Development of Islamic Education Teaching Materials based on Local Culture to Improve Honest Character of Elementary School Students

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Abstract: Development of Islamic Education Teaching Materials based on Local Culture to Improve Honest Character in Elementary School Students

Objective: This study aims to develop local culture-based Islamic religious education teaching materials to improve honest character of elementary school students. Methods: This type of research uses a research and development (R&D) approach, which consists of needs analysis, teaching material design, limited trials, and evaluation. Data were collected through observation, interviews with teachers and students, and analysis of related documents. Results: The developed teaching materials successfully link local cultural values with Islamic teachings, such as through folklore and cultural symbols relevant to the concept of honesty in Islam. Conclusion: Developing local culture-based teaching materials can be an effective strategy in Islamic religious education to strengthen the formation of honest character in elementary school students. Contribution: The research contributes as a model of teaching materials based on local culture that can be applied in elementary schools and provides new insights into integrating local culture in Islamic religious education for student character building.

Keyword: Islamic education Teaching Materials; Local Culture; Honest Character; Students

Abstrak: Pengembangan Bahan Ajar Pendidikan Agama Islam Berbasis Budaya Lokal untuk Meningkatkan Karakter Jujur Siswa Sekolah Dasar

Tujuan: Penelitian ini bertujuan untuk mengembangkan bahan ajar pendidikan agama Islam berbasis budaya lokal yang dapat meningkatkan karakter jujur siswa sekolah dasar. **Metode:** Jenis penelitian menggunakan pendekatan penelitian dan pengembangan (R&D), yang terdiri dari tahap analisis kebutuhan, desain bahan ajar, uji coba terbatas, dan evaluasi. Data dikumpulkan melalui observasi, wawancara dengan guru dan siswa, serta analisis dokumen terkait. **Hasil:** Bahan ajar yang dikembangkan berhasil mengaitkan nilai-nilai budaya lokal dengan ajaran Islam, seperti melalui cerita rakyat dan simbol budaya yang relevan dengan konsep kejujuran dalam agama Islam. **Kesimpulan:** Pengembangan bahan ajar berbasis budaya lokal dapat menjadi strategi yang efektif dalam pendidikan agama Islam untuk memperkuat pembentukan karakter jujur pada siswa sekolah dasar. **Kontribusi:** Penelitian berkontribusi sebagai model bahan ajar yang berbasis budaya lokal yang dapat diterapkan di sekolah dasar, serta memberikan wawasan baru tentang pengintegrasian budaya lokal dalam pendidikan agama Islam untuk pembentukan karakter siswa.

Kata Kunci: Bahan Ajar Pendidikan Agama Islam; Budaya Lokal; Karakter Jujur; Siswa

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A. Introduction

Lickona explains that education aims to make students smart and good; smart means proficiency in the intellectual field, while good represents proficiency in the affective field (Sanderse et al., 2015). Smart and good are the goals of character education. In religious language, good character consists of "knowing what is good and bad" (amar ma'ruf nahi munkar), "wanting good" (himmah), and "doing good" (amilus shalihin). The position of Islamic education in public schools today at the level of implementation still has some problems, including the teaching and evaluation of Islamic education, which tends to emphasize the cognitive aspect and seems to ignore the affective and psychomotor sides (Hanafi et al., 2021). Islamic education in schools has not been able to influence students' ethical and moral systems. Honesty is often violated in education when students cheat on exams or tests (Ababneh et al., 2022). Some school principals act dishonestly in the case of the National Exam to pass their students in the exam. Teachers are supposed to teach honesty instead of going to great lengths to get their students to cheat.

The values developed in character education in Indonesia come from four sources: religion, Pancasila, culture, and national education goals (Dimyati et al., 2021). The position of culture that is so important in people's lives requires culture to be a source of values in national culture and character education. According to Piaget, a person's learning process will follow patterns and stages of development according to his age (Lourenço, 2016). Each stage shows an improvement over the previous stage. Teachers should understand their students' cognitive development stages to design and implement the learning process through these stages. Knowledge and intelligence are not quantities or static things. Moral development continues until age 16, and moral problems develop during adolescence (Dow-Edwards et al., 2019).

As a country with diverse local cultures, Indonesia has great potential to integrate local cultural values into Islamic Islamic education (Sahlan, 2014). Many local cultures contain moral values that align with Islamic teachings, such as honesty, mutual respect, and responsibility (Purnamasari & Amaliah, 2015). Therefore, developing teaching materials based on local culture can be one of the solutions to introduce Islamic values in a way that is closer and more easily accepted by students.

However, the development of local culture-based teaching materials that integrate Islamic education to form honest character in elementary school students is still very limited (Fahmi et al., 2015). Many teaching materials are still general and do not pay attention to the local context, which can make learning more interesting and applicable (Riddell & Niño-Zarazúa, 2016). In fact, by utilizing local culture, students will more easily understand the teachings of Islam because the teaching material is directly connected to the experiences and values they already know in their daily lives.

The development of this teaching material is expected to contribute to the formation of stronger character in elementary school students and become a model for the development of Islamic education teaching materials in the future that are more contextual and relevant to local values.

The Rejang tribe is one of the oldest ethnic groups in Sumatra. Almost all cultural elements have been owned by the Rejang tribe. In Rejang customs, several customary provisions teach the value of honesty: "kecek tenpat, janjai tnunggau, bekinjem nelek, butang ngasen, nelei abis bae, bepaneu neak atei dalen, betareak neak lem gais."This sentence that is often revealed in everyday life contains the meaning that words that have been spoken must be kept, promises must be fulfilled, borrowed items must be returned, those who owe must pay debts, people who give something to others should not ask for their gifts back if doing something must be on the right/straight path, and when talking to people must realize who

the interlocutor is and adjust the procedure for calling the person and know how to communicate with him.

Research on developing local culture-based teaching materials for Islamic education is a growing topic, especially introducing religious values in a cultural context close to students' daily lives. Recent studies have begun to explore the potential of local culture as a tool to facilitate students' understanding of Islamic teachings such as folklore (Suhendi & Mughni, 2018), customs (Muthoifin & Jinan, 2015), moral values that exist in society (Kayen, 2017; Lestari et al., 2023), as well as cultural symbols relevant to Islamic teachings, such as folklore, 2023), as well as cultural symbols relevant to Islamic teachings, such as honesty (Azizah & Alnashr, 2022), discipline, and responsibility (Nurhayati et al., 2022; Basuki & Febriansyah, 2020; Amin et al., 2018). This research seeks to unite the dimensions of Islamic education with the local context so that students can more easily absorb the values taught, such as honest character.

Although there are various studies on the development of Islamic education teaching materials and character implementation in elementary schools, the gap that still exists is the lack of integration of local culture in the Islamic education curriculum. Many teaching materials are still standardized and do not connect the material with the cultural realities in society, especially in character learning, such as honesty. In addition, although there is a focus on student character development, many studies have not specifically measured the impact of local culture-based teaching on developing students' honest character. The lack of studies examining the effectiveness of local culture integration in Islamic education at the elementary school level is one of the gaps that need to be filled in this research.

This research focuses on developing Islamic education teaching materials that integrate local culture to support the improvement of honest character of elementary school students. By using relevant local cultures, such as folklore, traditional symbols, or values that have become part of people's lives, these teaching materials provide religious knowledge and shape students' characters in a more contextual and applicable way. Another novelty lies in the approach used, which connects the honest character taught in Islam with the local culture that students are familiar with so that the material is more easily accepted and understood by students in elementary school.

B. METHOD

The research method used is the research and development (R&D) method (Salimi & Rezaei, 2018). Research and development activities are called 4P (research, design, production, and testing). The R&D method is used because the problems in implementing Islamic education learning must be solved immediately. One of them is offering textbooks based on local culture. The steps taken in the research start with a needs analysis to identify problems in implementing Islamic education learning in elementary schools. Problems or irregularities in learning Islamic education in elementary schools in Lebong were explored through distributing questionnaires. Questionnaires were distributed in three schools in three different sub-districts. Armed with the needs analysis results, the researcher compiled a textbook based on Rejang culture so that students could effectively receive it. After the design exists, the next step is to validate the product, then test the use of the product, revise the product, retest the product, and revise the product again.

In researching and developing this Rejang culture-based Islamic education textbook model, researchers conducted research up to the ninth step because level 3 R&D research is researching and testing to develop existing products. The first stage of this level 3 research is to conduct curriculum analysis and review existing products (Islamic religious textbooks for grade 5 elementary schools). Furthermore, researchers conducted a literature study and made a product design perfecting/developing existing products. The product design was internally tested by experts with doctoral degrees in Islamic Islamic education, language experts, and

learning technology experts. The product design was also tested by practitioners accustomed to using similar products.

Based on the internal test results, revisions were made and then made into an initial product. After the initial product is finished, the product is field-tested on a limited basis. The limited test results were then used to revise the product. After revision, the main field test was conducted. Testing with a combination method was mixed, namely with experiments (quantitative) and observations and interviews before, during, and after the experiment. Observations and interviews to determine qualitative conditions before using the product, subject participant responses during testing, and qualitative conditions after testing. The quantitative method of experimentation was conducted with a before-after design.

C. Results and Discussion

This research was conducted in three schools, with one as a limited test site and two as a broad test site. The school used as a limited test was SDN 21 Lebong Regency. Meanwhile, the schools used as a broad test site were SDN 29 Lebong Regency and SDN 79 Lebong Regency.

The initial research was conducted by distributing a needs analysis questionnaire. Four elements are assessed in the needs analysis questionnaire: Assessment of textbooks done by teachers and students in the school, assessment of student's knowledge related to Rejang culture, and assessment of students' honest character. Based on the results of the questionnaire distributed in 3 elementary schools in Lebong Regency, the data obtained are as shown in the following table:

1. Assessment of Textbooks Used

The state of the textbooks used by students and teachers can be found in the following table.:

Table 1. Description of the Textbook

No	Indicator	Score	Percentage
01	Attractiveness of the book	44	52, 38
02	Ease of using the book	52	35,37
03	Benefits of the book	46	43,8
04	Existing books encourage Honest behavior	21	50
05	The content of the book is related to daily life	13	30,96
06	New book needs	12	28,57

From the results of the needs analysis questionnaire above, it can be explained that the book used so far is very interesting, easy to use, rich in information, and useful. Still, it is less organized, systematic, varied, innovative, and less close to students' daily lives. Therefore, the need for a new book is an urgent matter that will complement the shortcomings contained in the book used so far so that learning objectives can be achieved optimally.

2. Assessment of Knowledge of Rejang Culture in Learners

To find out the Knowledge of Rejang Culture in students, it can be seen from the following table:

Table 2. Knowledge of Rejang Culture

No	Indicator	Score	Percentage
01	History of the Rejang Ethnic	14	22,2
02	Rejang language	46	73
03	Rejang Art	35	41,67
04	Rejang Philosophy	11	17,46
05	Ritual Ceremony	27	42,86
06	Customary Law	16	38,1

From the questionnaire results about Rejang culture above, it can be seen that students' knowledge of Rejang culture, Rejang philosophy of life, and Rejang customary law is low, but for mastery of Rejang language, knowledge of Rejang arts and Rejang customs is mastered by most students.

This is very appropriate if a book development based on Rejang culture is carried out because, in addition to introducing some elements of Rejang culture that students do not know, it also brings students closer to the subject matter, making it easier for students to understand the material and interesting for students to read.

3. Assessment of Honest Character in Learners

To find out the honest character of the students, it can be seen from the following table:

Table 3. Honest Character in Students

No	Assessment item	Score	Percentage
01	Motivation / Intention to be honest	53	50,48
02	Honest Behavior in Words	64	38,1
03	Honest Behavior in Deeds	64	43,54

From the data above, it can be explained that students in several primary schools want to behave honestly or are motivated to be honest; it's just that in practice, few are realized in reality. In words and deeds, honest behavior has not been fully implemented. Therefore, it is important to make innovations in learning to improve the students' honest character, one of which is by developing textbooks that can improve that.

4. Feasibility of Islamic education Textbooks Based on Rejang Culture

To use a research product in the field, it must first be tested whether the product is feasible or not to use in the field. Likewise, the case with this Local Culture-Based Islamic education Textbook has also been tested by several experts. The results of the validation of the feasibility of this Local Culture-Based Islamic education textbook can be seen in the following table:

Table 4. Results of Assessment of the feasibility of book content by Educational Technology experts:

No	Assessment indicators	Average score	Percentage
01	Suitability of Material with Core Competencies and Basic Competencies	3,67	91,62
02	Accuracy of Material	3,5	87,5
03	Supporting Learning Materials	3, 59	89,62
04	Up-to-date material	3, 63	90,63
05	Presentation Technique	3,75	93,75
06	Presentation Support	3,78	94,38
07	Presentation of Learning	3,5	87,5
08	Comprehensiveness of presentation	4	100%

From the table above, it can be seen that For the feasibility of book content, the development expert said that the book developed has a suitability between the material and the Core competencies and Competition Standards, the material contained in the book has accuracy, supports learning materials and up-to-date material. As for the feasibility of presentation, experts argue that this book has a consistent and coherent presentation technique, strongly supports learning, demands the involvement of students, and the systematic is complete because it contains all aspects that must be in a book. Expert validators conclude that developing an Islamic education textbook model based on Rejang culture to improve the honest character of elementary students in Lebong Regency is feasible to use in the field without any revisions. The validator suggested that several stories should be written in Rejang, and the translation should be written in Indonesian.

Table 5.Results of Feasibility Assessment of Language Aspects

No	Assessment indicators	Average score	Percentage
01	Straightforward	3,67	91,67%
02	Communicative	3,5	87,5%
03	Dialogical and Interactive	3,5	87,5%
04	Appropriateness to the Level of Learner Development	4	100%
05	Orderliness and cohesiveness of thought flow	3	75%
06	Use of Terms, symbols and icons	4	100%

From the table above, it can be seen that for the language assessment aspect, linguists argue that the language used in this book is straightforward, communicative, dialogical, and interactive; the language is by the level of development of students, the flow of thought contained in the book is coherent and cohesive and consistent in the use of terms, symbols, and icons. The conclusion of the linguist regarding the language feasibility of this book is: Development of Islamic Education Textbook Model Based on Rejang Culture to Improve Honest Character in Elementary Students in Lebong Regency Feasible to use in the field without any revisions.

Table 6: Results of Validation of Language experts and Rejang Culture experts

No	Assessment item	Average score	Percentage
01	Sentence Structure Accuracy	3	75
02	Sentence Effectiveness	3	75
03	Standardization of Terms	4	100
04	Understanding of the Message or Information	4	100
05	Ability to Motivate Learners	3	75
06	Ability to Encourage Critical Thinking	3	75
07	Suitability to the Intellectual Development of Learners	3	75
08	Suitability to the Emotional Development Level of Learners	3	75
09	Grammatical Correctness	4	100
10	Spelling Accuracy	3	75
11	Consistency in Use of Terms	4	100
12	Consistency in the use of symbols or icons	3	75

From the table above, it can be seen that Rejang cultural experts say that this book has accuracy in sentence structure, is effective in the use of sentences, the terms used are standard, can provide an understanding of messages or information, can motivate students, can encourage students to think critically, is very suitable for the intellectual development and emotional development level of students, the grammar and spelling used are appropriate, and consistent in using terms, symbols or icons.

The Rejang linguist and culture validator concludes that revisions make the Development of the Rejang Culture-Based Islamic education Textbook Model to Improve Honest Character in Elementary Students in Lebong Regency feasible to use in the field. Several things must be revised: the book's text or story should be varied and reproduced, one of the texts/stories should use Rejang language, and the book's content should not be too narrative.

Table 7. Material expert/character education expert validation results for honest characters

No	Assessment item	Average score	Percentage
01	Motivation to Be Honest with YourselfBe Honest in Words Toward YourselfBe Honest in Actions Toward YourselfMotivation to Be Honest in the Family Environment	3	75
02	Being Honest in Words in the Family Environment	4	100
03	Being Honest in Actions in the Family Environment	4	100
04	Motivation to Be Honest with YourselfBe Honest in Words Toward YourselfBe Honest in Actions Toward YourselfMotivation to Be Honest in the Family Environment	3	75
05	Being Honest in Words in the Family Environment	4	100
06	Being Honest in Actions in the Family Environment	4	100
07	Motivation to Be Honest in the School Environment	4	100
08	Being Honest in Words in the School Environment	4	100
09	Being Honest in Actions in the School Environment	3	75
10	Motivation to Be Honest in the Community	3	75
11	Being Honest in Words in the Community Environment	4	100
12	Being Honest in Deeds in the Community Environment	4	100

From the table above, the character expert on this book concludes that the book developed to improve the character of Honesty can be used in elementary school students in Lebong Regency and is suitable for use in the field without any revisions. The four experts who assessed the developed textbooks thought they were suitable for use with some revisions. Furthermore, the researcher made several revisions according to the experts' input. The stories in the Draft book, which were all in Indonesian or there was no Rejang language, were then changed to Rejang language and accompanied by translations in Indonesian. The book's content, which was too doctrinal, was changed to be more communicative and not too much doctrine. This was done to make the book more interesting and easier for students to understand.

Discussion

In developing a local culture-based Islamic education book, researchers conducted a literature study first. From the results of the literature study found:

1. Elements of Culture

Culture is the meaning of all human life behavior obtained through the learning process. Culture in a society consists of seven interrelated elements. According to Koentjaraningrat, the elements of culture are universal and can be found in the cultures of all nations spread throughout the world, namely in the form of Language Systems, Knowledge Systems, Kinship Systems and Social Organizations, Systems of Living Equipment and Technology, Economic Systems/Livelihoods, Religious Systems, and Arts.

2. Rejang Culture

Rejang culture is a culture born from the Rejang people in Bengkulu Province. Based on historical records, the Rejang people who lived in the mountains (Loak Lebong) until the British colonial government never influenced 1859 AD in Bengkulu or the Dutch government in Palembang. The entry of Islam into the Lebong region is defined by the presence of one or several Muslim foreigners in the area, then followed by the indigenous population so that Islam is institutionalized amid society.

3. Elements of Rejang Culture Incorporated into the Teaching Book

Rejang culture has proven its height; the seven cultural elements that scientists have formulated have been owned by Rejang culture. The cultural elements that researchers incorporate into Islamic education textbooks to improve students' honest character, among others;

Language System: The Rejang Tribe has its own language and writing, called Kaganga writing. This writing belongs to the Austronesian writing family. The writing is on bamboo sticks, and the way of writing from right to left is the same as in Arabic writing. Kaganga writing is included on the book cover in the developed book, while the Rejang language is included in the fairy tale "Lalan Belek" to improve honest character. Knowledge System: Rejang people occupy many rural areas and live from farming, raising livestock, hunting, and fishing. They have a traditional agricultural calendar system called the tandem season system, which their ancestors have long used to carry out their agricultural activities. The season is divided into nebas season, nebeas season, mukut season, and ends with ngetem season. This season begins with the mundang biniak ceremony (inviting seeds), this ceremony contains activities to distribute rice seeds to all residents to be spread and then planted in their respective fields.

Knowledge System: The Rejang people occupy many rural areas and live from farming, raising livestock, hunting, and fishing. They have a traditional agricultural calendar system called the tanem season system which has long been used by their ancestors in carrying out their agricultural activities. The season is divided into nebas season, nebea season, mukut season, and ends with ngetem season. This season begins with the mundang biniak ceremony (inviting seeds), this ceremony contains activities to distribute rice seeds to all residents to be spread and then planted in their respective fields. The time to start this agricultural activity is calculated using rainfall and dry season calculations and is attempted so that the harvest period takes place before Ramadan.This is so that the obligation of Rejang Muslims to fast during Ramadan is not interrupted by agricultural activities.

Kinship System and Social Organization: Kinship is related to the notion of marriage in a society because marriage is the core or basis for forming a community or social organization. Judging from the type of marriage, the Rejang Tribal Community adheres to monogamous marriage. This book also includes a little about the Customary Law of the Rejang Community, which is part of the social organization system.

Living Equipment System and Technology Humans always try to maintain their lives, so they will always make equipment or objects to survive. In this developed book, the living equipment system and technology are also displayed in the form of a picture of pitat (parang/golok) announced in the news of loss. This picture is found in the Honesty chapter.

Economic System/Livelihood: The economic system in the Rejang community includes farming in rice fields, raising livestock, farming in gardens or fields, fishing, and sedentary farming with irrigation systems. The agricultural products or commodities produced are rice, coffee, rubber, horticultural crops, fish, and others, while other livelihoods are trading.

Religious System: The form of religion or belief in the Rejang community is natural. For example, belief in a supernatural power outside of humans, such as the spirits of ancestors who reside in wild animals such as tigers, and belief in the ruler of the forest or lake. The religious system of the Rejang people also includes tales or stories that are considered sacred about the history of the gods (mythology). Then, the belief developed to a higher level, namely the belief in one god only (monotheism) and the birth of the concept of revelation religions, such as Hinduism, Islam, and Christianity. The elements of the Religious system included in the developed Islamic education textbooks are material about tawhid, fiqh, Al-Quran, Hadith, religious rituals, places of worship, and so on.

Based on its type, arts consist of fine arts, music, literature, movement arts, and dance. The elements of Rejang art included in the developed textbooks are music in the form of the

song Lalan Belek, visual art in the form of pictures of traditional houses, literary art in the form of prose and poetry, fairy tales of the Legend of the Seven-headed Snake, the Story of the Snake n'Daung, and Anok Lumang.

Based on the analysis of the results of the pre-test and post-test, then the results of the analysis of the questionnaire on the feasibility of the textbook at the school used as the research site, it can be concluded that the Rejang culture-based Islamic education textbook product can be used and is effective as teaching material that can improve the character of honesty and hard work in elementary school students in Lebong Regency. The following discussion: Education should lead to realizing religious goals and improving character or akhlaq, which departs from the intention of taqarrub (getting closer) to Allah. This educational goal is formulated based on (QS. Adz-Dzariyat verse 56).

"And I did not create the jinn and mankind but that they should serve Me. "It is also based on the Prophet's words: "Verily, I was sent only to perfect the nobility of human morals."

This study's results align with Al-Ghazali's theory of character education, which rejects opinions that assume that morals cannot change (Syamsul, 2017, p. 206). Because if this is the case, then wills, advice, and education are meaningless. Herein lies the importance of akhlaq education. According to al-Ghazali, morals can be obtained and formed through education. Although al Ghazali does not deny the existence of innate influences that affect a person's character as the theory of nativism (Abu Hamid Muhammad bin Muhammad al Ghazali, 2008, Juz III: 61). Akhlaq education needs to be given from an early age so that a child at least knows, what al-Ghazali said (1960, p. 204) as good and bad deeds, can do it, and can assess the condition or state of his akhlaq (whether good or bad). Al-Ghazali's concept of character education in the book Ayyuhal Walad, is based on four things: first, education should aim to perfect akhlaq. So that the form, material, and purpose of education are designed to form a person's personality with noble character; second, the education curriculum must be able to optimize the potential that exists in a child; third, akhlaq education is an integrative education that requires educational cooperation; fourth, the nature of akhlaq education that touches the spiritual dimension of the educated child.

Related to the development of Textbooks to improve character in students, character building in students is not only borne by teachers; the creation of good character is from the collaboration between teachers, students, learning media, and also parental support (Birhan et al., 2021).

A well-compiled textbook will benefit both students and teachers, including providing a lot of immediate feedback so that students can know their learning outcomes and get the opportunity to achieve the highest score by mastering the learning material completely. Learning with textbooks gives teachers greater opportunities and more time to provide individualized assistance and attention to each student in need. It can stimulate teachers to think, behave, and act professionally (Amin et al., 2022).

A good textbook must consider the development of science and technology and current experience. Some standard aspects that a textbook must meet include measurability and achievability, practicality, and fostering life skills. This standardization includes aspects of content or subject matter, presentation of material, language use or readability, and graphical aspects. In preparing teaching materials based on scientific principles, the truth can be accounted for by national curriculum standards and international competency standards (Hong & Chai, 2017).

Thematic teaching materials based on local wisdom were developed to overcome the difficulties experienced in schools (Kartikawangi, 2017). The difficulty is the lack of teaching materials related to local environmental conditions. The development of local wisdom-based teaching materials must be adjusted to the competencies that students must master based on the demands of the curriculum (Ramdiah et al., 2020).

The nation's culture can be used as a basis or foundation in character education, as it is directed at the formation of national character by the values of religion and national culture (Jinan, 2015, p. 172). He wanted the Indonesian nation to have advanced attitudes and views on the one hand. Still, on the other hand, it remained grounded in its personality as an Indonesian nation with a distinctive culture and personality (Amin et al., 2018), not imitating or being westernized, and so on. Furthermore, according to Dewantara, adab, or the nobleness of human ethics, shows the inner nature of humans. In contrast, decency or refinement shows the nature of human outward life, which is smooth and beautiful, or often used ethical and aesthetic words, which are two noble and beautiful human traits.

The concept of ethics uses a foothold or basis called Panca drama, which is a basis based on five principles. Pancadarma contains five fundamental principles, which are the basis that must be implemented in the educational process. The five principles consist of 1) the principle of independence, 2) the principle of nationality, 3) the principle of humanity, 4) the principle of culture, and 5) the principle of nature). The requirement for ethical education in Dewantara's thinking is called the tri-ga method, namely ngerti, ngerasa, and ngelakoni or realizing, realizing, and doing Muthoifin and Mutohharun.

Indonesia's cultural diversity is a great asset in local wisdom-based character education (Diab et al., 2022). Each region must have a different culture and can be integrated into the local learning content in schools. Character education based on culture and local wisdom is an alternative to building and grounding noble characters that still pay attention to culture. Local content can be incorporated into the learning curriculum to support the meaningfulness of learning that emphasizes culture-based character and local wisdom. Thus, the noble character of students will be formed as the foundation of sociocultural education in this global era, and they can become cultured individuals with full character.

D. Research Implications and Contributions

1. Research Implications

This research can guide educators in developing Islamic education teaching materials more relevant to the local cultural context. By integrating local cultural values, students will understand Islamic teaching materials more easily so that religious learning objectives can be achieved more effectively. Learning based on local culture can also increase students' sense of pride in their own culture, which in turn can strengthen their understanding of the religious teachings taught.

2. Research Contribution

This study contributes to understanding Islamic Education teachers' readiness to utilize learning technology at the Madrasah Ibtidaiyah (Islamic Elementary School) level. The main novelty of this research lies in its in-depth analysis of the preparedness of Islamic Education teachers to adapt technology in the teaching process at the Islamic primary school level. This area has not been widely addressed. This study explores various aspects of readiness, from teachers' knowledge and skills related to technology to their attitudes and motivations in integrating technology into instruction. Unlike previous research, which has mainly focused on technology use at higher education levels, this study provides new insights into the challenges and potential of using technology at the primary school level, especially within Islamic education. Additionally, this research offers practical recommendations for educational policy and teacher professional development to improve the effectiveness of technology use in Islamic Education teaching. Thus, this study not only enriches the literature on educational technology in Madrasah Ibtidaiyah but also contributes to advancing more innovative and relevant Islamic Education learning in line with modern developments.

E. Recommendations for Future Research Directions

Future research can develop and examine local culture-based teaching materials in a multicultural context in Indonesia. Given the cultural diversity that exists in Indonesia, this research can identify how local culture-based teaching materials can be more inclusive and relevant for students from various cultural backgrounds without ignoring the universal values of Islam.

F. Conclusion

Developing Rejang culture-based Islamic education textbooks can improve honest character in elementary school students in Lebong Regency. This book has met the requirements as a teaching book and has passed the validation test from material experts, linguists, education experts, and Rejang culture experts. Developing local culture-based Islamic education teaching materials can effectively improve honest character in elementary school students. Integrating local culture in teaching materials makes Islamic religious learning more contextual, relevant, and easily understood by students because it is closer to their experiences and social environment.

Teaching materials that combine folklore, cultural symbols, and local values that align with Islamic teachings can strengthen students' understanding of honesty and connect it to everyday life. Through this approach, students are taught about religious values theoretically and invited to practice these values in their real lives.

In addition, this study shows that using local culture in Islamic education can increase students' learning motivation, as they feel more connected to the material being taught. Honest character, which is the focus of the research, can be instilled more effectively through an approach that links religious teachings with the values that already exist in local culture.

Developing local culture-based teaching materials positively contributes to student character building, especially regarding honesty. This kind of teaching material is expected to be applied more widely in Islamic education in elementary schools and become a model for curriculum development that is more inclusive and based on cultural values in the community. Thus, the development of local culture-based teaching materials improves the quality of Islamic learning and supports better character building, especially honesty, in elementary school students..

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