, enabling them to receive information and lessons more effectively.
- e. Serving as a Planning Framework for the Teaching Process: The teaching module acts as a reference framework for planning teaching and learning activities. It provides the necessary structure and guidance for lesson planning, ensuring that all important aspects of learning are considered and implemented consistently.

¹⁴ BNSP, 2006, *Standard Competence and Basic Competence of SMA/SMK/MA*, Jakarta, p. 52.

This statement aligns with the remarks of the Vice Principal for Curriculum Affairs, who stated, *"The teaching module provides convenience for teachers in carrying out the teaching and learning process. There are many benefits that can be obtained when teachers prepare modules, as the module serves as a guide in the teaching and learning activities"*.¹⁵

The teaching modules used by teachers at SMK Negeri 1 Luwuk currently do not incorporate local cultural values, particularly the values of the PINASA culture, which is part of the Moral Movement. This Moral Movement is one of the cultural elements that must be developed and preserved as a real effort to promote religious values, local wisdom, and culture. Religious values themselves are a set of principles of truth and goodness adopted by individuals. A person's attitudes and behaviors are greatly influenced by the extent to which these religious values are internalized. The deeper the internalization of religious values, the clearer one's religious personality and behavior will appear. Once this religious attitude is formed, those values will serve as a primary guide in facing various aspects of life.¹⁶ Therefore, to maintain and preserve PINASA cultural values, it is important to integrate them into Islamic Religious Education teaching modules. In doing so, these values can continue to develop and be applied within society.¹⁷

The product resulting from this research is an Islamic Religious Education teaching module that addresses the topic of *success through competition in goodness and work ethic*. This material was selected because it is one of the core topics in Islamic Religious Education for high schools/vocational schools and aligns with the *Merdeka Belajar* curriculum (K.22). This teaching module functions as a learning plan that must be prepared by teachers before implementing the teaching and learning process. The module presented in this research is a model designed for use by Islamic Religious Education teachers. In general, teaching modules submitted to the *Merdeka Mengajar* platform must meet the minimum components outlined in the Learning and Assessment Guidelines, including learning objectives, assessment plans (both initial and final), learning steps, and instructional media.¹⁸

B. Eligibility of Islamic Religious Education Teaching Modules through the Integration of PINASA Cultural Values at SMK Negeri 1 Luwuk

The validation results from the Vice Principal of Curriculum, Islamic Religious Education teachers, external validators, and feedback from students were then calculated and grouped according to the assessment classifications listed in Table 3.4. The evaluation categories are classified as follows: Very Good (VG = 5), Good (G = 4), Sufficient (S = 3), Poor (P = 2), and Very Poor (VP = 1). The following is an analysis of the validation or evaluation data provided by the Vice Principal of Curriculum, five Islamic Religious Education teachers, external validators, and the field trial results involving 25 Grade X students from the Computer Engineering and Networking Department at SMK Negeri 1 Luwuk.

¹⁵ Irwan Yulianto, S.Pd.MM, Interview, School Vice Principal's Office, September 14, 2023.

¹⁶ Abuddin Nata, MA, *Methodology of Islamic Studies*, Jakarta: PT. Raja Grafindo 2003, p.14.

¹⁷ Evriaty Mahiwa, S.Pd., Interview, School Principal's Office, September 14, 2023.

¹⁸ <https://centralinformation.kolaborasi.kemdikbud.go.id/hc/en-us/articles/5010555956377-Komponen-Modul-Ajar>

1) Validation Results from the Vice Principal of Curriculum

Based on the data, it can be seen that from 20 statement items given to the Vice Principal of Curriculum, a total score of 77 was obtained, with an average score of 4.1 and a percentage score of 81.05%, which falls into the Good category.

2) Validation Results from Islamic Religious Education Teachers

Based on the data, from 20 items statement given to 5 Islamic Religious Education teachers as validators, obtained results as following: at the stage First validation, total score is 76 with an average score of 4.0 and a percentage of score 80.00%, which is categorized as Good. At the stage second validation, the total score is also 76 with an average score of 4.0 and a percentage score 80.00%, still in Good category. The third validator also gave a total score of 76 with an average score of 4.0 and a percentage of score 80%, in Good category. The fourth validator obtained a total score of 83 with an average score of 4.4 and a percentage of score 87.37%, Good category. The fifth validator also obtained a total score of 83 with an average score of 4.4 and a percentage score 87.37%, categorized as Good.

3) Validation Results from External Validators

Based on the data, the validation results from the external validators show that from 19 statement items, teaching module obtains presentation score of 95.78% with an average score of 4.8, which is included in Very Good (BS) category.

4) Student Response Results

According to Table 1, from 10 statement items given to 25 students of the Computer and Network Engineering (TKJ) Department at SMK Negeri 1 Luwuk, a total score of 1,067 was obtained, with an average score of 4.3 and a percentage score of 85.48%, which is categorized as Good.

Table 1. Validation Results Recapitulation

Validators	Total Score	Average score	% Score	Category
Vice Principal Curriculum	77	4.1	81.05	Good
Islamic Religious Education Teachers	79	4.2	83.47	Good
External validator	395	4.8	87.38	Very well
Response Student	1067	4.3	85.48	Good

(Primary Data Sources)

Based on the explanation above, it can be concluded that the validation results from the Vice Principal for Curriculum showed an average score of 4.1 with a percentage of 81.05%. Validation by five Islamic Religious Education teachers yielded an average score of 4.2 with a percentage of 83.47%. The external validator gave an average score of 4.8 with a percentage of 87.38%. Additionally, the results of the field trial involving 25 students of SMK Negeri 1 Luwuk majoring in Computer and Network Engineering (TKJ) showed an average score of 4.3 with a percentage of 85.48%. These results are illustrated in the following graph:

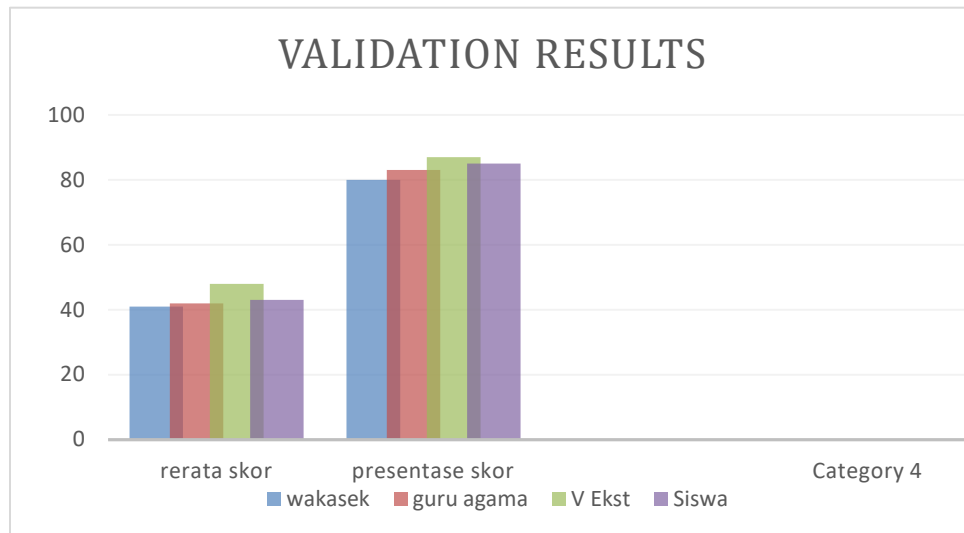


Figure 1. Validation Results Graph

Overall, the validation results based on questionnaire data from the Vice Principal of Curriculum indicated a Good category. Validation conducted by five Islamic Religious Education teachers also resulted in a Good category, and the trial involving 25 students of SMK Negeri 1 Luwuk majoring in Computer and Network Engineering (TKJ) showed similar responses. Thus, based on the questionnaire validation data, the development of an Islamic Religious Education teaching module that integrates PINASA cultural values is declared feasible for use. In addition to the questionnaire data, the eligibility of the teaching module was also confirmed through interview results with the school principal, vice principals, and Islamic Religious Education teachers.

The researchers asked, *"In your opinion, does the teaching module we developed meet the standards and requirements for modules at SMK Negeri 1 Luwuk?"* According to the Head of SMK Negeri 1 Luwuk, the module that has been developed is in accordance with the components of the *Merdeka Belajar* curriculum teaching module. Essentially, in developing teaching modules, teachers are given the freedom to design them based on students' conditions and cultural backgrounds. This allows teaching modules to be adapted to the specific needs and context of the students.¹⁹

According to the Deputy Head of School, the teaching module developed by the researcher aligns with the standards of the *Merdeka Belajar* curriculum, in which all required components of a teaching module have been included. The next step is to implement the module in the learning process.²⁰ According to Islamic Religious Education teachers, the teaching module prepared by the researcher fulfills all the requirements and components expected of a proper teaching module.²¹ It meets the necessary standards to achieve the

¹⁹ Evriaty Mahiwa, S.Pd., Interview, School Principal's Office, September 14, 2023.

²⁰ Irwan Yulianto, S.Pd., Interview, School Vice Principal's Office, September 14, 2023.

²¹ Siswanto Badu, S.Pd.I., Interview, Teacher's Room, September 15, 2023.

intended learning objectives.²² The module was developed based on a careful consideration of the components and procedures that take into account and analyze the conditions and needs of teachers, students, and the educational unit. This process includes assigning teaching responsibilities in line with the *Merdeka Curriculum* structure and designing learning activities that are adapted to students' conditions to achieve the educational goals set by the government and the school.

In addition, schools and teachers identify the dimensions of the *Pancasila Student Profile* to be developed, both through *Pancasila Profile Strengthening Projects* and classroom learning activities. Teachers then formulate learning outcomes, which are further developed into learning objectives that serve as the basis for designing teaching materials. Once the teaching module is completed, the teacher implements it in the classroom according to the plan. After the learning process is carried out, the teacher evaluates the implementation and takes follow-up actions based on the evaluation results.

The module developed by the researcher offers significant benefits for both students and teachers. For students, it provides the freedom to explore personal interests and talents by allowing them to engage with materials that align with their individual abilities, thereby increasing motivation and learning engagement. It also fosters independence and problem-solving skills, as students learn to manage their time, gather resources, and complete tasks on their own, skills that are essential for daily life and future careers. Additionally, the module stimulates creativity and innovation by encouraging students to develop new ideas, explore diverse learning approaches, and produce original work, helping them enhance creative thinking and move beyond routine thinking patterns, an ability that is increasingly important in a rapidly changing world.

Teaching modules provide various benefits for teachers, including: (1) making it easier to design learning plans. With teaching modules, teachers no longer need to spend extensive time preparing detailed plans, as the modules already include all necessary components such as learning objectives, materials, activities, and assessments; (2) helping teachers implement learning more effectively. Since learning materials and activities are organized systematically, teachers can manage instructional time more efficiently; (3) increasing student motivation by offering engaging and interactive materials, which also encourage independent learning without constant teacher guidance; and (4) simplifying the assessment of learning outcomes. Teachers do not need to create separate assessment tools, as the module already provides instruments to analyze student performance in a more practical and structured manner.

Based on interviews with the school principal, the vice principal for curriculum, and Islamic Religious Education teachers, it can be concluded that this teaching module meets the government's standard for module development. The module includes the three main components—general information, core activities, and attachments—and is structured in accordance with the applicable procedures. Therefore, the module is considered suitable for use.

The second question posed was, "*What is your opinion regarding the integration of PINASA cultural values in the development of this module?*" Based on the interview with the

²² Faisal B. S.Ag., Interview, Teacher's Room, September 15, 2023.

school principal, the module developed by the researcher, which integrates PINASA cultural values, is considered to align well with the objectives of SMK Negeri 1 Luwuk in creating a clean school environment. The values of PINASA embedded in the module do not only emphasize cleanliness but also instill a sense of responsibility in maintaining cleanliness at a personal level, within the school environment, and in the broader community. This teaching module makes a tangible contribution to improving cleanliness, beauty, and comfort in the school, and has a positive impact on the physical health of both teachers and students.²³

According to the Vice Principal, the Islamic Religious Education teaching module developed with the integration of PINASA cultural values is highly suitable for implementation. The module aims to familiarize students with taking responsibility for cleanliness, both within the school environment and beyond. Thus, the module not only teaches the concept of cleanliness in theory but also encourages its practical application. The Vice Principal for Curriculum added that a clean environment not only enhances the beauty and comfort of the teaching and learning process but also plays an important role in maintaining health. The school's cleanliness program is also part of the principal's initiative, reflected in the motto: *"Come clean, go home clean."*²⁴

According to an Islamic Religious Education teacher, the teaching module designed with the integration of PINASA cultural values is very useful in supporting school programs aimed at creating a clean environment, such as the principle of *"Come clean, go home clean."* Thus, the module effectively reinforces this program. In addition to promoting clean behavior, the module also offers added value by fostering a sense of responsibility as God's creatures.²⁵ Furthermore, the same teacher stated that the teaching module, enriched with cultural values, aligns perfectly with the school's commitment to creating a clean, beautiful, and comfortable environment. PINASA, as a moral movement initiated by the local government and now starting to fade, can be revitalized through this module. Therefore, the module is expected to rekindle the PINASA spirit and support its objectives effectively.²⁶ The teaching module developed by the researcher, which incorporates PINASA cultural values, fulfills our expectations, especially for religious teachers who consistently emphasize the importance of cleanliness. In Islamic Religious Education, cleanliness is part of the subject matter on commendable actions, making the values of the PINASA culture something that must continue to be preserved. This module not only addresses cleanliness, but also encompasses aspects of health, beauty, comfort, and personal responsibility.²⁷

Another Islamic Religious Education teacher emphasized that the teaching module developed with the integration of PINASA cultural values is highly appropriate, especially since SMK Negeri 1 Luwuk has a *"Cheerful Saturday"* program that aligns with the spirit of PINASA. This program involves community service activities, and the teaching module provides strong support for its implementation.²⁸ Furthermore, the teacher noted that incorporating PINASA

²³ Evriaty Mahiwa, S.Pd., Interview, School Principal's Office, September 14, 2023.

²⁴ Irwan Yulianto, S.Pd, Interview, School Vice Principal's Office, September 14, 2023.

²⁵ Hasnawati Hamid, S.Ag. Interview, Teachers' Rooms, September 15, 2023.

²⁶ Faisal, B. S.Ag. Interview, Teacher's Room, September 15, 2023.

²⁷ Mukramin, S.Pd., Interview, Teacher's Room, September 15, 2023.

²⁸ Warda Kadim, S.Ag., Interview, Teacher's Room, September 16, 2023.

cultural values into the teaching module is very helpful for encouraging students to maintain cleanliness in the school environment. A clean environment creates beauty and comfort, making students feel more at ease during the learning process. PINASA culture, as a moral movement initiated by the Banggai Regency government, must continue to be upheld and preserved, as it carries many valuable messages.²⁹

Based on the interview results, it can be concluded that the values of the PINASA culture are highly suitable to be integrated into the Islamic Religious Education teaching module. This is because PINASA encompasses various important values not only related to environmental cleanliness, but also to beauty, comfort, health, and responsibility. Cleanliness is understood as a condition that is clean, healthy, and aesthetically pleasing. A clean environment forms a solid foundation for individuals to achieve optimal health. Everything that happens in the environment affects the sustainability of life and the well-being of both humans and other living creatures. Therefore, maintaining environmental cleanliness requires awareness and a sense of responsibility as rational beings.³⁰ From this perspective, both educators and students who have greater cognitive abilities than other living beings should possess the awareness to protect the environment, especially in ensuring that it remains clean and free from waste that may harm the school environment, society, and human life in general. Environmental cleanliness refers to a condition free from dirt such as dust, garbage, and foul odors. Cleanliness is a human effort to protect oneself and the surrounding environment from all forms of filth in order to achieve and sustain a healthy and comfortable life.

Cultural values also include elements of beauty and health. Beauty is defined as the harmony of various elements that can evoke a sense of satisfaction and happiness through observation. It triggers a genuine feeling of pleasure in those who see it, which depends on how well the characteristics of an object align with the observer's sense of appreciation.³¹ Thus, beauty is something that brings happiness and comfort. In the context of learning, it is important to create a visually pleasing and comfortable school environment. In the Qur'an, beauty is described as adornment, as stated in the words of Allah SWT in Surah An-Nahl (verse 14).

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِيَبْتَلِيَكُمْ مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

Translation:

"And it is He, Allah, who subdued the sea (for you) so that from him You can eat meat Which fresh (fish) and bring out ornaments which you wear. And you see the ships sailing through them, and that you may seek of His bounty and that you may be grateful."³²

The verses of the Qur'an, with their unparalleled linguistic beauty, reflect signs of Allah's greatness in presenting the concept of beauty. The Qur'an itself is the pinnacle of beauty,

²⁹ Siswanto, S.Pd.I, Interview, Teacher's Room, September 15, 2023.

³⁰ Hardiana, D. *Community Behavior in Guard Cleanliness Environment Coastal Environment of Sasak Ranah Pasisie District Regency West Pasaman*. Buana Journal 2, 2018, p. 501.

³¹ <http://ondyx.blogspot.com/2014/02/pengertian-keindahan-menurut-para-ahli.html>

³² Al-Quran Ministry of Religion of the Republic of Indonesia, 2015 *Al-Quran and its Translation*, Jakarta: Lajnah Authentication Al-Quran Mushaf.

reflecting both scientific phenomena and aesthetic symbols. Many examples can be found in its verses that demonstrate Allah SWT as the ultimate source of all beauty, with the manifestation of that beauty clearly visible in the creation of the natural universe.

One important value in PINASA is *responsibility*. Responsibility involves the ability to make appropriate and effective decisions. It also includes the capacity to complete routine tasks without being constantly instructed, to explain what needs to be done, and to avoid placing excessive blame on others. Being responsible means being able to choose from various alternatives, focus on complex tasks, make independent decisions even when they differ from the group, demonstrate a strong interest in learning, communicate effectively with group members, respect rules, be prepared to present group work results, express opinions, and acknowledge mistakes without making excuses.³³

Based on the analysis of questionnaires and interview results, it can be confirmed that the teaching module that has been compiled and developed by integrating cultural values is suitable for use as a guide in the learning process, especially at SMK Negeri 1 Luwuk. This is because the cultural values of PINASA align with the spirit of SMK Negeri 1 Luwuk in maintaining a clean environment.

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³³Wiyoto, A. *Training Children to be Responsible*. Jakarta: Mitra Utama. 2001.p. 21.

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