

<https://research.adra.ac.id/index.php/ijen/>

P - ISSN: 2988-1579

E - ISSN: 2988-0092



Rooted in Culture, Grounded in Faith: Narrative Accounts of Acehese Ethnopedagogy as a Framework for Culturally Responsive Islamic Religious Education

Fauzan¹ , Habiburrahim² , Mumtazul Fikri³

Nizar Saputra⁴ , Zainul Mujtahid⁵

¹ Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

² Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

³ Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

⁴ Monash University, Australia

⁵ National Sun Yat-sen University, Taiwan

ABSTRACT

Background. Islamic Religious Education (IRE) learning in higher education tends to be theoretical and has not fully integrated local wisdom, particularly Acehese culture, resulting in less contextual learning and low student engagement and understanding. In addition, the lack of ethnopedagogy-based learning tools becomes an obstacle in creating integrative and meaningful learning.

Purpose. This study aims to develop ethnopedagogy-based IRE learning tools grounded in Acehese local wisdom and to examine their validity, practicality, and effectiveness in improving students' understanding and internalization of Islamic values.

Method. This research employed a Research and Development (R&D) approach using the ADDIE model, which includes Analysis, Design, Development, Implementation, and Evaluation stages. This study involved 35 respondents in the product testing and implementation phases: three lecturers, 30 university students, and two Acehese cultural practitioners. Product validation involved nine experts: three in Islamic Religious Education content, three in instructional media, and three in Acehese culture. Overall, 44 participants were involved in the validation, testing, and implementation phases.

Results. The study confirmed a strong need for Acehese ethnopedagogy-based Islamic Religious Education materials among lecturers (88.3%) and students (82.2%). Developed through the ADDIE model, the materials were valid, highly practical for lecturers (92%) and students (92.8%), and effectively implemented (79%). Their effectiveness was reflected in the increase from a 57.2 pretest mean to an 81.6 posttest mean and an 88.05% student response, indicating improved understanding of Islamic values and appreciation of Acehese culture.

Conclusion. Ethnopedagogy-based IRE learning tools rooted in Acehese local wisdom are proven to be feasible and effective in improving the overall quality of learning. The integration of local wisdom makes learning more contextual, meaningful, and relevant to students' lives.

KEYWORDS

Acehese Local Wisdom, ADDIE Model, Islamic Religious Education, Learning Tools Development, Student Learning Outcomes.

Citation: Fauzan, Fauzan., Habiburrahim, Habiburrahim., Fikri, M., Saputra, N., & Mujtahid, Z. (2026). Rooted in Culture, Grounded in Faith: Narrative Accounts of Acehese Ethnopedagogy as a Framework for Culturally Responsive Islamic Religious Education. *International Journal of Educational Narrative*, 4(4), 1373–1388. <https://doi.org/10.70177/ijen.v4i4.3786>

Correspondence:

Fauzan,
211002022@student.ar-raniry.ac.id

Received: January 18, 2026

Accepted: June 19, 2026

Published: August 01, 2026



INTRODUCTION

The basic concept of Islamic Religious Education (IRE) at the university level is oriented towards the formation of students as complete Muslim individuals (*insan kamil*), through the integration of faith, knowledge, and charity in daily life (Kurniawan et al., 2025). Conceptually, IRE is based on the teachings of the Qur'an and Hadith with an emphasis on strengthening monotheism, fostering moral character, and developing critical and contextual thinking skills in understanding Islamic teachings. In addition, PAI in higher education prioritizes an integrative approach between religious science and general science, as stated by Abu Nasr Al-Farabi, that education must harmonize intellect, moral, and social life (Muhammad & Aladdiin, 2019).

The novelty of this study lies in developing Acehnese ethnopedagogy-based Islamic Religious Education learning materials, including a semester learning plan, textbook, and student worksheets, that systematically integrate local values embodied in *dayah*, *meunasah*, and Acehnese traditions. Unlike previous studies that were primarily conceptual, this study produces concrete, validated, practical, and effective learning materials to strengthen students' understanding, character, and cultural identity. Islamic Religious Education (IRE) at the religious university level has a very strategic role in shaping the character, morals, and Islamic identity of students as a whole. IRE not only functions as a means of transferring religious knowledge, but also as a process of internalizing Islamic values that guide students in thinking, behaving, and acting in accordance with Islamic teachings. However, one of the main challenges in IRE learning today is how to relate universal Islamic teachings with local social and cultural realities, so that learning is not abstract, but more contextual and meaningful in student life (Amir Hamzah, 2025). In this context, IRE learning is not enough only to be delivered theoretically and textually, but needs to be developed through an integrative approach by paying attention to the socio-cultural context of students. This integration is important so that students not only understand Islamic teachings cognitively, but also be able to implement them in real life.

In line with this, the principles of IRE learning need to be directed to a holistic and integrative approach. First, the principle of contextuality, which is to relate the teaching material to the reality of student life and its socio-cultural environment. Second, the principle of internalizing values, namely instilling the values of monotheism, morality, and spirituality in depth. Third, the principle of integration of knowledge and charity, where Islamic knowledge must be reflected in real behavior. Fourth, participatory and humanist principles, which encourage active student involvement and respect for diversity. Fifth, the principle based on local wisdom, namely utilizing cultural values that do not conflict with Islamic teachings as a learning medium (Anly Maria, 2024). By integrating these principles, IRE learning in higher education is expected to be able to produce students who are not only intellectually superior, but also have spiritual depth, strong character, and are able to actualize Islamic values in the life of a diverse and dynamic society.

Based on the results of initial observations at STAI Jamiatut Tarbiyah Lhoksukon, several problems were found in the implementation of Islamic Religious Education (IRE) learning. First, the learning process still tends to be theoretical and teacher-centered, so it has not fully integrated local Acehnese wisdom in the delivery of material. In fact, cultural values such as *peumulia jamee*, *meugang*, *dhikr jama'i*, and local Islamic hikayat have great potential as a source of contextual learning. Second, the low interest and motivation of students to learn IRE courses is due to the lack of relevance of the material to their real lives. Students tend to view IRE material as something abstract because it is not associated with the socio-cultural reality of Aceh that they experience on a daily basis. Third, there is no availability of systematic and ethnopedagogical-based learning tools in Aceh, such as RPS, modules, and Student Worksheets (MFIs). This causes lecturers to not have clear

guidelines in developing integrative, contextual, and participatory learning. Fourth, there is a gap between expectations and implementation of learning. Although lecturers and students have the desire to present PAI learning that is more contextual and based on local culture, this has not been realized in structured and planned learning practices.

Responding to these problems, it is necessary to develop a IRE learning tool based on Acehese ethnopedagogy that is not only academically relevant, but also able to revive local cultural values in learning. Through this approach, it is hoped that IRE learning will become more lively, contextual, and meaningful, and can foster students' sense of pride and responsibility in preserving Islamic values that synergize with Acehese culture (Mohammad Jailani, Hendro Widodo, 2021). By developing learning tools that combine Islamic values and local wisdom, the IRE Study Program at STAI Jamiatut Tarbiyah Lhoksukon can contribute to strengthening character education, preserving culture, and achieving comprehensive national education goals. Therefore, this research is important to be carried out to respond to learning needs in accordance with the local context, as well as to answer the challenges of the times in the world of Islamic education.

The development of ethnopedagogy-based Islamic Religious Education (IRE) learning tools is a strategic approach to bridge the universal teachings of Islam with local wisdom that lives in society. A number of previous studies have shown that learning tools developed with an ethnopedagogical approach can increase the relevance of learning and student engagement, especially in the Islamic higher education environment. Research conducted by Rifqi shows that the ethnopedagogical approach in PAI learning is effective in strengthening students' religious and cultural identities (Rifqi & Haddady, 2025). In the context of Islamic higher education, Rifqi develops a learning model that integrates local traditional values and Islamic culture in each stage of learning. The results of his research conclude that this approach encourages students' emotional involvement and fosters a sense of belonging to local Islamic cultural heritage and values. Furthermore, Ismail specifically studied the values of Acehese Islamic culture in Islamic education. He found that cultural practices such as meugang (the tradition of welcoming Ramadan), peusijek (traditional welcoming ceremonies), and kenduri are manifestations of Islamic values that have been internalized in Acehese society for centuries (Mahdi, 2023). Emphasizing the importance of incorporating these elements into the formal learning process as a form of cultural preservation and internalization of moral values. He also suggested the development of ethnopedagogy-based teaching modules and tools as a solution to increase the linkage between teaching materials and students' local realities. Research by Hayati states that the results of the study show that the integration of local wisdom values in IRE learning can increase student engagement and integrate learning strategies with local values that are close and inherent to students (Hayati & Bahri, 2024). In addition, Sabri stated that the development results show that a learning model that integrates Islamic spiritual values with local Minangkabau wisdom, such as the value of deliberation, mutual cooperation, and good manners, is able to increase religious understanding and appreciation of students' moral values. Expert validation and test results show that this model is feasible and effective to be applied in elementary school environments (Sabri, 2025). In the national context, Tilaar emphasized the importance of culture-based education as a strategy to form education that is contextual and not uprooted from the nation's cultural roots. He stated that an education system that ignores local values will produce graduates who are uprooted from their social and religious identity (Tilaar, 2017).

Although there has been a lot of research on the development of ethnopedagogy-based learning tools in several regions in Indonesia, there has not been much research that specifically develops Acehese ethnopedagogy-based IRE learning tools at the Islamic university level (Fatmi et al., 2023). Therefore, this research has a novelty in the development of IRE learning tools based on Acehese

ethnopedagogy that is systematically and applicatively integrated. The products produced include RPS, textbooks, and student worksheets (LKM) that integrate the values of local Acehese wisdom such as *dayah*, *meunasah*, and tradition into learning. Different from previous research that tended to be conceptual, this research produced concrete and implementable tools. In addition, this study presents a IRE learning model based on Acehese local wisdom that is validated, practical, and effective, so as to be able to strengthen students' understanding, character, and cultural identity contextually (Abd. Rahman Saleh, 2025).

Ethnopedagogy is a relatively new concept in educational discourse (Fatmi & Setiawaty, 2025), especially in the context of efforts to integrate local wisdom into the formal and non-formal education system. This term comes from two words, namely *ethno* which means nation or culture, and *pedagogy* which means science or teaching art. Thus, ethnopedagogy can be interpreted as education based on the values, knowledge, and cultural practices of a community (Muzakkir, 2021), in the context of globalization and modernization of education that often ignores the richness of local culture. In its implementation, the ethnopedagogical approach in the IRE Study Program is designed based on the principles of contextual relevance, community involvement, and reflective and dialogical learning. The learning materials in the IRE course are developed by associating the theme of Islam with the typical religious practices of the Acehese people (Ali, 2025). For example, when discussing the value of *ukhuwah* and social concern, lecturers raised the cultural practice of feasting or *meugang* as a form of collective expression of Islamic values in local traditions. On the other hand, students are also involved in the analysis of traditional symbols and practices such as the *peumulia jamee* tradition, to explore the theological and sociological meaning behind them. This activity not only enriches students' understanding of Islamic teachings, but also fosters their awareness of the importance of preserving local culture as part of Islamic identity (Fauzan, Murtadha, 2024). Methodologically, the development of ethnopedagogy-based IRE learning at STAI Jamiatut Tarbiyah is carried out through several important stages, including: analysis of local needs, design of teaching materials based on local wisdom, implementation of learning with a participatory approach, and learning evaluation that not only measures cognitive achievement, but also affective and cultural aspects of students. This allows for the realization of holistic and integrative learning, where students learn not only from text, but also from context (Mayasari, 2019).

Ethnopedagogy is based on the philosophy of social constructivism, which views that knowledge is built through the interaction between individuals and their socio-cultural environment (Vygotsky, 1978). In this view, learning is not simply receiving information, but is the process of constructing meaning based on cultural experience. In addition, the ethnopedagogical approach also relies on the theory of cultural education which places culture as the core of the educational process. According to Gay (Gay, 2010), culturally responsive teaching is able to create a learning environment that is inclusive and relevant to the lives of students. In the Indonesian context, ethnopedagogy is in line with the concept of character education and local wisdom-based education, as stated in the Ministry of Education and Culture's policy that encourages the integration of local cultural values in the curriculum and learning activities (Faiz & Soleh, 2021).

Learning tools are a set of tools or media, methods, guidelines, and documents that are systematically designed to support the teaching and learning process to run more effectively, structured, and measurable (et al, Adinda Putri Ellia, 2025). In the higher education environment, learning tools include Semester Learning Plans (RPS), teaching modules, presentation materials, Student Worksheets (MFIs), assessment instruments, and individual and group task guides (Fatmi et al., 2024). According to Law No. 12 of 2012 concerning Higher Education, the learning process must be based on principles that integrate knowledge, skills, and attitudes. Therefore, a good learning tool

not only conveys academic content, but also instills character and cultural values. Ethnopedagogy-based learning tools are designed to align between scientific content and local cultural contexts. In this tool, local values are not just illustrations, but become an integral part of learning objectives, teaching materials, methods, and assessments. The main object in this study is the Islamic Religious Education (PAI) learning tool which is systematically designed to improve the quality of learning in the STAI Jamiatut Tarbiyah Lhoksukon environment. This tool includes four main components, namely the Semester Learning Plan (RPS), Teaching Materials or Learning Modules, Student Worksheets (MFIs), and Learning Evaluation Instruments. These four components are developed with an ethnopedagogical approach, which is an educational approach that integrates local cultural values into the learning process. a). The Semester Learning Plan (RPS) is the main guide for lecturers in designing and implementing learning activities for one semester. In this study, RPS is designed not only based on learning outcomes and national academic standards, but also incorporates elements of local Aceh wisdom. The Semester Learning Plan (RPS) is one of the important components in the process of planning and implementing learning in higher education, including at STAI Jamiatut Tarbiyah Lhoksukon. As an academic document, RPS functions as a learning contract between lecturers and students that contains a plan of learning activities for one semester, including learning outcomes, teaching materials, learning methods, media, assessments, and references used (Muzakir, 2023). b). The Learning Textbook is prepared as the main material that will be used by students independently or under the guidance of lecturers. This textbook not only contains theoretical content of Islamic teachings, but is also colored by local Islamic stories, Islamic customary practices, and local religious figures who are role models for the people of Aceh. Thus, teaching materials become more contextual and meaningful for students because they are rooted in their socio-cultural environment. c). Student Worksheets (MFIs) are designed as a means to train students' critical, analytical, and reflective thinking skills on the material studied. MFIs in this study were developed with a project-based task approach and case studies sourced from the religious life of the Acehese people.

In addition to the investigator's previous investigative support, the researcher sought to trace previous research on the facts in the field. Researchers found research that was aligned with field findings. Some of the previous researches are: Raisul Umam, title: Integrating Local Wisdom in Islamic Religious Education Learning, explaining the results of the research, local norms have a great opportunity to function as a source of reference and knowledge delivery in Islamic Religious Education (IRE) as well as develop adjustments to the material context, develop students' interest in learning, and foster a sense of concern for local culture (Umam & Husain, 2024). Harudin, Title: The Application of the Contextual Teaching and Learning (CTL) approach and local wisdom-based learning to improve student learning activities in Islamic religious education subjects, stated that, researchers found that by applying the contextual teaching and learning (CTL) approach in the delivery of knowledge through local traditions, students' academic activities increased, with a result of 68.33% in the first cycle (sufficient criteria), and 81.67% in cycle II (good criteria) (Harudin, Mardianto, 2018). Indah Syasmita, Title: Ethnopedagogy as an effort to advance the learning process in the era of the 4.0 revolution. Presenting the findings of ethnopedagogy helps students observe the concept of science or the meaning of the concept of science through the diversity of traditions. The definition of "Tradition" refers to the way students learn about the culture through their personalities in their daily lives (Syasmita, 2019).

The implementation of the Problem Based Learning model through local wisdom to improve critical thinking skills, by Intan Budiarti. Stating that Problem Based Learning based on local culture can be applied to the thematic learning process carried out in elementary schools so that it can be the

right alternative for teachers during the process of achieving the achievement of the 2013 Curriculum (Budiarti & Airlanda, 2019). Fauzan, Murtadha, Azizah, Title: Development of Islamic Religious Education (IRE) Textbooks Based on Ethnopedagogy Through Local Wisdom In Thematic Learning, stated that the survey results showed that the teachers involved assessed the thematic material of Islamic Religious Education based on ethnopedagogy appropriately and effectively. With an average score above 80% for almost all indicators, it can be concluded that this approach has successfully integrated local cultural values into IRE learning and positively impacted students' understanding and attitudes. However, the innovation aspect in learning media is one of the things that needs to be improved so that students get a more creative and interesting learning experience (Fauzan, Murtadha, 2024). Based on these conditions, a IRE learning tool is needed that is specifically designed by integrating Acehese ethnopedagogical values. The learning tools in question include RPS, modules/textbooks, Student Worksheets (LKM), and learning media that are tailored to the characteristics of STAI Jamiatut Tarbiyah Lhoksukon students. The integration of local Acehese wisdom in the learning apparatus is limited to values and practices related to Islamic education, such as *Dayah*, *Meunasah*, and *Rangkang* contained in the History and Treasures of Islamic Education course. The products developed in this study consist of an Acehese ethnopedagogy-based semester learning plan, textbook, and student worksheets for Islamic Religious Education. These materials integrate the values of *dayah*, *meunasah*, local customs, mutual cooperation, and the relationship between Acehese culture and Islamic law. The problem formulation is: How is the analysis of the needs of students and lecturers for the Acehese ethnopedagogy-based IRE learning tools at STAI Jamiatut Tarbiyah Lhoksukon?, What is the process of developing Acehese ethnopedagogy-based IRE learning tools that are in accordance with the local context, academic needs, and learning outcomes of the study program, What is the level of validity, practicality, and effectiveness of Acehese ethnopedagogy-based IRE learning tools in improving understanding and Practicing Islamic values of STAI Jamiatut Tarbiyah Lhoksukon students?.

RESEARCH METHODOLOGY

The type of research is Research and Development or R&D. The model used in research is the ADDIE model, which includes 5 steps, namely Analysis, Design, Development, Implementation, and Evaluation. This methodology combines two components, namely research or research and development (Leroy Holman Siahaan, 2025). The research was carried out at STAI Jami'atut Tarbiyah Lhoksukon, North Aceh, in the current semester of the academic year of the research. The research subjects consisted of 3 PAI lecturers, 30 students of the PAI Study Program, and 2 Acehese cultural practitioners/figures. Product validation involved nine experts: three in Islamic Religious Education content, three in instructional media, and three in Acehese culture. Overall, 44 participants were involved in the validation, testing, and implementation phases. Sample selection was carried out purposively according to the needs of the research. The implementation of the ADDIE model in this study was operationally specified at each stage. During the *Analysis* phase, the researchers examined lecturers' and students' needs for Acehese ethnopedagogy-based Islamic Religious Education learning materials using observation sheets and needs assessment questionnaires. The findings informed the product development blueprint in the *Design* phase, including its structure, content, instructional media, learning activities, and integration of Acehese cultural values. The resulting design was then evaluated in terms of content, media, and cultural appropriateness by nine expert validators, comprising three Islamic Religious Education content experts, three instructional media experts, and three Acehese culture experts. Validators were selected based on inclusion criteria such as relevant educational backgrounds, subject-matter

expertise, academic or professional experience, and knowledge of Islamic Religious Education, instructional media, or Acehese culture. Individuals without relevant educational backgrounds or competencies in the assessed areas were excluded from the validation process. The data collection technique in this study is adjusted to the purpose of developing IRE learning tools based on Acehese ethnopedagogy and the stages of the ADDIE (Analysis, Design, Development, Implementation, Evaluation) model (Sugiyono, 2025). Data is collected to obtain information on the needs, validity of the product, practicality, and effectiveness of the learning tools. The types of data collection techniques used include: 1. Non-participant observation, where the researcher is not directly involved in the learning activities, but observes systematically using structured observation sheets. 2. The interviews were semi-structured, allowing researchers to dig up information in depth but still directed, which was conducted on 3 PAI lecturers and 2 Acehese cultural figures. 3. Needs questionnaires prepared in the form of Likert scale and open-ended questions, will later be given to students and lecturers. 4. The Expert Validation Sheet is used at the Development stage in the ADDIE Step, to assess the quality of the products developed, including: PAI material experts, learning media experts and Acehese cultural experts. 5. Practicality Questionnaire, to find out the level of practicality of the device in real use, is given to lecturers and students. 6. Effectiveness Tests and Questionnaires, the form of instruments, learning outcome tests (pre-test and post-test) and attitude questionnaires and the practice of grades. Statistical analyses in this study employed a *t*-test and N-gain analysis to evaluate the effectiveness of the developed learning materials. The *t*-test was used to determine whether there was a significant difference between students' mean learning outcomes before and after the implementation of the Acehese ethnopedagogy-based Islamic Religious Education learning materials. N-gain analysis was subsequently applied to measure the degree of improvement based on the pretest and posttest scores, with the results classified into low, moderate, or high categories. Meanwhile, expert validation data from Islamic Religious Education content experts, instructional media experts, and Acehese culture experts were analyzed descriptively using feasibility score percentages.

The stages of ADDIE development are as follows: Analysis stage, At this stage, the researcher conducts non-participant observations to find out the real conditions of learning in the classroom,. In addition, interviews with PAI lecturers and cultural leaders were conducted to explore the needs and views related to the importance of ethnopedagogy. The researcher also distributed questionnaires to lecturers and students to identify the gap between ideal conditions and actual learning conditions. The results of this analysis are the basis for formulating development goals, determining product specifications, and directing the integration of Acehese local wisdom values in learning tools. The design stage is the process of planning learning tools that are systematically arranged based on the results of needs analysis. At this stage, the researcher designed RPS, PAI modules, LKM, and textbooks by integrating Acehese cultural values such as customs, local wisdom, religious values, and community social practices. In addition, a structure of learning materials and activities that are contextual, relevant, and meaningful for students is prepared. The development stage is the process of realizing a design that has been designed into a real learning product. At this stage, the researcher compiles and develops learning tools in the form of RPS, modules, MFIs, and textbooks in accordance with previous planning.

Furthermore, the resulting products are validated by experts, including PAI material experts, learning media experts, and Acehese cultural experts, to assess the feasibility of content, language, appearance, and suitability with local cultural values. The implementation stage (field trial) is the stage of applying learning tools in real classroom situations to assess the practicality and feasibility of the product. At this stage, the learning tools are tested in PAI lectures, then observations are carried

out to see the suitability between the planning and implementation of learning. In addition, a practicality questionnaire was given to lecturers and students to assess the ease of use, clarity of the material, and the attractiveness of the device. To measure effectiveness, learning outcome tests were carried out through pre-tests and post-tests, as well as the dissemination of attitude questionnaires and the practice of values to find out the extent of internalization of cultural and religious values in students. This stage produces empirical data related to the practicality and effectiveness of the developed learning tools. The evaluation stage is the final stage to assess and improve the quality of the developed learning tools. At this stage, an analysis of learning outcomes, questionnaires, and observations is carried out to assess aspects of product validity, practicality, and effectiveness. In addition, input from lecturers, students, and observers is processed as material for consideration for improvement.

The products developed in this study consist of Acehnese ethnopedagogy-based Islamic Religious Education learning materials, including a semester learning plan, textbook, and student worksheets. These products were designed as an integrated package by incorporating Acehnese cultural values, such as the traditions of *dayah* and *meunasah*, customary practices, mutual cooperation, and the relationship between local culture and Islamic law. They were developed to promote more contextual, engaging, and relevant Islamic Religious Education while strengthening students' understanding of Islamic teachings, character development, and Acehnese cultural identity.



Figure 1. Islamic Religious Education Learning Materials

RESULT AND DISCUSSION

This research was carried out at the Jamiatut Tarbiyah Lhoksukon Islamic Religious College (STAI), an Islamic religious university that plays a role in the development of Islamic education and the development of prospective Islamic religious educators in the North Aceh region. The subjects in this study consisted of 20 students of the Islamic Religious Education Study Program semester VI, who were selected because they had taken basic Islamic courses and had academic readiness to participate in learning based on historical and cultural reflection. In addition, this research involved 3 lecturers in the History and Treasures of Islamic Education course, who acted as key informants in exploring learning needs, validating practicality, and implementing learning tools. This research also involves 2 Acehnese cultural leaders who have competence and experience in the fields of Acehnese customs, history, and local wisdom, to ensure the suitability of cultural values integrated in the learning tools. The research flow is systematically arranged following the stages of the ADDIE model, which includes Analysis, Design, Development, Implementation, and Evaluation. Each stage is followed by relevant data collection techniques according to development goals (Siregar, 2026).

The results of the analysis stage show that PAI learning is still dominated by conventional approaches and has not systematically integrated Acehnese cultural values in the learning tools. The lecturer assessed that students need learning that is more contextual and relevant to the socio-cultural

life of Aceh, and is not only oriented to the cognitive aspect. In addition, students' understanding of the relationship between Islamic values and Acehnese culture still needs to be strengthened. Lecturers also expect the development of learning tools based on Acehnese ethnopedagogy, such as textbooks and MFIs, which are able to increase involvement, understanding, and internalization of religious and cultural values. Overall, the results of the analysis confirm that the development of Aceh's ethnopedagogy-based PAI learning tools is an urgent and strategic need to improve the quality of learning. The results of the analysis of student needs show that the PAI learning that has been taking place so far is not completely contextual, but students have very high needs and interest in learning that is associated with the socio-cultural reality of Aceh.

Students also show a fairly good understanding of the relationship between Islamic values and Acehnese culture, although it still needs to be strengthened through structured learning. In addition, students really expect the development of ethnopedagogy-based learning tools, such as modules, MFIs, media, and textbooks that are contextual and applicative. The results of interviews with lecturers and cultural leaders reinforce the findings, that PAI learning still tends to be theoretical and has not been systematically integrated with Acehnese culture. It was also emphasized that the values of local wisdom of Aceh have strong relevance to PAI materials and are important to be integrated to improve the understanding and internalization of student values. Therefore, the development of Acehnese ethnopedagogy-based learning tools is considered urgent, with contextual and applicative characteristics, and remains in harmony with Islamic law.

The results of the Design stage show that the PAI learning tool based on Acehnese ethnopedagogy has been successfully realized according to the design that has been designed. The products developed include RPS, textbooks, and MFIs that are compiled systematically, contextually, and integrate Acehnese cultural values in each learning component. The RPS is designed based on learning outcomes with a student-centered approach and authentic assessment, the textbooks are comprehensively prepared with Acehnese historical and contextual content, while the MFI is developed to encourage critical, reflective, and applicative learning activities. Overall, this stage produces learning tools that are structured, relevant to the local context, and support the internalization of Acehnese Islamic and cultural values in PAI learning.

The results of the development stage show that the Acehnese ethnopedagogy-based PAI learning tools have been successfully developed into real products in the form of RPS, modules, MFIs, and textbooks, and have gone through a validation process by material experts, media experts, and Acehnese cultural experts. Overall, the validation results showed that the category was very valid with an average score of 4.49, which indicates that the device has met the feasibility in terms of content, presentation, language, design, and suitability of cultural and Islamic values. The integration of Acehnese cultural values is considered authentic, relevant, and in harmony with Islamic law, and is able to support the strengthening of students' character and understanding. The devices are also assessed according to the characteristics of the students and are pedagogically effective. Some suggestions for improvement are minor, such as improving the wording, layout, and strengthening of the local context, which are then used for final revisions. Thus, the product is declared suitable for use and ready to proceed to the implementation stage.

Table 1. Validation Results for Acehnese Ethnopedagogy-Based Islamic Religious Education Learning Materials

Type of Validation	Number of Validators	Mean Validity Score	Category	Highest-Rated Indicator	Lowest-Rated Indicator
Islamic Religious Education Content Experts	3	88.44%	Highly Valid	Alignment with learning outcomes, systematic content organization, relevance of Acehnese customary values, and promotion of critical thinking (93%)	Reinforcement of Islamic morality and values through Acehnese culture (80%)
Acehnese Culture Experts	3	84.00%	Highly Valid	Authenticity of the presented Acehnese customary values (93%)	Alignment of customary values with Islamic creed and promotion of students' appreciation of Acehnese culture (73%)
Instructional Media Experts	3	84.71%	Highly Valid	Systematic presentation and clarity of sentences (93%)	The media's ability to facilitate students' understanding (40%)
Overall Mean	9	85.67%	Highly Valid	—	—

The validation results showed that the Acehnese ethnopedagogy-based Islamic Religious Education learning materials achieved an overall mean validity score of 85.67%, placing them in the highly valid category. Content validation obtained the highest score at 88.44%, followed by media validation at 84.71% and cultural validation at 84.00%. The strengths of the developed materials lie in their content alignment, authenticity of Acehnese cultural values, systematic presentation, and linguistic clarity. Nevertheless, the media's ability to facilitate students' understanding received the lowest score of 40%, indicating the need for improvement through content simplification, the inclusion of contextual illustrations, and more communicative information presentation.

The results of the Implementation Stage (field trial) are the stages of implementing Aceh-based ethnopedagogy-based IRE learning tools in real learning to find out the level of practicality and implementation of the tools that have been developed and revised based on the input of experts.

Table 2. Summary of Practicality and Learning Observation Results

Type of Assessment	Data Source	Mean Percentage	Category	Highest-Rated Aspect	Lowest-Rated Aspect
Practicality assessment by lecturers	Questionnaire completed by 3 lecturers	92%	Highly Practical	Alignment of the learning materials with lecturers' expectations (97%)	Ease of use and clarity of instructions (88% each)
Practicality assessment by students	Student questionnaire	92.8%	Highly Practical	Clarity of instructions (96%)	Learning usefulness (90%)

Learning implementation	Observation sheet	79%	Good	Student responses and needs (95%)	Learning implementation, learning materials, and methods and media (70% each)
----------------------------	----------------------	-----	------	---	---

The findings demonstrate that the Acehese ethnopedagogy-based Islamic Religious Education learning materials achieved very high practicality ratings from lecturers and students, reaching 92% and 92.8%, respectively. The highest-rated aspects were alignment with lecturers' expectations and clarity of instructions for students. Meanwhile, the learning observation results obtained an overall score of 79%, categorized as good. Student responses and needs received the highest score of 95%, whereas learning implementation, learning materials, and methods and media each scored 70%. These findings indicate that the materials are user-friendly and responsive to users' needs, although the contextual implementation of learning, integration of Acehese culture into the content, and diversity of instructional methods and media still require further improvement.

The test results showed a very significant increase between the pretest and the posttest. The average student score increased from 58.3 (below KKM) to 83.7, with the percentage of completeness increasing from 20% (4 students) to 100% (all students completed). This shows that before learning, students' understanding of Acehese ethnopedagogy-based IRE was still low and tended to be textual. After using the developed learning tools, students are able to understand the material more contextually, associate Islamic values with Acehese culture, and show improvements in cognitive, affective, and value practice aspects.

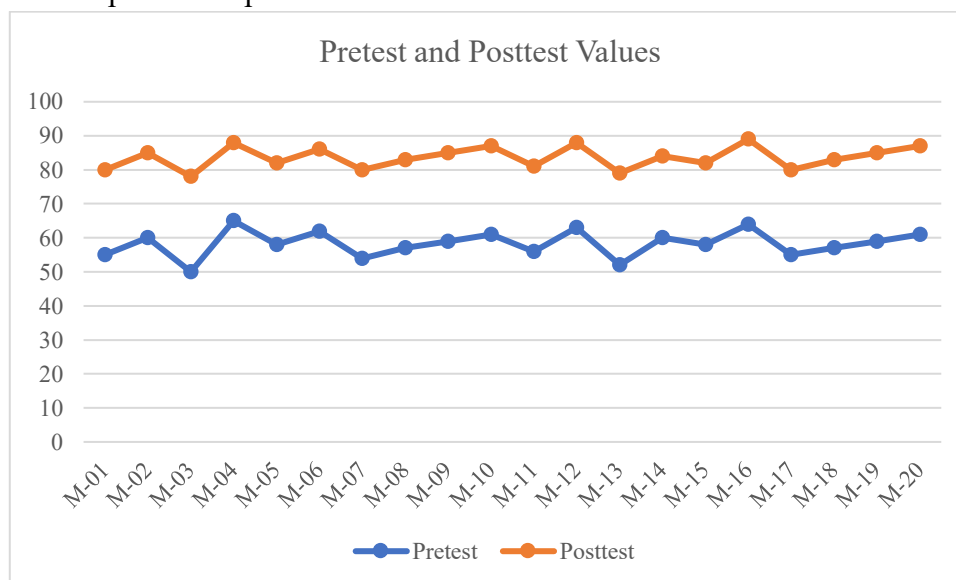


Figure 2. Pretest and Posttest Results Graph

Meanwhile, the pretest and posttest graphs show that all students experience an equal increase in scores. No students experienced a decline, and all of them achieved learning completion. This confirms that the Acehese ethnopedagogy-based IRE learning tool is effective in improving overall student learning outcomes. The results of the analysis of the improvement of learning outcomes showed an average increase of 25.4 points from pretest to posttest, which indicates that Aceh's ethnopedagogy-based learning tools have a real positive impact. This increase shows that students not only know, but are able to understand and relate IRE material to the cultural context of Aceh, so that learning becomes more meaningful and relevant. The graph of N-gain scores per student is as follows;

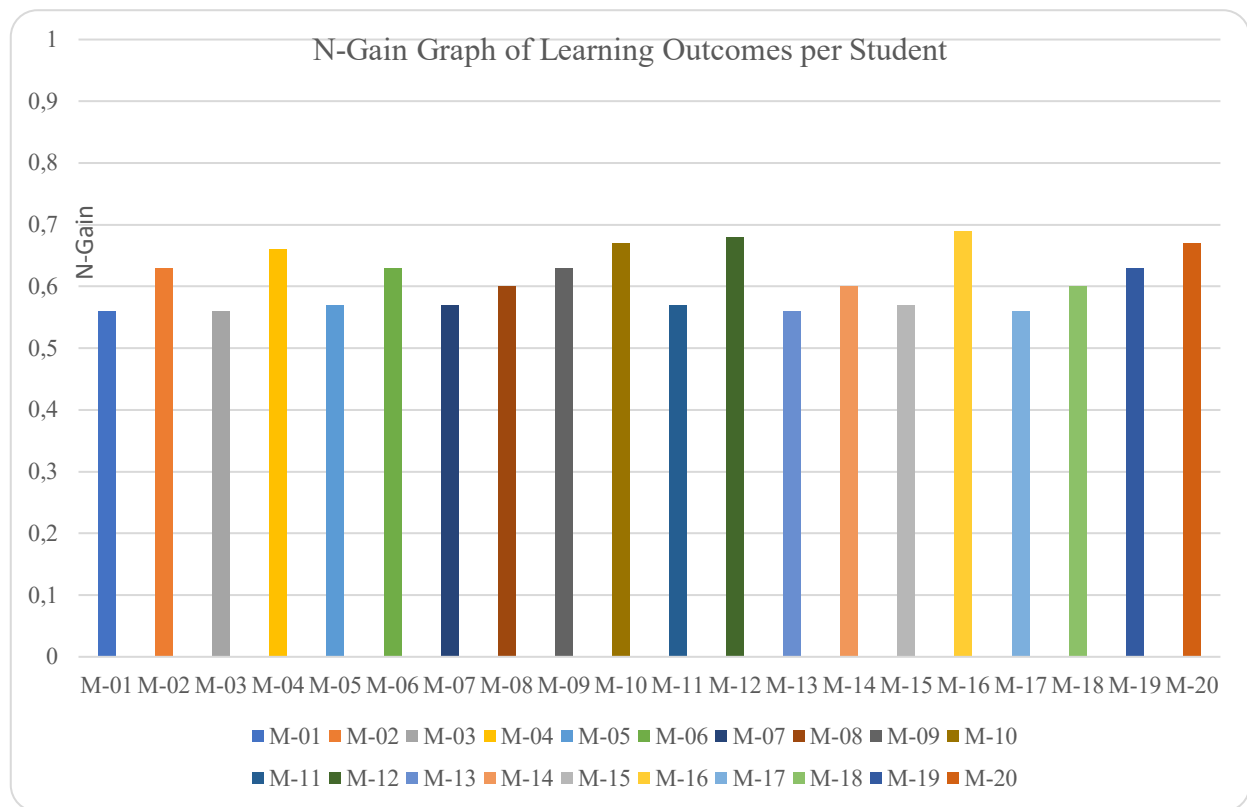


Figure 3. N-Gain Chart

The N-Gain graph shows that all students are in the medium category with a score range of 0.56–0.69. This shows that the improvement of learning outcomes occurs equally in all students, so that the learning tools developed have proven to be effective in improving their understanding.

The results of the student effectiveness questionnaire show that Aceh's ethnopedagogy-based PAI learning is in the very effective category with an average of 90.35%. All aspects, including material understanding, the practice of Islamic values, religious attitudes and character, as well as interest in local culture, obtained high and equal scores. This shows that learning tools are able to increase understanding while strengthening the character and identity of Islam as well as the integrity of students. Meanwhile, the MFI results showed high achievement with an average of 83% (very good category), which indicates that Acehese ethnopedagogy-based MFIs are effective in helping students understand concepts, analyze values, and reflect attitudes and character. The highest achievement was found in concept understanding and character reflection (85%), while exploration and value analysis activities also showed excellent results (82.5%). The mini-project achieved 80% (good), which still shows the success of experiential learning.

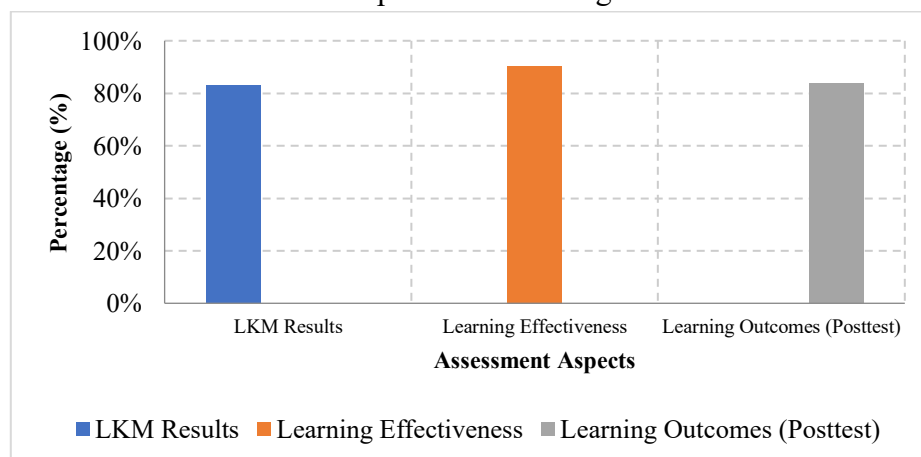


Figure 4. Composite Graph of LKM, effectiveness and learning outcomes

The combined graph shows that the results of LKM (83%), learning effectiveness (90.35%), and learning outcomes (83.7%) are in the high category and are mutually supportive. This shows that the PAI learning tool based on Acehese ethnopedagogy is comprehensively effective, both in the learning process and in improving student learning outcomes.

The evaluation stage is the final stage to assess the overall quality of the learning tool in terms of validity, practicality, and effectiveness. The results of the evaluation showed that the Acehese ethnopedagogy-based PAI learning tool was valid, very practical, and very effective, supported by expert assessments, positive responses from lecturers and students, and significant improvement in learning outcomes. Input from various sources was used to make minor revisions, such as language refinement, sharpening examples of Acehese culture, and adding illustrations and contextual activities. After revision, the device is declared viable as a final product and can be used as a contextual and relevant PAI learning model in college.

CONCLUSION

The findings indicate a strong need for Acehese ethnopedagogy-based Islamic Religious Education learning materials among lecturers (88.3%) and students (82.2%), as existing instruction remains largely theoretical and has not systematically integrated Acehese cultural values. The materials, consisting of a semester learning plan, textbook, and student worksheets, were developed using the ADDIE model by incorporating Acehese cultural values into the History and Heritage of Islamic Education course. They were subsequently validated by content, cultural, and instructional media experts and implemented through student-centered learning. The products were rated valid to highly valid, highly practical by lecturers (92%) and students (92.8%), and achieved a learning implementation score of 79%. Their effectiveness was demonstrated by an increase in the mean score from 57.2 on the pretest to 81.6 on the posttest, with a high N-gain category and an effectiveness response of 88.05%. Therefore, the developed materials are suitable for creating more contextual and engaging Islamic Religious Education while strengthening students' understanding and practice of Islamic values and their Acehese cultural identity.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this work, the authors used ChatGPT (OpenAI) to assist with language refinement, grammar correction, and paragraph restructuring. After using this tool, the authors carefully reviewed, revised, and validated all content and take full responsibility for the final manuscript.

ACKNOWLEDGEMENT

The author would like to express sincere gratitude to the Islamic Religious Education Study Program at STAI Jamiatut Tarbiyah Lhoksukon for institutional support and for providing access to research data used in this study. The author also extends appreciation to the supervisors, lecturers, and cultural practitioners involved for their valuable guidance and contributions throughout the research process. Special thanks are addressed to colleagues and reviewers whose constructive feedback has significantly improved the quality of this manuscript.

AUTHORS' CONTRIBUTION

Auhtor 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Auhtor 2: Conceptualization; Data curation; In-vestigation.

Auhtor 3: Data curation; Investigation; Supervision; Validation.

Auhtor 4: Data curation; Validation.

Auhtor 5: Validation.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

REFERENCES

- Abd. Rahman Saleh, A. F. D. (2025). Integrasi Kearifan Lokal dalam Pengembangan Kurikulum. *Sultra, Education Journal*, 5(1), 2025. <https://doi.org/10.54297/seduj.v5i1.1115>
- Ali, M. (2025). Pengembangan bahan ajar pai berbasis kearifan lokal untuk meningkatkan pemahaman siswa tentang islam rahmatan lil ‘alamin. *Andragogi* 7, 7(1), 42–65. <https://doi.org/10.36671/andragogi.v7i1.1027>
- Amir Hamzah, I. (2025). Integrasi Nilai Budaya Lokal dalam pendidikan Agama Islam. *Indonesia Research Journal on Education*, 5(2), 07–12. <https://id.scribd.com/document/859154029/Vol-5-No-3-Amir-Hamzah>
- Anly Maria, M. P. K. (2024). Pendekatan Etnopedagogik Dalam Pendidikan Agama Islam (Tinjauan Ilmu Pendidikan Islam). *Masagi: Jurnal Pendidikan Agama Islam*, 2(2), 49–56. <https://doi.org/10.37968/masagi.v2i2.588>
- Budiarti, I., & Airlanda, G. S. (2019). Jurnal Riset Teknologi dan Inovasi Pendidikan Penerapan model problem based learning berbasis kearifan lokal untuk meningkatkan keterampilan berpikir kritis. *Jurnal Riset Teknologi Dan Inovasi Pendidikan*, 2(1), 167–183.
- Dkk, Adinda Putri Ellia, W. S. P. (2025). Perangkat Pembelajaran sebagai Komponen Penting dalam Proses Pembelajaran Efektif. *Journal Research and Education Studies*, 5(2), 4800–4806. <https://doi.org/10.56832/mudabbir.v5i2.2528>
- Faiz, A., & Soleh, B. (2021). Implementasi pendidikan karakter berbasis kearifan lokal. *JINoP (Jurnal Inovasi Pembelajaran)*, 7(c), 68–77. <https://doi.org/10.22219/jinop.v7i1.14250>
- Fatmi, N., Faradhillah, Rezeki, N. S., & Mukrimah, U. (2023). Implementasi Pendekatan Etnopedagogi Berbasis Kearifan Lokal Terhadap. *JIKAP PGSD: Jurnal Ilmiah Ilmu Kependidikan*, 7(1), 64–72.
- Fatmi, N., Sakdiah, H., Alchalil, A., & Fitriani, H. (2024). Application of Ethnopedagogical Module in Natural Sciences Based on Local Wisdom Towards Learning Independence in Thematic Learning. *Jurnal Phi Jurnal Pendidikan Fisika Dan Fisika Terapan*, 10(2), 33. <https://doi.org/10.22373/p-jpft.v10i2.23552>
- Fatmi, N., & Setiawaty, S. (2025). Implementing Visual Media Based on Local Wisdom to Improve Students' Learning Outcomes. 6(1), 1070–1077. <https://doi.org/10.33122/ejeset.v6i1.858>
- Fauzan, Murtadha, A. (2024). Development Of Islamic Religious Education (Ire) Textbooks Based On Ethnopedagogy Through. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 17(2), 102–110. <https://doi.org/10.37812/fikroh.v17i2.1646>
- Gay, G. (2010). *Culturally Responsive Teaching*. <https://books.google.co.id/books?id=rYspC7C-zowC&printsec=copyright&hl=id#v=onepage&q&f=false>
- Harudin, Mardianto, E. S. (2018). Penerapan Pendekatan Contextual Teaching And Learning (Ctl) Dan Pembelajaran Berbasis Kearifan Lokal Pendidikan Agama Islam. *Jurnal At-Tazakki*, 2(1), 121–130. <https://doi.org/10.47006/attazakki.v2i1.1451>

- Hayati, C. I., & Bahri, S. (2024). Integrasi Nilai-Nilai Kearifan Lokal dalam Pembelajaran PAI di SDIT Al-Markaz Al Islamiyah Kota Lhokseumawe. *Journal Education and Social Science*, 02(02), 50–64. <https://doi.org/10.69548/d-jess.v2i2.34>
- Kurniawan, W., Sriwahyuni, T., & Zen, B. Y. (2025). Revitalisasi Pendidikan Agama Islam di Perguruan Tinggi : Membangun Mahasiswa Yang Intelektual dan Spiritual. *Reflection: Islamic Education Journal*, 2(2), 227–239. <https://doi.org/10.61132/reflection.v2i2.835>
- Leroy Holman Siahaan, M. P. (2025). *R&D Dalam Pendidikan: Implementasi Model ADDIE Dan 4D Pada Pendidikan Bahasa Inggris Dan PG PAUD*. Kbm Indonesia. https://books.google.co.id/books?id=84dgEQAAQBAJ&utm_source=chatgpt.com
- Mahdi, S. I. S. (2023). Implimentasi Parenting Style dalam Pendidikan Karakter berbasis Etnopedagogi Budaya Gayo. *Realita: Jurnal Penelitian Dan Kebudayaan Islam*, 21(01), 58–74. <https://doi.org/10.30762/realita.v21i1.168>
- Mayasari, D. (2019). Analisis Penanaman Nilai Karakter Toleransi melalui Kearifan Lokal Masyarakat Aceh di SD Negeri 6 Langsa. *Journal of Basic Education Studies*, 2(1), 1–10.
- Mohammad Jailani, Hendro Widodo, S. F. (2021). Pengembangan Materi Pembelajaran Pendidikan Agama Islam: Implikasinya Terhadap Pendidikan Islam. *Al-Idarah Jurnal Kependidikan Islam*, 11(1), 142–155. <https://doi.org/10.24042/alidarah.v11i1.8886>
- Muhammad, H., & Aladdiin, F. (2019). Peran Materi Pendidikan Agama Islam di Sekolah dalam Membentuk Karakter Kebangsaan. *Jurnal Penelitian Medan Agama*, 10(2), 152–173.
- Muzakir, M. I. (2023). Implementasi Kurikulum Outcome Based Education (Obe) Dalam Sistem Pendidikan Tinggi Di Era Revolusi Industri. *Edukasiana: Jounal Of Islamic Education*, 2(1), 118–139. <https://doi.org/10.61159/edukasiana.v2i1.86>
- Muzakkir, M. (2021). Pendekatan Etnopedagogi Sebagai Media Pelestarian Kearifan Lokal. *Jurnal Hurriah: Jurnal Evaluasi Pendidikan dan Penelitian*, 2(2), 28–39. <https://doi.org/10.56806/jh.v2i2.16>
- Rifqi, M., & Haddady, A. A. (2025). *Etnopedagogik Sebagai Basis Pendidikan Multikultural : Sebuah Kajian Teoritis*. 2(1), 1–10. <https://doi.org/10.62387/ep.v2i1.334>
- Sabri, A. (2025). Pengembangan Model Pembelajaran Pendidikan Agama Islam Berbasis Nilai-Nilai Spiritual Dan Kearifan Lokal Di Sd Negeri 13 Lolong. *Jurnal Ilmiah Research Student*, 2(2), 791–800. <https://doi.org/10.61722/jirs.v2i2.5766>
- Siregar, T. (2026). Analysis of the ADDIE Model Implementation in Innovative Learning Planning and Development. *Zenodo*, 6(1), 1–17. <https://doi.org/10.5281/zenodo.18888450>.
- Sugiyono. (2025). *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*. booksbylanguage. <https://archive.org/details/buku-metode-penelitian-sugiyono>
- Syasma, I. (2019). Pendekatan Etnopedagogi Upaya Membangun Dunia Pendidikan Di Era Revolusi 4.0. *Prosiding Seminar Nasional Fakultas Ilmu Sosial Universitas Negeri Medan*, 102–110. <https://digilib.unimed.ac.id/id/eprint/37303%0A>
- Tilaar, H. A. R. (2017). *Pengembangan Pendidikan Nasional: Perspektif Kultural dan Kontekstual*. Jakarta: Grasindo. [https://repository.uinsaiwu.ac.id/15995/8/SKRIPS ROHMAT BAROKAH 2022%281522402202%29 PAI.pdf](https://repository.uinsaiwu.ac.id/15995/8/SKRIPS%20ROHMAT%20BAROKAH%202022%281522402202%29%20PAI.pdf)
- Umam, R., & Husain, A. M. (2024). Pengintegrasian Kearifan Lokal dalam Pembelajaran Pendidikan Agama Islam : Kritikalitas dan Alternatif Solusi berdasarkan Literatur. *ABHATS: Jurnal Islam Ulil Albab*, 5(2), 1–12. <https://doi.org/10.20885/abhats.vol5.iss2.art1>
- Vygotsky. (1978). *Mind in society: The development of higher psychological processes*. Cambridge, MA: Harvard University Press. <https://archive.org/details/mindinsocietydev00vygo>

Copyright Holder :

© Fauzan et al. (2026).

First Publication Right :

© International Journal of Educational Narratives

This article is under:

