



## Developing Merdeka Curriculum Teaching Module Based on Local Wisdom to Foster Rahmatan Lil Alamin Character in Early Childhood.

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Article Info	Abstrak
<p><b>Kata kunci:</b> <i>Modul Ajar; Kurikulum Merdeka; Kearifan Lokal; Karakter Rahmatan Lil Alamin; Anak Usia Dini</i></p>	<p>Penelitian ini bertujuan untuk mengembangkan modul ajar berbasis kearifan lokal untuk mengembangkan karakter rahmatan lil alamin pada anak. Metode penelitian ini menggunakan metode penelitian research and development, menggunakan model Borg &amp; Gall. Dari kesepuluh langkah model Borg &amp; Gall dapat dikelompokkan menjadi 4 (empat) langkah, yaitu: (a) pendahuluan, (b) pengembangan, (c) uji lapangan, dan (d) diseminasi. Nilai hasil perhitungan paired test, diperoleh hasil dari t hitung adalah sebesar 3,501 sedangkan nilai Sig.(2-tailed) sebesar 0,001. Sehingga nilai 0,001 lebih kecil dari 0,05 maka dapat dinyatakan bahwa penggunaan Modul ajar dengan kearifan lokal "GusJiGang" dapat berpengaruh untuk mengembangkan karakter Rahmatan Lil Alamin pada anak dan dari hasil pretest posttest tersebut terjadi peningkatan karakter Rahmatan Lil Alamin pada anak. Dari penelitian ini dapat disimpulkan bahwa modul ajar yang dibuat dapat digunakan sebagai pedoman untuk melaksanakan pembelajaran. Modul Ajar yang berbasis kearifan lokal yaitu modul ajar "GusJiGang" dapat mengembangkan karakter Rahmatan Lil Alamin pada anak. Sehingga dapat memberikan gambaran pendidik dalam merencanakan modul ajar serupa dengan mengadaptasi kearifan lokal satuan pendidikan masing-masing.</p>
<p><b>Keywords:</b> <i>Teaching Module; Independent Curriculum; Local Wisdom; Characteristics of Rahmatan Lil Alamin; Early Childhood</i></p>	<p><b>Abstract</b></p> <p>This study aimed to develop a teaching module based on local wisdom to develop the rahmatan lil alamin character in children. This research method uses research and development research methods, using the Borg &amp; Gall model. The ten steps of the Borg &amp; Gall model can be grouped into 4 (four) steps, namely: (a) introduction, (b) development, (c) field testing, and (d) dissemination. The calculated value of the paired test, obtained from the t count, is 3.501, while the Sig (2-tailed) value is 0.001. So the value of 0.001 is smaller than 0.05, it can be concluded that the use of the "GusJiGang" teaching module with local wisdom can have an effect on developing Rahmatan Lil Alamin's character in children and from the results of the pretest posttest there is an increase in Rahmatan Lil Alamin's character in children. From this research it can be concluded that the teaching module created can be used as a guide for implementing learning. A teaching module based on local wisdom, namely the "GusJiGang" teaching module, can develop the Rahmatan Lil Alamin character in children. This may serve as a reference for educators in developing comparable instructional modules that integrate the local wisdom of their respective educational settings.</p>

## 1. INTRODUCTION

Teaching modules are essential elements in the learning process. In the Merdeka Curriculum, these modules function as a substitute for the previous lesson plan (RPP) with a more varied and flexible format. They include learning materials, teaching strategies, interpretations, and evaluation methods that are designed in a structured and engaging manner to achieve the desired learning objectives. (Maulinda, 2022). Teaching modules serve as both a guide for classroom activities and as a substantive component of the material delivered to learners. With such modules, the learning process can be carried out more systematically, as teachers are provided with a clear reference for instructional content. Professional educators are expected to develop teaching modules in accordance with the established mechanisms while also considering the characteristics and local wisdom present in children's environments. (Ecca et al., n.d.) Moreover, educators should align the contents with the learning outcomes outlined in the current Merdeka Curriculum. The curriculum emphasizes not only competence, life skills, and adaptability but also a stronger focus on character development rooted in the concept of *Rahmatan lil 'Alamin*. (Sirait et al., 2024)

The Merdeka Curriculum provides choices that guide character formation, encourage critical thinking, idea expression, creativity, and innovation. It integrates religious values, tolerance, and religious moderation as core principles embedded in the learning content. (Azizah et al., 2022) This ideal condition can be achieved if educators are empowered to create their own teaching modules that reflect local wisdom and improve basic learning materials, particularly in literacy and numeracy. However, many educators are still unaware of the core essence of the Merdeka Curriculum. Research findings reveal that many teachers are unfamiliar with the expected learning outcomes for their students. (Novi et al., 2023) Moreover, some educators are still attached to the previous K-13 curriculum, making it difficult for them to formulate teaching modules as planning tools. In many cases, teaching modules are developed collectively at the sub-district level, resulting in materials that fail to reflect the unique characteristics of individual educational institutions. Educators must work collaboratively and continuously strive to develop teaching modules that offer quality, relevance, and contextual alignment with their school environments (Bambang Sugiyanto & Yurita Erviana, 2022) This research on teaching module development involves the design of project-based materials aligned with the prevailing values and philosophies of the local community. One example is the *GusJiGang* slogan from Kudus Regency.

In this context, the researcher developed learning objectives and activity goals tailored to the strengths and uniqueness of the local environment, incorporating the values of *GusJiGang* and embedding *Rahmatan lil 'Alamin* principles to support the development of Islamic character in children. Educators are encouraged to adopt similar approaches to create teaching modules that reflect the unique identity of their schools. The *GusJiGang* teaching module created in this study may serve as a reference for developing contextually relevant and engaging project-based modules. Educators must optimize collaboration in designing teaching modules to ensure the delivery of high-quality, relevant education that aligns with the local context. (Rismawanda & Mustika, 2024) A quality teaching module should be clearly structured, easy to understand, and adapted to the learners' developmental stage and knowledge level. It should enable children to engage in self-directed learning with minimal guidance. (Kholisho, n.d.) In this framework, the teacher's role becomes that of a facilitator who supports children in comprehending the material. (Eliyani et al., 2024)

A teaching module is a planned learning unit designed to help individual learners achieve their learning goals. Fast learners can grasp the material quickly, while slower learners have the opportunity to review sections until they are fully understood. Modules are systematically developed learning packages intended to support children's optimal learning processes. (Widyastuti & Wiryokusumo, 2019). Local wisdom refers to knowledge derived from community experiences and accumulated over time. It may exist at the individual, group, or community level (Nugraha & F, 2022). Local knowledge emerges through interaction with the environment and responses to socio-cultural and ecological conditions. At the individual level, it involves cognitive processes in choosing values aligned with personal beliefs, while at the group level, it represents shared values formed through established norms and relationships (Mena et al., n.d.). This knowledge is rooted in the past and evolves alongside societal and environmental changes.

Anthropologically, local wisdom—also known as local genius—is regarded as a culturally embedded, value-rich idea upheld by communities. It is a form of cultural intelligence proven to be

adaptive and sustainable over time (Utari et al., 2016) The concept of Rahmatan lil 'Alamin learner refers to students whose mindset, attitudes, and behaviors reflect universal values embedded in Pancasila, promoting tolerance, national unity, and global peace (Arnita Dewi et al., n.d.). Such learners are also expected to possess critical, innovative, and creative thinking, information literacy, piety, noble character, and moderate religious perspectives. Specifically, these learners embody ten core values: civility (ta'addub), exemplary conduct (qudwah), citizenship and patriotism (muwathanah), moderation (tawassut), balance (tawāzun), uprightness (i'tidāl), equality (musāwah), deliberation (shūrā), and tolerance (tasāmuḥ) (Muthoharoh, 2024).

This study developed a teaching module titled GusJiGang Teaching Module, inspired by Kudus Regency's local slogan "Bagus, Ngaji, Dagang" (Be Good, Study Religion, and Trade). The module activities are designed to instill Rahmatan lil 'Alamin character in young learners. Based on this approach, the researcher conducted a study entitled: "The Development of a Merdeka Curriculum Teaching Module Based on Local Wisdom to Instill Rahmatan lil 'Alamin Character in Early Childhood Education."

## 2. RESEARCH METHODS

This study is a developmental research project that adopts the Borg and Gall model. According to Borg and Gall (Jas Jaspar et al., 2020), the research and development procedure consists of ten stages: (1) preliminary research and data collection, (2) planning, (3) development of the initial product, (4) limited testing, (5) major product revision, (6) field testing, (7) operational product revision, (8) operational field testing, (9) final product revision, and (10) dissemination and implementation of the product. These ten stages can be grouped into four major phases: (a) preliminary research, (b) product development, (c) field testing, and (d) dissemination.

Data collection for this study was conducted from June to August across Raudhatul Athfal (RA) in Kudus Regency, Central Java. The implemented development procedures in this study include the preliminary, development, and field testing phases. The research population consisted of 49 children in group B (aged 5–6 years), selected using purposive sampling.

In the preliminary phase, data were gathered through a pre-survey aimed at examining the implementation of the *Merdeka Curriculum* in Raudhatul Athfal. This analysis included the assessment of children's characteristics based on their abilities, backgrounds, and the potential of the surrounding environment. Additionally, the learning process and the teaching materials used by both teachers and students were evaluated to ensure their feasibility and alignment with the student profile outlined in the *Merdeka Curriculum*.

Following the preliminary study, the development phase involved the selection of material coverage, determination of product objectives, formulation of success indicators, and other preparations related to product development. This stage continued with the design of a teaching module based on local wisdom aligned with the *Merdeka Curriculum*. The third phase, field testing, included expert validation, validation data analysis, limited trials, broader field trials, and subsequent analysis of the trial results. Expert validation aimed to assess the accuracy of the instruments and product, as well as to obtain constructive feedback and suggestions for improvement. Validation data were analyzed, and if any aspects did not meet the required criteria, revisions were made accordingly. After the expert validation stage, empirical instrument validation was conducted in the field. The results were analyzed using Pearson's product-moment correlation for validity and Cronbach's alpha for reliability, with the assistance of SPSS 21.

A limited trial was conducted by distributing printed modules to partner teachers, supervisors, peers, and children. Subsequently, a field trial involving a larger group of children was conducted to assess the readability and effectiveness of the module. The results from these trials were analyzed to determine whether further revisions were necessary. In addition to the aforementioned procedures, this study also utilized a post-test only design for data collection purposes.

The data collection instruments included questionnaires and observation guidelines. The questionnaire, used as a data-gathering instrument, aimed to obtain data on children's interest and the feasibility of the *Merdeka Curriculum*-based teaching module in terms of content, presentation, language, illustrations, and graphical components. The module evaluation questionnaire was administered to content experts, media experts, educators, and supervisors. The observation guidelines served as a reference for conducting direct observations and interviews with both educators and children. The data

analysis technique employed a descriptive quantitative approach to assess whether the developed product met the criteria of feasibility and validity.

The research and testing site was Kudus Regency. The location was deliberately chosen to ensure that IAIN Kudus is not perceived as an ivory tower but rather as an institution that shares its academic contributions with the surrounding community. The research population comprised teachers and children from RA institutions. The sample was purposively selected from RA Darul Falah and RA Miftahul Falah, which were chosen because they focus on implementing multicultural education based on religious and cultural values.

The research data consisted of expert validation results and field trial outcomes. Data were collected through observations using instruments related to the use of the local wisdom-based teaching module, supplemented with interview results. The expert validation data were analyzed manually using percentage calculations with feasibility categories: feasible, feasible with revisions, and not feasible. Meanwhile, empirical instrument validation results were analyzed using Pearson's product-moment correlation. If the average scores from the experts and teachers yielded favorable results, the product was deemed feasible for use and was further tested using a t-test.

### 3. RESULT AND DISCUSSION

This study aims to develop a teaching module designed to cultivate the character of *rahmatan lil 'alamin*, packaged in accordance with the local culture of Kudus. The researcher developed a teaching module entitled *GusJigang Teaching Module*, inspired by the cultural motto of Kudus Regency: *Bagus, Ngaji, Dagang* (Be good, pursue religious knowledge, and engage in trade).

The research and development procedures refer to four procedural stages of the Borg & Gall R&D model, which are grouped into: (a) preliminary study, (b) development, (c) field testing, and (d) dissemination. These four stages were then adapted and modified as follows:

#### Preliminary Study

The researcher conducted a literature review, a survey on curriculum implementation, a curriculum analysis, and a content analysis of STPPA (Early Childhood Education Achievement Standards) related to *Merdeka Belajar* (Independent Learning). Following the material analysis, the researcher observed teaching and learning processes in educational institutions that had implemented the *Merdeka Curriculum*, specifically RA Darul Falah Ngembal Rejo and RA Miftahul Falah Dawe Kudus. Additionally, interviews were conducted with heads of selected RA institutions across Kudus Regency. The following key findings emerged from the preliminary study:

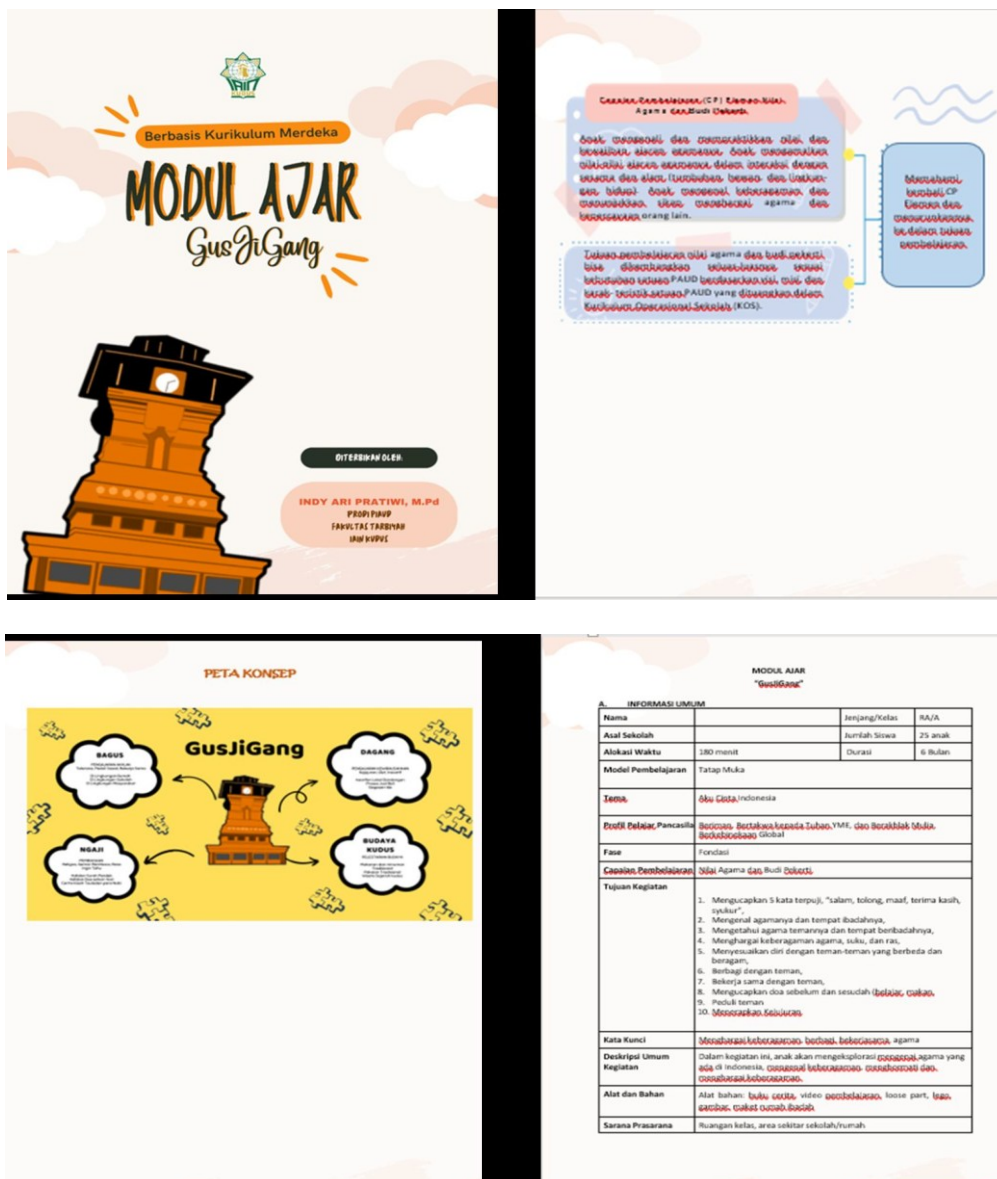
1. Educators do not fully understand the learning components of the *Merdeka Curriculum*, as not all have received training on its implementation (IKM - *Implementasi Kurikulum Merdeka*). Even among those who have participated in training, comprehension remains limited due to the foundational nature of the materials presented, which often lack practical, contextualized examples.
2. Many educators have not fully transitioned from the 2013 Curriculum (K13). Learning activities still reflect K13 practices rather than project-based learning. This is evident in daily lesson plans (RPPH), which continue to use terms such as *Kompetensi Dasar (KD)* and *Kompetensi Inti (KI)* instead of *Capaian Pembelajaran (CP)*, *Tujuan Pembelajaran (TP)*, or *Alur Tujuan Pembelajaran (ATP)*.
3. In classroom activities, teachers tend to rely more on worksheet-based learning (*Lembar Kerja Anak - LKA*) rather than on the project-based learning strategies that have been outlined in their planning documents.
4. The existing teaching modules lack distinctiveness and integration of local wisdom that could serve as a flagship program for each institution. As a result, these modules do not adequately reflect or support the development of student character in alignment with the vision and mission of the respective schools.

#### Development

In the next phase, the researcher carried out the planning and design of the research, which included designing the teaching module and developing the content of the GusJiGang activities. These

activities integrate elements of local wisdom and are intended to foster the character of rahmatan lil 'alamin. This phase also involved the development of an initial product prototype and the production of the teaching module.

1. Teaching Module Design: The module design provides a comprehensive overview of the interrelationships between the various components of the module. The design serves to facilitate the subsequent development process and acts as a roadmap for module creation. The module includes the following components; clearly defined instructional objectives, guidelines for teachers, a concept map, general information, core components, including a brainstorming of activities derived from the concept map that outline alternative activities from the beginning to the end of the lesson, a detailed lesson plan (RPPH).
2. Product Realization: The module was designed to be visually appealing and engaging, from the cover design to the instructional content, to ensure it is both readable and implementable in classroom settings. The module design was created using the Canva application. The visual layout and content of the GusJiGang teaching module reflect both pedagogical clarity and cultural relevance, aiming to encourage active learning while promoting local values.
- 3.



Gambar 1. Cuplikan Tampilan Modul Ajar

The teaching module then proceeded to the validation stage, including content validation by subject matter experts in the *Merdeka Belajar Merdeka Bermain* Curriculum. Expert evaluation of the media aspects of the module indicated that, in general, it was of good quality; however, revisions were needed regarding specific terminology used within the module, as well as typographic consistency and correct spelling. Based on the expert validation concerning the feasibility of the local wisdom-based teaching module in fostering the *rahmatan lil 'alamin* character, the validation score reached 92.5%, indicating that the module is deemed suitable for use in research and as a reference for instructional implementation. Following expert validation, empirical validation was conducted by testing the teaching module in two early childhood institutions (RA) that had implemented the *Merdeka Belajar Merdeka Bermain* curriculum. The empirical validation results showed that all items met the minimum validity requirement ( $> 0.284$ ), meaning that all items were declared valid. The reliability test, using Cronbach's Alpha, yielded a coefficient of 0.860, which is greater than the minimum threshold of 0.7, indicating that the instrument was reliable. Subsequently, a field trial was conducted. A preliminary field trial was carried out involving RA teachers to evaluate the use and content of the *GusJiGang* teaching module in relation to developing the *rahmatan lil 'alamin* character in children. The effectiveness of the developed module was assessed through pretest and posttest scores.

An initial assessment of children's *rahmatan lil 'alamin* character was conducted to establish a baseline. This initial score was then matched with the character indicators and standard developmental achievements expected for children at that level, to determine the children's character profile prior to the use of the *GusJiGang* teaching module. After establishing this baseline, the interactive *GusJiGang* module was implemented. To evaluate the effectiveness of the module in enhancing *rahmatan lil 'alamin* character, a post-implementation assessment was conducted. The results of this comparison were used to measure the effectiveness and goal attainment of the instructional media as planned.

1. Attractive, Easy-to-Use, and Practical Module: The *GusJiGang* teaching module was found to be attractive, easy to use, and practical based on the empirical tests conducted in the field. Observations during the trial implementation of the first module draft indicated that the module had strong potential for further development. The *GusJiGang* module was proven to enhance children's *rahmatan lil alamin* character. However, to achieve the desired outcomes, several improvements were still necessary. During the trial of the second module draft, previous shortcomings were no longer observed.
2. Supporting Factors for the Module's Ease of Use and Practicality: Several factors contributed to the ease and practicality of this module, including the presence of a concept map that outlined the module framework, indicators of *rahmatan lil alamin* character, step-by-step implementation procedures, detailed activity plans, and an assessment rubric for evaluating children's character development. Based on interviews and questionnaires distributed to teachers in the two early childhood institutions involved in the study, the following findings were identified:
3. The Module Facilitates Teachers in Understanding and Delivering Lessons: The module was found to significantly assist teachers in understanding and mastering learning activities. This was due to its systematic structure and content, which aligned closely with the local wisdom and cultural values of Kudus.
4. Visually Appealing Module Design: The module's attractive design successfully captured teachers' attention and facilitated their comprehension of the instructional content.
5. Flexible and Engaging Learning Activities: The module offered a high degree of flexibility. With engaging activities and playful elements embedded within the *GusJiGang* module, children were better able to grasp the intended learning objectives, particularly in developing the *rahmatan lil alamin* character.
6. The Module Improves Children's *Rahmatan lil Alamin* Character: To evaluate improvements in children's *rahmatan lil alamin* character, a comparison was made between pre-assessment and post-assessment results. The pre-assessment was conducted before the implementation of the *GusJiGang* module, while the post-assessment was administered afterward. The results showed a significant increase in the targeted character traits, indicating that the module effectively contributed to character development in young learners.

## Field Testing

The next stage involved testing the implementation and effectiveness of the *GusJiGang* teaching module on children. This was carried out through a series of phases, beginning with one-on-one trials, followed by small group trials, and ultimately involving the full sample of 49 children from RA Darul Falah Ngembal Rejo and RA Miftahul Falah. The findings revealed that the use of the *GusJiGang* module contributed to significant improvements in the *rahmatan lil alamin* character development among the children.

Improvements were observed across all aspects of the targeted character traits. At each phase of development, feedback was gathered and revisions were made to refine the module, ensuring its reliability in fostering *rahmatan lil alamin* values in early childhood learners. The outcomes of the field trials demonstrated that the developed *GusJiGang* teaching module effectively enhanced children's *rahmatan lil alamin* character, as evidenced by a notable increase in assessment scores when comparing the pre-assessment to the post-assessment results.

**Table 1. Achievement of *Rahmatan lil 'Alamin* Character Values**

Value of <i>Rahmatan lil 'Alamin</i>	Targeted Sub-Values	Achievement Description
Civilized Behavior (ta'addub)	<ul style="list-style-type: none"> <li>a. Children are able to respect elders.</li> <li>b. Children are able to do good to God's creations.</li> <li>c. Children are able to do good to fellow human beings.</li> <li>d. Children are able to distinguish between right and wrong attitudes.</li> </ul>	Children can greet teachers with a handshake upon arrival at and dismissal from school. They are also taught to water plants and plants them together with peers in the school yard. Children can feed animals such as fish and goats. They help friends who fall by bringing band-aids and antiseptic. Children can also distinguish between right and wrong behaviors in learning activities by identifying appropriate actions and crossing out inappropriate ones.
Role Modeling (qudwah)	<ul style="list-style-type: none"> <li>a. Children are able to act honestly.</li> <li>b. Children are able to show responsibility.</li> <li>c. Children are able to demonstrate caring behavior.</li> <li>d. Children are able to cooperate with peers.</li> </ul>	Educators tell stories about the four noble traits of the Prophets and share narratives from the life of Prophet Muhammad, such as his experiences in trade. Children demonstrate honesty by returning lost items, responsibility by completing assigned tasks, and caring behavior by cleaning play areas, contributing donations (infaq), and offering help to grieving or ill friends.
Citizenship and Nationalism (muwathanah)	<ul style="list-style-type: none"> <li>a. Children are able to recognize and love the country through national symbols and emblems.</li> <li>b. Children are able to recognize cultural diversity.</li> <li>c. Children are able to make friends regardless of ethnic and religious differences.</li> <li>d. Children are able to adapt to local culture.</li> </ul>	Children can name the President and Vice President of Indonesia. Every Monday, they participate in flag ceremonies, sing the national anthem, and learn regional dances, songs, and traditional clothing from various provinces, which they later present during final performance events.
Tolerance (tasamuh)	<ul style="list-style-type: none"> <li>a. Children are able to recognize their religion.</li> <li>b. Children are able to recognize places of worship.</li> <li>c. Children are able to perform religious practices according to their faith.</li> <li>d. Children are able to respect other religions.</li> </ul>	Children can mention the name of their God, their religion, and identify places of worship. They are encouraged to behave appropriately when visiting places of worship, such as maintaining silence and respect in mosques or churches. Children also practice religious activities such as shalat dhuha and are introduced to the five officially recognized religions in Indonesia.

The teaching module "GusJiGang" was developed with the expectation of assisting teachers in fostering the Rahmatan Lil Alamin character in children. The development of the "GusJiGang" teaching module underwent several stages, beginning with expert validation regarding the content material, followed by validation of the module's readability instruments. This process aimed to gather input from experts involved in the study, who not only evaluated the developed module but also contributed to ensuring its validity.

Based on their assessments, the "GusJiGang" teaching module, developed within the framework of the Merdeka Curriculum, received positive evaluations. The module is designed to instill the Rahmatan Lil Alamin character and is deemed suitable for development and use in early childhood education. The experts providing feedback in this study included specialists in Early Childhood Education (PAUD).

During the development process, several improvements were made based on suggestions and recommendations from experts and practitioners. The discussions aimed to enhance the quality of the module to ensure its effectiveness as a learning medium. Expert validation of both the module and the character measurement instruments indicated that both were well-validated. Validation of the instructional media confirmed that the "GusJiGang" teaching module is appropriate for early childhood and effective in cultivating the Rahmatan Lil Alamin character. Additionally, the validation of the character measurement instrument demonstrated that all indicators in the assessment grid exceeded the critical value ( $r = 0.30$ ), confirming the instrument's validity in measuring the Rahmatan Lil Alamin character in children.

Following expert validation, the study proceeded with a trial conducted at two Raudhatul Athfal institutions in Kudus. The trial was carried out in phases, starting with one-on-one testing, followed by small group testing, and ultimately applied to 49 children, corresponding to the total number of respondents. Each trial phase involved revisions to ensure the "GusJiGang" teaching module was truly effective in shaping the Rahmatan Lil Alamin character in children.

To assess the module's effectiveness, data from pretests and posttests were analyzed using a paired t-test with the assistance of SPSS version 21 software.

**Tabel 2. Hasil Perhitungan Uji Coba keefektifan Modul**

Pair	Paired Differences Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		t	df	Sig. (2- tailed)	
				Lower	Upper				
1	POSTTEST - PRETEST	.694	1.388	.198	.295	1.092	3.501	48	.001

The paired t-test results revealed a calculated t-value of 3.501, with a significance level (Sig. 2-tailed) of 0.001. Since the significance value of 0.001 is less than the alpha level of 0.05, it can be concluded that the use of the "GusJiGang" teaching module has a significant effect on developing the Rahmatan Lil Alamin character in children. Furthermore, the pretest-posttest results indicate an improvement in the Rahmatan Lil Alamin character among the children. After two rounds of field trials, the development of the "GusJiGang" teaching module reached its final stage. The remaining refinements pertain to the module's cover design to enhance its visual appeal, as well as improvements in media quality regarding materials, size, and color used in the module.

### Dissemination

The research outcome in the form of this teaching module is utilized by educational units as a reference for developing modules with distinctive characteristics tailored to each educational institution. The Merdeka Curriculum-based teaching module, grounded in local wisdom and designed to cultivate the Rahmatan Lil Alamin character in early childhood, is disseminated through training sessions for educators at PAUD institutions. Additionally, the module is published in print format, accessible to teachers, students, and other stakeholders involved in early childhood education.



**Figure 2. Implementation of Product Dissemination**

This dissemination effort aims to enhance the understanding and competencies of educators and prospective educators in instilling the values of tolerance, compassion, and diversity in children from an early age, in alignment with the principles of the Merdeka Curriculum and the local wisdom prevalent in the community.

### Discussion

The development process of this teaching module involved a relatively lengthy procedure, beginning with analyzing field needs and continuing to training educators to create modules aligned with learning outcomes while considering local wisdom or the uniqueness of each educational unit (Nurul Azminah et al., 2023). This process is inseparable from curriculum development activities carried out by educational institutions, which inevitably involve changes in learning processes, activity design, play environment arrangement, implementation of the planned teaching module, and learning evaluation (Bancong, 2024).

Educators play a crucial role in developing this teaching module. They must be able to adjust the formulation of learning outcomes, objectives, and learning pathways based on curriculum development. If educators demonstrate creativity in developing learning materials incorporating local content, early childhood education will become more complex and meaningful (Visser et al., 2010).

A teaching module serves as a guideline in the learning process; without it, teaching would lack direction. The presence of such a module assists educators in creating learning schemes or systems oriented towards learning objectives (Rebecca M. Logan, 2021). A pre-designed teaching module offers educators a clear overview of the learning activities to be carried out; therefore, the module must be created as effectively and efficiently as possible, referring to the predetermined learning outcomes (Maulinda, 2022).

The teaching module developed in this study is, of course, based on the needs of children in the field. The researchers identified needs related to learning models, materials, media, and strategies used by educators. To meet the field demands, educational units wish to cultivate children's characters distinctive to Kudus city, aligned with the motto GusJiGang (baGus, ngaJI, daGang). The educational units intend for this motto to be embedded in children's daily lives to realize a religious character consistent with the Rahmatan Lil Alamin student profile. This is reflected when children are habituated to reading short Surahs from the Qur'an, listening to the Prophet's biography (Sirah Nabawiyah), and engaging with Islamic stories about morals, etiquette, and societal norms. This local wisdom-based teaching module not only provides content but also strengthens cultural wisdom and highlights the unique identity of a region daerah (Taib et al., 2024). Moreover, involving children in learning activities that teach local culture or wisdom fosters strong social awareness within the community (Syahria Anggita Sakti, 2024)

The Rahmatan Lil Alamin Student Profile, consisting of ten core values, is part of the Operational Curriculum of Educational Units (Kurikulum Operasional Satuan Pendidikan - KOSP). This profile is designed to be integrated into the learning process, so that from an early age, students are prepared to enter basic education with foundational values from both the Pancasila Student Profile and the Rahmatan Lil Alamin Student Profile. At the Raudhatul Athfal (RA) level, which is considered a

foundational phase, strengthening the Pancasila Student Profile can be conducted through project-based learning. Initial project activities may be linked to the celebration of major religious holidays, local cultural traditions such as the introduction of traditional musical instruments (Santi et al., 2023), and other significant occasions such as Heroes Day, Mother's Day, Indonesian Independence Day, National Awakening Day, and pre-Ramadan celebrations according to each region. To support the implementation of these activities in RA, the government has established main themes that educational units can further develop into topics relevant to their local context and student characteristics.

Project-based learning provides significant freedom for both children and educators (Shalehah, 2023). However, project-based learning is not a simple approach; projects must be carefully designed. They must be contextual, relevant, and adapted to available resources and the local cultural environment, which may cause projects at one RA to differ significantly from those at another due to differing child interests and environmental contexts.

The Rahmatan Lil Alamin Student Profile at the RA level emphasizes the inculcation of values through structured activities and habituation that support open-mindedness. Rahmatan Lil Alamin reflects behavioral principles and perspectives in practicing religious teachings, thus ensuring that religious practice within national life can proceed well, maintaining communal welfare and protecting humanitarian values in religion. Projects integrating the Rahmatan Lil Alamin Student Profile with the Pancasila Student Profile aim to ensure that early childhood graduates possess a moderate religious understanding (tawassut) aligned with the dimensions and elements of the Pancasila profile, namely faith and piety in God Almighty and noble character. This approach enables children not only to learn about religion theoretically but also to implement religious insights in their daily lives according to the local culture in which they live.

In brief, the development of a teaching module based on local wisdom can shape children's character as reflected in the values of the Rahmatan Lil Alamin student profile. These values are demonstrated through daily learning activities such as teaching morals (Bagus), recognizing religious literacy (Ngaji), and applying principles of honesty (Dagang). Thus, it can be stated that the developed teaching module provides guidance for creating activities in Raudhatul Athfal that embody the Rahmatan Lil Alamin student profile.

#### 4. CONCLUSION

The development of this teaching module involved the creation of project-based learning materials grounded in the value system and life philosophy of the surrounding community. Specifically, the values embedded in *GusJiGang*—the motto of Kudus Regency—were integrated to reflect local wisdom. The researcher formulated learning objectives, activity goals, and pathways aligned with the strengths, uniqueness, and potential of the educational environment. These were designed to support the formation of children's Islamic character through the principle of *Rahmatan Lil Alamin*. The implementation of this module demonstrated a positive impact on the internalization of values such as religiosity, literacy, and entrepreneurship among young learners. It fostered student engagement through meaningful, contextual learning experiences. The success of this approach suggests that value-based, localized project learning can be a strategic model for character education, especially in early childhood contexts. This module may serve as a reference for educators seeking to develop similar teaching materials rooted in their own local wisdom. However, the study has certain limitations. Its findings are specific to a single region with a small sample size, which may limit generalizability. Broader implementation and evaluation across diverse settings are necessary to validate and refine the approach. Future research should explore the development of similar modules in different cultural and educational contexts to assess adaptability and effectiveness. Policymakers are encouraged to consider integrating local values into the curriculum as part of a broader strategy to strengthen national character education. The insights from this study highlight the potential for culturally grounded pedagogy to promote holistic student development.

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