

Research Article

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Learning Module for IPAS Based on Tesuling Local Cultural Values: Instilling Global Diversity and Religious Moderation in Elementary Students

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Abstract

Background/purpose. The integration of local cultural values in education plays a crucial role in shaping students' character, fostering attitudes of global diversity and religious moderation. This study aims to develop a valid, practical, and effective IPAS learning module based on Tesuling local cultural values to enhance students' global diversity and religious moderation.

Materials/methods. Using the ADDIE model (Analyze, Design, Develop, Implement, Evaluate), the module was designed systematically. The effectiveness test involved 105 elementary students in Gugus 4, Selong Subdistrict. The study used two validated and reliable instruments to measure global diversity and religious moderation. Data analysis with multivariate analysis of variance (MANOVA).

Results. The module was developed by analyzing the curriculum, material, and Tesuling cultural values. The development of the IPAS Module encompasses components such as learning objectives, concept maps, materials, learning reflections, and evaluations. The validation results from five experts showed a very high level of validity, with a Content Validity Ratio (CVR) of 1. The practicality score from teachers and students averages in the practical category. This module is significantly effective in enhancing fourth-grade students' understanding of global diversity and religious moderation. The instruments for global diversity and religious moderation in the experimental class have an N-Gain score from students in the high category.

Conclusion. The IPAS module based on Tesuling local cultural values is valid, practical, and effective to use in the learning process. This module can be a culturally responsive educational tool to support the strengthening of students' character in elementary schools.

1. Introduction

Indonesia, a country rich in cultural and religious diversity, can create an amazing harmony amid these differences. This diversity is not only a part of everyday life but also forms a beautiful harmony among its people (Atmaja & Mutia, 2024). This is reflected in the moderate religious practices and tolerance upheld, thus creating an atmosphere that allows the various shades of diversity to come together in a solid and peaceful unity. In this context, harmony of diversity becomes a highly desirable goal to ensure social stability and progress. So, education in this modern era needs every educational institution to instil an understanding of global diversity and religious moderation in schools (Yuminah & Si, 2024), and recognize and respect these differences to build a harmonious and inclusive society (Aulia, 2024).

Making students superior learners in terms of skills, morals, intelligence, creative thinking, and reasoning that boils down to the noble values of Pancasila, is the most important goal that all educational units want to achieve today. This is what is expected by all educators in the face of globalization, which has largely damaged the morals of the nation's generation (Aisyah & Fitriatin, 2025). The independent curriculum launched by the Minister of Education and Culture of the Republic Indonesia emphasises the strengthening of the Pancasila student profile because in this profile, there are six elements, namely noble character, global diversity, cooperation, independence, critical reasoning, and creativity. Education not only shapes the intelligence of a nation but also helps shape the strong character of the nation. Without education, human beings today would be left far behind in both the quality of life and the processes of empowerment (Hidayati et al., 2023). Therefore, the development of learning modules at the elementary school level is crucial, particularly with the introduction of an independent curriculum that emphasizes teacher professional development throughout every learning program process, including modules, tools, media, and innovative models. Learning modules developed by subject teachers can improve students' ability to understand any material presented. Creative teachers will continue to strive to develop the learning process so that students can solve various problems. The learning process enables students to solve various problems and overcome obstacles (Lasmawan, Candiasa, et al., 2023). Moreover, teachers can develop learning modules based on local cultural values, incorporating noble values from the local community culture into the learning material. Learning modules based on local cultural values, in addition to facilitating the delivery of learning, can also shape students' character through the noble values of local culture, fostering a love for the Pancasila philosophy (Syahfitri, 2024). The implementation of the Pancasila learner profile in elementary schools will foster the spirit of global diversity and religious moderation in students (Astawaa et al., 2024) because students understand more deeply the meaningfulness of life after undergoing the learning process at school.

The main task of a teacher in the era of independent learning is no longer teaching but educating. This is because technological advances can significantly impact students' social attitudes and their ability to respect and be tolerant of religious communities. Teachers are expected to be able to develop the potential and skills of students through the goals that teachers want to teach in elementary schools. The hope is that when students have understood the content of learning, the teaching and learning process will be effective and efficient, so that student learning motivation is high (Alfandi et al., 2024). And teachers should reinforce students when they show a little positive attitude (Ardana et al., 2023)

Global diversity is a reflection of character, where it is hoped that Indonesian students can maintain the ancestral culture of locality and identity, and have a very broad mind when communicating with different cultures so that this can foster an attitude of respect and form positive noble cultures and have no conflict with the noble culture owned by the nation (Permendikbud, 2020). Meanwhile, religious orientation is the process of understanding and practising religious teachings in a fair and balanced manner (Mughtar et al., 2022), to avoid extreme or excessive

behavior when implementing it. Religious moderation is an important thing that must be reinforced in elementary school students, considering extremism, radicalism, and hate speech (Nugroho, 2024) are the problems of the Indonesian nation today. Schools in East Lombok, as educational institutions with Islamic characteristics, need to be pioneers in developing this moderate attitude whose ultimate goal is to create harmony. Therefore, teachers are needed who can develop learning modules based on local cultural values. This is done so that the nation's generation does not experience symptoms of moral and moral degradation. According to Lickona, there are 10 indications of symptoms of moral decline that need attention to change for the better; 1) violence and acts of anarchy, 2) theft, 3) cheating, 4) disregard for applicable rules, 5) brawls between students, 6) intolerance, 7) use of bad language, 8) early sexual maturity and its deviations, 9) self-destructive attitudes, 10) drug abuse (Inayah et al., 2023). Reviewing the results of observations and interviews, 90% of teachers have not developed IPAS learning to increase students' global diversity and religious moderation. This is evident in the learning design, where teaching and learning activities remain teacher-centered, and lectures are the most dominant method. 10% of teachers are still learning to develop learning to increase global diversity, and have not yet reached the stage of religious moderation, because teachers are still weak in understanding the IPAS module launched by the independent curriculum.

Where is the problem of global diversity that always becomes a significant concern in society is discrimination against people from different backgrounds, such as race, religion, gender, and sexual orientation. Stereotypes and prejudices against people from different backgrounds can lead to conflict and violence. Meanwhile, the issue of religious moderation that arises in society and triggers various conflicts is religious extremism, which can lead to conflict and violence among people from different backgrounds; intolerance toward religious differences, which can cause conflict and violence among people from different backgrounds; a lack of awareness about religious moderation and the importance of respecting religious differences; narrow views toward people from different religious backgrounds, which can result in a lack of understanding of religious moderation; insufficient education on religious moderation and the importance of respecting religious differences; and a lack of awareness of human rights and the importance of respecting the rights of people from different religious backgrounds.

The condition of teachers in planning and creating learning media and assessments also depends on their experience and skills. Although some teachers have experience and a good understanding of education and learning technology, they are therefore better able to plan and use effective media and assessments. However, it is evident that teachers who lack adequate experience or knowledge are more numerous and require additional training or support (Arnyana et al., 2024). One solution to improve students' global diversity and religious moderation is for teachers to develop IPAS learning modules based on cultural values. This has been proven by some research results with the title "development of thematic teaching materials based on local wisdom in elementary schools" where the development of local wisdom-based teaching materials provides more value because, in addition to introducing regional local wisdom and efforts to preserve regional local wisdom, it also makes it easier for teachers to connect the material described with the circumstances or conditions of their local environment (Meilana & Aslam, 2022).

The value of local culture developed in IPAS learning on social studies content is the value of local culture Tesuling. The value of local culture is ingrained in the Sasak community of East Lombok, especially in the Selong sub-district area, where the word tesuling is taken from the words saling tembung, saling saduq, and saling ilingan. Where saling tembung is a mutual greeting when meeting, regardless of ethnicity or religion, even though they do not know each other. Mutual saduq (mutual trust in association and friendship) especially builds Peranakan Sasak Jati (true Sasak brotherhood) among fellow Sasak (relatives) and between Sasak people and batur luah (non-Sasak). Saling

ilingan/peringat (both remind each other between someone (relatives/friends) with a sincere heart for the sake of goodness in ensuring brotherhood and friendship.

One of the efforts to overcome the above problems is for teachers to develop IPAS learning modules based on Tesuling local cultural values, thereby increasing the value of diversity and religious moderation among grade IV elementary school students.

Where Module is a term known in the world of technology, the module is a complete measuring tool that is systematically arranged to measure the objectives (Ernawati et al., 2024). The module is referred to as a program that is arranged in the form of certain units for the learning process (HARIYADI, 2024). The module is defined as a unit of learning material arranged in the form of "self-instruction", in this case, the module can be studied independently by students with educators or other people only as a facilitator (Assidiq, 2024). Module teaching can be adapted to learners' differences in learning activities and materials (Dianita & Romadhon, 2024).

By examining this situation, researchers aim to address the issues that arise by developing social studies learning modules that incorporate local cultural values, thereby enhancing the value of diversity and religious moderation among grade IV elementary school students in the East Lombok district. The Minister of Education and Culture has emphasized the value of diversity as one of the important values to be applied (Jamaludin, 2022), related to improving the quality of education through the implementation of a character-strengthening program called the Pancasila student profile. Six dimensions of values can be applied, including faith, fear of God, noble character, global diversity, cooperation, independence, critical reasoning, and creativity (Susilawati, E., Sarifudin, S., & Muslim, 2021). Among the six-dimensional values in the Pancasila student profile, diversity is a crucial component in shaping individuals who can adapt to globalization in a pluralistic society. Increasing the character of student diversity will make students aware of religious moderation, where this religious moderation from the Ministry of Religion of the Republic Indonesia has made 4 (four) indicators of religious moderation, namely: (1) national commitment; (2) tolerance; (3) non-violence; and (4) accommodating local cultural values. These four indicators can be used to identify how strong religious moderation is practised in Indonesia and how vulnerable it is. Therefore, the pattern of education in Natural and Social Sciences (IPAS) needs to be adjusted so that the younger generation can answer and solve the challenges faced in the future (Kemendikbudristek BSKAP, 2022). Natural and Social Sciences (IPAS) is a field of science that studies the interactions between living and non-living things in the universe, as well as the relationships between humans and their environment, both individually and socially (Adnyana & Yudaparmita, 2023).

The contribution of the IPAS learning module based on tesuling cultural values in enhancing global diversity and religious moderation is that it helps students to become citizens who are committed to diversity, is very relevant for the younger generation who will face global challenges and work in a multicultural environment, supports the formation of a more inclusive and respectful attitude towards individuals or groups with different backgrounds. This is the reason for the importance of the development of IPAS learning modules based on the local cultural values of tesuling because it is very strategic in improving students' understanding and application of the value of global diversity and religious moderation amid the diversity of elementary school students, then no one has raised the title of the development in various types of research. Thus, the researcher believes that he has the advantage of the researcher's title, namely that only this research has the uniqueness of developing an IPAS module based on Tesuling local cultural values, thereby increasing global diversity and promoting religious moderation. It can be said that no one has developed an IPAS learning module based on local cultural values in increasing global diversity and religious moderation of elementary school students, so it is very necessary to conduct research with the title Development of IPAS learning modules based on local cultural values in increasing global diversity and religious moderation of grade IV elementary school students in East Lombok district.

2. Literature Review

2.1. Learning Module for IPAS-Based

Learning modules are one of the teaching materials that are presented concisely and systematically so that they can be studied by students independently without any assistance from teaching staff. Systematic, in this case, means that in the module, there are components such as materials, methods, and evaluations that are used to achieve competency regarding a learning material. Modules are a form of printed teaching materials that are used to help teachers and students in the learning process. (Famulaqih & Lukman, 2024). Modules are teaching materials that have been systematically arranged with easy language. Science is understood by students according to their level of knowledge and age, allowing them to learn independently with minimal assistance and guidance from the teacher. Modules are teaching materials that are arranged systematically and interestingly, which include the contents of learning materials that can be used independently.. IPAS is a combination of IPA and IPS. IPAS, in terms of content, is closely tied to nature and human interaction. IPAS learning needs to present a context that is relevant to the natural conditions and the environment around students. IPAS also plays a crucial role in the development of literacy and numeracy competencies. The purpose of IPAS is to provide knowledge to make students good citizens, aware of being God's creatures, develop global diversity and inquiry skills to be able to understand, identify, analyze, and have social skills to participate in solving social problems, train independent learning, in addition to practicing to build togetherness, through more creative and innovative learning programs, develop intelligence, habits and social skills. Science learning can also be expected to train students to internalize good and commendable life values, including morals, honesty, justice, and others, so that they have noble morals. Sixth, develop awareness and concern for society and the environment.

2.2. Tesuling Local Cultural Values

Instilling local cultural values that can foster social integration within society. To better understand learning, teachers must understand local cultural values when delivering the learning process in schools, so that students can fully comprehend the material. This problem will discuss the local cultural values of the Sasak in East Lombok, specifically Tesuling, which comprises saling tembung, saling saduq, and saling ilingan. Saling tembung (greeting each other when meeting or face to face between one person and another, without distinguishing between ethnicity or religion) (Hamzah & Irfan, 2021). Saling saduq is a term used in the Sasak Lombok community, which means mutual trust, respect, and appreciation. This term refers to harmonious social relations and mutual respect among members of society. Saling ilingan is a cultural value in the Sasak Lombok community, which translates to "reminding each other, guarding each other, and protecting each other." This term is used to describe strong social relations and mutual respect between members of society.

2.3. Global Diversity

Global diversity refers to the variety of cultures, values, languages, and identities that exist worldwide (Aulia, 2024). It encompasses various elements, such as ethnic differences, religions, customs, languages, lifestyles, and worldviews that emerge from different societies across the continent. Global diversity in the profile of Pancasila students, namely Indonesian students who maintain their noble culture, locality and identity, and remain open-minded in interacting with other cultures (Sadeli, 2024) so as to foster a sense of mutual respect and the possibility of forming a new, positive culture that does not conflict with the nation's noble culture.

2.4. Religious Moderation

The dimensions of religious moderation proposed by the Ministry of Religion comprise four key elements: national commitment, tolerance, anti-violence, and accommodating local culture. (Kementrian Agama RI, 2019). Religious moderation is an important principle in building a diverse and multicultural society. It can help reduce interreligious tensions, promote peace, and create space for every individual to practice their religious beliefs.

2.5. IPAS Learning Module Based on Local Cultural Values for Improving Global Diversity and Student Religious Moderation

In the IPAS learning module based on local cultural values, the integration emphasizes the local cultural values as the foundation of the IPAS learning materials, where the values of local culture teach tolerance and understanding between individuals from different backgrounds, understanding of religious and belief differences, cooperation and collaboration between individuals and groups from different backgrounds, understanding the importance of interfaith dialogue and differences in religion and beliefs, and building resilient communities ready to face challenges. This is what can enhance global diversity and religious moderation for elementary school students.

3. Methodology

This research utilizes a development module in English called Research and Development (R&D), which is a process or set of steps to develop a new product or improve existing ones, as accounted for by Waruwu (2024). Development research is a research method used to produce specific products and test their effectiveness (Sugiono, 2015). The development model used is the ADDIE development model to produce a learning module based on the local cultural values of Tesuling, specifically in the form of social studies content IPAS learning materials, which are developed in stages. The ADDIE model was developed by Dick and Carry (1996) to design learning systems. ADDIE stands for Analyze, Design, Develop, Implement, and Evaluate (Smith & Ragan, 1999).

The material in the IPAS learning module will be designed by researchers in the field of social studies for class IV elementary school students. There are five steps put forward in this material by the acronym, namely: 1) Analyze the needs in the learning process to determine the problem and the right solution and determine the competence of students. 2) Design determines specific competencies, methods, teaching materials, and learning. 3) Development is producing programs and teaching materials that will be used in learning programs. 4) Implementation is the learning program of applying the design or specification of the learning program. 5). Evaluation is evaluating the learning program and evaluating the learning outcomes (Danuri & Maisaroh, 2019).

Practicality tests were conducted by 10 teachers and 30 students. Meanwhile, the effectiveness test of the module was carried out by 30 students from the experimental class and 30 students from the control class. The sampling technique for the research was random sampling. The data collection techniques used were questionnaires and observations.

The use of the ADDIE development method focuses primarily on developing learning modules in this study. The collection techniques used are non-test and test. Non-test data collection techniques include questionnaires and observation. The results of content, media, and language validation in the module are processed by the content validity ratio (CVR) method. Then the CVR analysis is formulated

$$CVR = \frac{Ne - \frac{N}{2}}{\frac{N}{2}} \text{ from Lawshe (1975)}$$

The CVR results of media, material, and language experts are 1.0, so the product is valid for use.

This trial employs a quasi-experimental design with a pre-test, post-test, nonequivalent control group design, as illustrated in the image below.

O ₁	X	O ₂
O ₃	-	O ₄

Pretest-Posttest Nonequivalent Control Group Design Source: Sugiyono (2015)

Analysis of the effectiveness of learning models, specifically the N-Gain effectiveness formula, which utilizes manual calculations. The normalized gain test (N-Gain) was conducted to determine the increase in student achievement after treatment. N-gain is the ratio between the average gain obtained and the maximum possible gain (Gain = posttest score - pretest score) by Hake (1998), as follows:

$$N - Gain = \frac{\text{Post} - \text{test score} - \text{pretest score}}{\text{maximum score} - \text{pretest score}}$$

In this section, the prerequisite test of the pretest and post-test scores is analyzed using multivariate analysis of variance (MANOVA) to determine the effect of the IPAS module based on local cultural values on increasing global diversity and religious moderation of students together. Analysis using multivariate analysis of variance (MANOVA) requires prerequisites that must be met.

4. Results

4.1. Prototype of the IPAS learning module based on Tesuling local cultural values in elementary school

The prototype of the science learning module has been designed through the following steps: cover design, foreword, table of contents, instructions for use, CP, learning objectives, concept maps, material content, reflection, understanding test, summary, glossary and bibliography.

4.2. Validity of the IPAS learning module based on Tesuling local cultural values in elementary school

The validity of the developed IPAS learning module is reviewed based on the results of expert validation (Expert Appraisal) conducted at the develop stage. At the develop stage, expert validation is carried out to determine the validity of the product. Validity functions to assess the feasibility of the IPAS learning module based on local cultural values of Tesuling developed based on the assessment obtained from the evaluation of Elementary School material and language experts, as well as design and media experts, with each Content Validity Ratio (CVR) = 1.0.

4.3. The practicality of the IPAS learning module based on Tesuling local cultural values in elementary school

The practicality test of the IPAS learning module based on local cultural values was given to 10 teachers and 30 students. Based on the results of the analysis of the practicality test data of the local cultural value-based natural and social sciences learning module of tesuling conducted by teachers and students in elementary schools, it was found that the local cultural value-based science and technology module of tesuling was practical to use. With an average value of 3.89 from the teacher element and 3.81 from the student element.

4.4. Effectiveness of the implementation of the IPAS learning module based on local cultural values of Tesuling in improving global diversity and religious moderation in grade IV elementary school students

The results of the multivariate test inform that in detail it can be stated that there is a difference in global diversity (Y1) and religious moderation (Y2) between students taught in the experimental group (A1) and the control group (A2) Where the F value (2,360) = 31.756, $p < 0.001$; Wilks' Lambda = 0.362, $\eta^2 = 0.638$. The F value for Pillai's Trace, Eilk's Lambda, Hotelling's Trace, and Roy's Largest Root has significance, namely the sig value of 0.000 < 0.05 , all of which are significant (Tables 1 and 2). So, there is a simultaneous effectiveness of the local cultural value-based science learning module in improving global diversity and religious moderation of grade IV elementary school students in East Lombok Regency.

Table 1. Multivariate Test Results

	Effect	Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Intercept	<i>Pillai's Trace</i>	0.993	2453.249 ^a	2.000	36.000	0.000	0.993
	<i>Wilks' Lambda</i>	0.007	2453.249 ^a	2.000	36.000	0.000	0.993
	<i>Hotelling's Trace</i>	136.292	2453.249 ^a	2.000	36.000	0.000	0.993
	<i>Roy's Largest Root</i>	136.292	2453.249 ^a	2.000	36.000	0.000	0.993
Class	<i>Pillai's Trace</i>	0.638	31.756 ^a	2.000	36.000	0.000	0.638
	<i>Wilks' Lambda</i>	0.362	31.756 ^a	2.000	36.000	0.000	0.638
	<i>Hotelling's Trace</i>	1.764	31.756 ^a	2.000	36.000	0.000	0.638
	<i>Roy's Largest Root</i>	1.764	31.756 ^a	2.000	36.000	0.000	0.638

This table shows the results of hypothesis testing using multivariate analysis of variance (MANOVA) to create differences among groups, such as Pillai's Trace, Wilks' Lambda, Hotelling's Trace, and Roy's Largest Root.

Table 2. Tests of Between-Subjects Effects

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	Global Diversity Y1	859.837 ^a	1	859.837	6.691	0.014
	Religious Moderation Y2	2656.555 ^b	1	2656.555	46.121	0.000
Intercept	Global Diversity Y1	167928.452	1	167928.452	1306.830	0.000
	Religious Moderation Y2	146608.042	1	146608.042	2545.292	0.000
Class	Global Diversity Y1	859.837	1	859.837	6.691	0.014
	Religious Moderation Y2	2656.555	1	2656.555	46.121	0.000
Error	Global Diversity Y1	4754.522	37	128.501		
	Religious Moderation Y2	2131.189	37	57.600		
Total	Global Diversity Y1	224240.000	39			
	Religious Moderation Y2	182414.000	39			
Corrected Total	Global Diversity Y1	5614,359	38			
	Religious Moderation Y2	4787,744	38			

Based on Table 2, the relationship between the IPAS learning module (A) and the level of global diversity (Y1) provides an F value of 6.691 with a significance of $0.014 < 0.05$. This indicates that there is a difference in global diversity (Y1) caused by differences in the IPAS learning module (A). Meanwhile, the relationship between the IPAS learning module (A) and religious moderation (Y2) provides an F value of 46.121 with a significance of $0.000 < 0.05$.

Table 3. T-test results

Variable	N	Average	SD	t	Sig.	Category
A1Y1	30	0.670	0.071	22.817	0.000	Effective
A2Y1	30	0.579	0.061			
A1Y2	30	0.664	0.178	8.72	0.000	Effective
A2Y2	30	0.413	0.178			
A1Y1Y2	30	0.676	0.1401	36.00	0.000	Effective
A2Y1Y2	30	0.451	0.137			

Table 3 shows a significant difference in global diversity between the experimental group (A1) and the control group (A2), where the mean Y1A1 is $0.670 > Y1A2$ is 0.579. There is also a significant difference in religious moderation between the experimental group (A1) and the control group (A2), where the mean Y2A1 is $0.664 > Y2A2$ is 0.413. This means there is a significant difference in global

diversity (Y1) and religious moderation (Y2) between the experimental group (A1) and the control group (A2).

Table 4. N-Gain

N-gain level	Criteria	Experimental Class				Control Class			
		Global Diversity	%	Religious Moderation	%	Global Diversity	%	Religious Moderation	%
<0.7	High	24	80	22	73	4	13	6	20
0.3 -0.7	Moderate	4	13	7	23	12	40	10	33
>0.3	Low	2	7	1	3	14	47	14	47

Based on Table 3, the t-test results showed: (1) the 2-way significance value (2-tailed) $0.001 < 0.05$ indicates a significant difference in global diversity (A1) and control (A2), where the mean $Y1A1 0.670 > Y1A2 0.579$ means that the IPAS learning module based on local cultural values is more effective in increasing global diversity than the convention learning module; (2) 2-way significance value (2-tailed) $0.001 < 0.05$ indicates a significant difference in religious moderation (Y2) between the experimental (A1) and control (A2) groups, where the mean $Y2A1 0.664 > Y2A2 0.413$ means that the IPAS learning module based on tesuling local cultural values is more effective in increasing religious moderation than the convention learning module; (3) the 2-way significance value (2-tailed) $0.001 < 0.05$ indicates that there is a significant difference in global diversity (Y1) and religious moderation (Y2) between the experimental (A1) and control (A2) groups, where the mean $Y1Y2A1 0.676 > Y1Y2A2 0.451$ means that the IPAS learning module based on local cultural values is more effective simultaneously in increasing global diversity and religious moderation than the convention learning module.

The N-Gain results from the data above show that there are results of the instrument calculations in the experimental class and the control class, showing that the global diversity and religious moderation instruments in the experimental class have an N-Gain value of 80% of students in the high category.

5. Discussion

5.1. Prototype of IPAS learning module based on Tesuling local cultural values in elementary school

Prototyping in the IPAS learning module based on Tesuling local cultural values is very important because it will make it easier to organize the stages in making the learning module well-developed. We know that prototypes are used to test concepts, features, and approaches that will be used in the final learning module. Usually, this prototype is still in the development stage and can undergo changes based on feedback from users or stakeholders (Herawan et al., 2023). So, in the process of making modules, it is necessary to note the important stages of making learning modules so that they are easy to use properly in the learning process (Purwidianoro et al., 2024). As for what contains important elements, such as the main components, which include learning objectives, learning materials, learning methods, learning activities, learning evaluations, and learning resources (Hawa, 2023).

The prototype of the IPAS learning module based on tesuling local cultural values is designed with stages, namely cover design, where the design is made simple and illustrates the content of the material (Utami et al., 2024). The cover design of the learning module is very important to increase interest and motivation to learn (Agusriani et al., 2024). Provide a good first impression of the learning module, and help users understand the purpose and content of the module (Febrianti et al., 2024).

Therefore, the process is very useful in increasing self-awareness and learning abilities, identifying strengths and weaknesses in the learning process, developing analytical and critical skills, increasing motivation and enthusiasm for learning, optimizing the learning process. The comprehension test contains several descriptions of statements that measure the level of student understanding of the learning content that has been learned. The summary contains a summary or overview of the contents of the IPAS learning module based on the local cultural values of Tesuling (Darliana et al., 2023). The glossary in the IPAS learning module, based on local cultural values of tesuling, contains a list of terms or special words accompanied by a definition or explanation of their meaning (Andryani & Kurniawati, 2023). A glossary is a list of specialized terms or words used in a field of study, accompanied by a brief explanation or definition (Karomah & Al Anshory, 2022). The glossary is used to help students/readers understand terms that may not be common to students. Then the last is a bibliography containing several reference sources used by the author to compile the IPAS learning module based on Tesuling local cultural values. Reference sources used are books, journals, articles, or other sources that support or become references in writing the module (Yanti et al., 2024). This prototype serves as a conversation and experimentation tool to find out whether the structure, materials, and methods used in the module are effective in achieving the desired learning objectives.

After the IPAS learning module based on local cultural nilai tesuling is well designed, it is then validated by experts who are experts in the fields of material, language, and media.

5.2. Validity of the IPAS learning module based on Tesuling local cultural values in elementary school

A learning module is said to be valid if it has a high level of accuracy, meaning that the learning module must present information that is accurate and not misleading (Widiastuti & San Fauziya, 2024). Learning modules should be relevant to the learning objectives and needs of the students (Maksum & Purwanto, 2022). Learning modules should be of good quality and should not cause difficulties in the learning process (Nahar, 2022). Therefore, the validation of the IPAS learning module based on the local cultural values of Tesuling is very important in determining whether a learning module is suitable for use in the learning process. Learning module validation is an evaluation and verification process to ensure that the developed learning module meets the established standards and criteria (Putri et al., 2023), where the tools used in validating the IPAS learning module are using instruments that have been validated by a team of experts (Muhardini et al., 2023). This validation activity is to measure the validity of the material, media, and language contained in the developed learning module (Fitriana et al., 2024). As for the validation activities carried out by researchers until they get a valid value, or if there is research from experts or validators that has not met the valid value, the developed product must be revised according to the suggestions or directions from the validators (Lubis et al., 2024)

The product validation stage is carried out by the process of judging by Expert Judges in their fields (Kusumadewi et al., 2022). The results of the product validity of the IPAS learning module based on local cultural values of tesuling in increasing global diversity and religious moderation of grade IV elementary school students found that the validation of the content of the material from the aspects of content feasibility, presentation feasibility, and development of the IPAS learning module based on local cultural values of tesuling with an average score of 3.86 with a very valid conclusion and the results of the Content Validity Ratio coefficient of 1.00 are in a good category. This shows that the learning module of IPAS based on local cultural values of tesuling in increasing global diversity and religious moderation of grade IV elementary school students in East Lombok district, in terms of the feasibility of material content, is declared feasible for field trials. The content of learning materials is the components contained in a learning module, which are designed to achieve certain learning

objectives (Azkiya et al., 2022). With the valid content of the learning module material proving the suitability of objectives, accuracy and sophistication, techniques, support, and completeness of presentation, the arrangement of material in the IPAS learning module based on local cultural values of tesuling, it is already feasible to use, because the learning delivered is tailored to the cognitive abilities of students so that the ability of students can develop well and quickly (Yuristia et al., 2022).

Thus, the validation of the content of the IPAS learning module material based on the local cultural values of tesuling based on the validation results of the experts shows that the learning module developed is by the objectives to be achieved by students after completing the learning module, the content of the material becomes the core of the learning module designed to achieve learning objectives (Maksum & Purwanto, 2022). concepts and principles related to the subject matter, designed to help students understand the material.

Media validation is an evaluation process to determine the quality and effectiveness of learning media in a developed learning module (Kusuma et al., 2024). The goal is to ensure that the media in the learning module is feasible in terms of the size and components of the IPAS learning module, the cover design of the IPAS learning module, the font used is attractive and easy to read, the illustration of the IPAS learning module cover, and the design of the IPAS learning module content (Halida, 2024).

Language validation determines the quality of the language used in a learning module product (Muhammad et al., 2022), with good language, makes module users more quickly understand and motivated to learn (Tinambunan, 2022). The validation stage on the language side is the stage used to see whether or not the written language in the learning module that has been developed as teaching material in the learning process is valid (Fatimatuzzahrah & Wardani, 2024). Product validation in terms of language with straightforward, communicative, dialogical, and interactive aspects, suitability for learner development, and conformity with language rules has a score of 3.78 with a very valid conclusion, and the results of the Content Validity Ratio coefficient of 1.00 are in a good category. This shows that the IPAS learning module based on Tesuling local cultural values in increasing global diversity and religious moderation of grade IV elementary school students in East Lombok district, in terms of language feasibility, is declared feasible for field trials with revision.

Validation of the feasibility of material content, media, and language in the product developed in the form of IPAS learning modules based on local cultural values of tesuling in increasing global diversity and religious moderation of grade IV elementary school students in East Lombok district is an essential step in ensuring that the materials used in the learning process are of high quality and effective. By conducting a comprehensive validation and involving various stakeholders, educators can ensure that the IPAS learning module based on local cultural values of tesuling in increasing global diversity and religious moderation of grade IV elementary school students meets academic standards, is relevant, and supports the achievement of the desired learning objectives.

5.3. The practicality of the IPAS learning module based on Tesuling local cultural values in elementary school

The practicality test is intended to measure the level of ease in using and understanding the module without being limited by circumstances that make it difficult for students to learn IPAS subjects.

Practicality tests are conducted by teachers and students, both small and large scale (Ramadhani & Aristiawan, 2023). The practicality test is carried out to measure whether or not the IPAS learning module, based on Tesuling local cultural values in increasing global diversity and religious moderation of students, because the purpose of the practicality test is to be a learning module that is effective in achieving learning objectives (Safitri et al., 2024), easy to use and understand, appropriate to user

needs, improve learning outcomes, and reduce misunderstandings in learning (Ningrum & Yulinda, 2024)

The results of user responses that have been carried out are very good for teachers and students. So it can be said that the IPAS learning module based on Tesuling local cultural values in increasing global diversity and religious moderation of grade IV elementary school students in East Lombok Regency can be well received. Good practical test results can show that the development results are easy to understand and master by teachers, and can motivate students to learn (Aminah & Yusnaldi, 2024). Because the practicality of a product is the level of confidence in a product developed (Ero et al., 2024). If the developed product can be understood by users and there are positive changes, then the product is declared useful for users (Ardiansyah & Indrakusuma, 2025). Products produced in the field test must meet quality criteria consisting of three criteria, namely validity, practicality, and potential effect (effectiveness).

The applicability of the IPAS learning module based on tesuling local cultural values in increasing global diversity and religious moderation of grade IV elementary school students in East Lombok Regency has been tested by users, namely teachers and students, that the learning modules they use can realize learning objectives that are practical, effective and fun as needed in learning.

5.4. Effectiveness of the implementation of the IPAS learning module based on local cultural values of Tesuling in improving global diversity and religious moderation in grade IV elementary school students

The simultaneous t value calculated from the F root of Wilk's Lamda class is 36.000; 2-way significance (2-tailed) $0.000 < 0.001$ means that there is a significant difference in the level of global awareness (Y1) and religious moderation (Y2) between the experimental group (A1) and the control group (A2), where the average $Y1Y2A1 \ 0.676 > Y1Y2A2 \ 0.451$ means that the IPAS learning module based on local cultural values of tesuling is more effective in simultaneously increasing global awareness and religious moderation compared to using convention learning modules.

Makmun (2023) said that the integration of local cultural values in IPAS learning will enable the recognition and appreciation of culture, communication, and interaction between cultures to apply global diversity in the life of society and the state. The most important thing is how teachers can manage local cultural values as an effective learning resource and facilitate student learning well. Based on the data results, it is proven that the IPAS learning module based on local cultural values simultaneously increases students' global diversity and religious moderation. In the IPAS learning module based on local cultural values in class IV, tesuling teaches to be a civilized society based on local cultural values of saling tembung, saling saduq, and saling ilingan, where the content of the material in the learning module based on local cultural values of tesuling, each material must have something to do with global diversity and religious moderation, so that students can understand well local cultural values such as saling tembung (greeting) will cause students to be able to understand and apply mutual respect, interact well with different people (Alham, 2024). Then the existence of mutual saduq (mutual trust) will be able to create a sense of mutual trust in conveying the mandate and responsibility it carries (Purwonugroho, 2024) as a person who is given a mandate despite being in conditions that differ in ethnic beliefs and languages. So with mutual trust instilled in schools will be able to improve social justice, and interact with others without mutual suspicion and differences (Sakti et al., 2023). Mutual ilingan (commemoration) instilled in schools through the IPAS learning module based on local cultural values of tesuling will form wise and wise human beings (Haryanto, 2024), and rectify any inequality that is considered detrimental to themselves and others (Achmad, 2024). This mutual ilingan in Sasak Batur is very important to minimize the occurrence of bullying, division, and provocation, for the common good, even though different religions, sects, languages, hamlets, and villages.

Character education is very important to instil in children from an early age (Ramandhini et al., 2023). Character building of the golden generation with the Pancasila spirit and good character education (Rizqi, 2024). Character education is very important for everyone, especially the younger generation, so that they become good citizens (Arnyana & Utami, 2021). Permendikbud argues that global diversity creates a generation of people who will maintain the noble culture of locality and identity, broad thinking, and mutual respect and form a positive noble culture that does not conflict with the previous noble culture (Saputri & Katoningsih, 2023)

Increased understanding of the value of tesuling local culture in the IPAS learning module material will realize a moderate human being in religion, thus fostering a spirit of tolerance (Suaidi, 2024) respect for fellow human beings, respect for differences in beliefs and sects, and listen to each other's advice, greetings, and trust each other in all matters that increase security and comfort in religious life, nation, and state. This is what makes students have the soul of social education, as said, social science is part of the primary and secondary school curriculum, which has the primary responsibility to help students develop the knowledge, skills, attitudes, and values needed to participate in civic life in their local communities, the nation, and the world (Lasmawan, Kertih, et al., 2023). Religious moderation is an important principle in building a diverse and multicultural society. It can help reduce interreligious tensions, promote peace, and create space for every individual to practice their religious beliefs.

By studying the IPAS learning module based on the values of tesuling local culture, students' understanding of global diversity can be improved. Global diversity in the profile of Pancasila students, namely Indonesian students who maintain their noble culture, locality and identity, and remain open-minded in interacting with other cultures (Sadeli, 2024)

This is what strengthens the integration of religious moderation values in schools (Nuhaliza et al., 2024), not only fosters a sense of love for local and national culture, but also encourages students to appreciate diversity, creates a safe environment, and prepares them to become better citizens (Hidayat, 2024). That is the importance of multicultural education, because the application of this multicultural education model will be an important tool in preserving culture (Lasmawan et al., 2024).

This means that local cultural values are not only important for maintaining cultural identity but also in shaping attitudes of religious moderation and respect for diversity, which are important foundations in a harmonious global society. Thus, it can be said that the IPAS learning module based on local cultural values of Tesuling can increase global diversity and religious moderation of fourth-grade elementary school students in East Lombok Regency.

6. Conclusion

The prototype of the IPAS learning module based on the local cultural values of tesuling developed has been well designed with steps, namely (1) the cover design (2) preface, (3) table of contents contains all the topics (4) instructions for use (5) learning outcomes (6) learning objectives (7) concept map (8) material content (9) Learning reflection (10) The comprehension test (11) summary contains (12) glossary (13) bibliography. The validity of the developed IPAS learning module was reviewed based on the results of the Expert Appraisal conducted at the development stage. At the development stage, expert validation is carried out to determine the validity of the product. The results of product validation in the material section were declared valid by the 5 experts with a Content Validity Ratio =1. The practicality of the IPAS learning module based on the local cultural values of Tesuling in elementary schools, from teacher responses, obtained an average of 3.87 in the category of practical use. While student responses obtained an average of 3.74 in the practical category. Thus, the IPAS learning module based on local cultural values of tesuling is practical to use in the learning process. Learning module for IPAS based on local cultural values is effectively

improving global diversity and religious moderation among fourth-grade elementary school students in East Lombok Regency.

7. Suggestion

In the implementation of the Tesuling local wisdom-based module, teacher training is needed to support the optimal use of the module. Further research is needed to examine the long-term impact of the module. In addition, the module can be further developed by utilizing digital technology to improve the quality of learning.

Declarations

Author Contributions. M. Deni Siregar: Conceptualization; Writing – original draft, review, and editing; Methodology; Validation; Coordination of research design; Supervision; Resources. I Wayan Lasmawan: Instructional material development; Validation of learning instruments; Observation and supervision during implementation; Methodology; Validation. Ida Bagus Putu Arnyana: Learning process observation; Support in instructional design; Contribution to analysis discussion; Investigation; Validation of instruments; Formal analysis. I Made Ardana: Data curation; Formatting and final preparation of the manuscript; Visualization.

Conflicts of Interest. The authors declare no conflict of interest.

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Ethical Approval. All research procedures involving human participants, including teachers and elementary school students, were conducted in accordance with institutional ethical standards. Informed consent was obtained from all participants, and for students under legal age, consent was also obtained from their parents or guardians.

Data Availability Statement. The data supporting the findings of this study, including module design documents, validation results, and student response data, are available from the corresponding author upon reasonable request.

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