



## Development of an Islamic-Integrated Pancasila Education Learning Module

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### Article Info

#### Article history:

Received 19 December 2025

Received in revised form 17

January 2026

Accepted 21 February 2026

#### Keywords:

Pancasila Education

Islamic Value Integration

Learning Module

### Abstract

*This study aims to develop an Islamic-integrated Pancasila Education learning module for senior high school students at SMAN 1 Gunung Talang, Solok Regency, and to examine its validity, practicality, and effectiveness. The study employed a Research and Development (R&D) approach adapted from established instructional design models, encompassing stages of needs analysis, design, development, expert validation, revision, and limited field testing. Data were collected through observations, interviews, validation questionnaires, response questionnaires, and learning outcome tests. The results of expert validation indicated that the developed module achieved a very high level of validity in terms of content relevance, integration of Islamic values, language clarity, and instructional design. Practicality test results showed positive responses from both teachers and students, indicating that the module is easy to use and suitable for classroom implementation. Furthermore, effectiveness testing revealed a significant improvement in students' learning outcomes after using the module. These findings suggest that integrating Islamic values into Pancasila Education through a structured learning module can enhance students' understanding of civic values, moral awareness, and learning motivation. The developed module therefore offers a promising instructional alternative to strengthen character education in senior high schools.*

## Introduction

Education plays a fundamental role in shaping individuals who are intellectually competent, morally grounded, and socially responsible (Ghazali et al., 2025). In the Indonesian context, education is not solely oriented toward cognitive achievement but also toward character formation and the strengthening of national identity. The national education system aims to develop students into individuals who are faithful, ethical, knowledgeable, and responsible citizens. This orientation aligns with the broader framework of character education, which emphasizes moral values, social awareness, and civic responsibility as essential outcomes of schooling (Kementerian Pendidikan dan Kebudayaan, 2020; Tilaar, 2015).

At the senior high school level, Pancasila Education occupies a strategic position in realizing these educational goals. As the philosophical foundation of the Indonesian state, Pancasila embodies core values such as belief in God, humanity, unity, democracy, and social justice. Pancasila Education is therefore designed to cultivate civic awareness, national identity, and ethical behavior among students (Afan et al., 2024; Andriani et al., 2023a). Previous studies affirm that this subject contributes significantly to students' understanding of citizenship values and the formation of character consistent with Indonesian cultural norms (Sitorus et al., 2024; Tiara et al., 2020).

However, the implementation of Pancasila Education in schools continues to face substantial challenges, particularly in the era of globalization and digital transformation (Kusumaningrum & Sulistyarningsih, 2021; Sari & Sarnoto, 2025). Learning practices often rely on theoretical, normative, and textbook-centered approaches that limit student engagement and hinder the application of Pancasila values in everyday life. Consequently, students frequently perceive Pancasila as abstract and disconnected from their lived experiences. This condition is exacerbated by the influence of global culture and social media, which may dilute national and moral values if not addressed through meaningful and contextual learning strategies (D. K. Dewi & Sunarso, 2020; Madrohim et al., 2021; Suyanto et al., 2019; Winarno, 2020).

In response to these challenges, various pedagogical innovations have been introduced, including cooperative learning models, project-based learning, and the implementation of the Merdeka Curriculum with its emphasis on the Pancasila Student Profile (Fitriyani et al., 2023; Kristiyuana et al., 2025; Utari et al., 2022). Approaches such as the Project for Strengthening the Pancasila Student Profile (P5) have been shown to support character development, including critical thinking, collaboration, and social responsibility (Putri et al., 2023; Waruwu et al., 2024). Nevertheless, several studies indicate that these initiatives have not yet been optimally supported by adequate and contextually relevant learning materials, resulting in uneven internalization of Pancasila values among students (I. K. Dewi et al., 2023; Irawati et al., 2022; Mulyani et al., 2023; Nurdyansyah et al., 2022).

In regions with strong religious and cultural traditions, such as Solok Regency, Islamic values play a central role in shaping students' moral behavior and worldview. Islamic teachings emphasize ethical conduct, justice, responsibility, compassion, and social harmony—values that are fundamentally compatible with Pancasila principles. Integrating Islamic values into Pancasila Education can therefore enhance students' understanding and internalization of national values by connecting them with religious teachings that are familiar, meaningful, and deeply rooted in their daily lives (Maryana, 2024; Safitri et al., 2025).

From an instructional design perspective, learning modules represent an effective medium for operationalizing integrative and value-based learning (Murniati, 2025; Rezkita et al., 2025; Yudhyarta et al., 2025). Modules provide structured, systematic, and self-instructional materials that support student-centered learning, autonomy, and reflection (Loria & Espinosa, 2023). When designed using evidence-based development models, learning modules can facilitate higher-order thinking skills through contextual tasks, ethical case analyses, and reflective activities (Branch, 2009; Lickona, 2013). Such characteristics are particularly relevant for Pancasila Education, which requires students not only to understand civic concepts but also to apply them in ethical decision-making and social life (Andriani et al., 2023b; Rahman & Irayanti, 2025).

Based on preliminary observations at SMAN 1 Gunung Talang, Pancasila Education learning remains heavily dependent on conventional textbooks and teacher-centered instructional methods, with limited integration of religious values aligned with students' sociocultural backgrounds. This situation affects students' motivation and constrains their ability to meaningfully internalize Pancasila values. Therefore, this study adopts a research and development (R&D) approach to develop an Islamic-integrated Pancasila Education learning module that is valid, practical, and effective. The developed module is expected to contribute to transformative, value-based learning practices that strengthen students' national identity, moral character, and religious awareness in senior high schools

## Methods

The study was developed in the context of a Research and Development, where the main objective was to develop Islamic integrated Pancasila education learning module, which is pedagogically sound, practically feasible and empirically effective in the context of teaching senior high school. The selected strategy allows the researcher to be exposed to real-world educational issues and at the same time, build and improve instruction artefacts in a systematic and reflective process. The investigation was not only to test the already existing theories, but to create a learning resource which was based on the realities in the classroom and which answered the needs that were being articulated by the teachers and students.

The field research was undertaken in SMAN 1 gunung talang, Solok Regency by using the teachers of Pancasila education and education students as the main actors in the process of development. At the very beginning, the paper has highlighted the need to base product development on its sociocultural and institutional context. This orientation allowed the researchers to identify the intersection between national values, religious customs and daily learning habits so as to define the educational experience of students, thus informing a contextualized approach which informed all the further proceedings of the research.

The development process was well structured but flexible and involved the following steps: needs analysis, design, development, expert validation, revision, and limited field testing. These were not seen as the strict technical steps but on the contrary as interconnected phases that were enriching and informative of each other. The testing in each of these stages led to the progressive improvement of the module and the final product is based on not only theoretical aspects, but also empirical evidence.

Needs-analysis phase was the starting point of the whole development process. At this point, observations of classrooms and semistructured interviews with teachers and students were conducted to study the current practices in instruction, learning challenges, curriculum requirements, and how students perceived Pancasila education. Special emphasis was given to highlighting the discrepancies between the curricular requirements and classroom practice, in particular, in regard to the incorporation of the Islamic values. The knowledge gained during this stage helped the researchers to create a clear picture of the characteristics and instructions needs of learners and hence all the decisions that followed the development.

Based on the outcomes of the needs analysis, the design stage was aimed at transferring the empirical evidence into a logical instructional framework. The learning outcomes were stated according to the standards of the curriculum and character education. The concepts of Pancasila were categorically associated with the relevant Islamic teachings to make the concepts conceptually consistent and morally relevant. At this step, the learning activities were designed to encourage critical thinking, moral thought, and contextual practice. Evaluation tools were also drawn to evaluate the cognitive knowledge, internalization of the values, and reflective ability of students.

The development stage was associated with the process of transformation of the conceptual design into a real learning product. The preliminary version of the module was formed that included learning resources, teaching instructions, student assignments, reflection activities, and assessment resources, and visual aids. The module was programmed to support teacher-directed learning and self-directed learning. The focus was on clarity of presentation, logical flow of content and being accessible to students with varying learning capabilities. The reflection was to be done constantly in order to make sure that pedagogical intentions were always fulfilled through the learning materials.

After the first draft was made, the module was then subjected to expert scrutiny to determine the quality of the module on both academic and teaching grounds. The validators were the specialists in the subject matter, instructional design and experienced teachers. They measured the module on the aspects of accuracy of content, alignment with the curricular goals, suitability of integration of Islamic values, clarity of linguistic expression and usefulness of visual representation. Structured questionnaires with additional written comments and suggestions were used to carry out the validation process, therefore, giving the critical external views that enhanced the conceptual and practical integrity of the module.

The researchers used a systematic revision process after the validation by experts. Validators provided feedback that was carefully examined and summarized in terms of thematic priorities that included conceptual clarity, instructional coherence, linguistic accuracy, and visual presentation. Adjustments were made to perfect the explanations, to strengthen the integration of the values, to streamline the flow of instruction and to make it easier to read. This step served as a critical point of reflection where the researchers re-evaluated their assumptions and updated the module using the expertise and empirical feedback.

Following the revision, a small field test was performed to investigate the viability of the module as well as its initial efficacy in the real classroom environment. The field test involved the implementation of the module on classes of Pancasila education in the presence of subject teachers. At this level, the students engaged with the module by having a direct interaction with the module in individual and group learning activities. The researcher noted classroom interactions and the learning activities to determine the performance of the module on actual instructional situations.

To collect the data in the field test, various instruments were used to measure the outcomes that are measurable as well as experience in learning. Questionnaires concerning teacher and student response were conducted to determine the ease of use, clarity of instructions, presentation attractiveness and relevance to context. To determine the change in the conceptual understanding of students, pre- and post-implementation learning outcome tests were done. Observations and interviews in the classroom were conducted to record the involvement of the students, their reflection and moral reasoning. This combined methodology allowed carrying out a detailed analysis of the pedagogical effect of the module.

This analysis was based on the descriptive quantitative and qualitative methods. Validation sheets, questionnaires, and test results were digitized into percentages and were compared with the set evaluation standards. The qualitative data obtained through observations and interviews were analyzed through systemic data reduction, categorization and interpretation procedures. The combination of quantitative and qualitative results gave the research a subtle yet holistic view of the strengths and weaknesses of the module.

## **Results and Discussion**

### **Overall Findings of the Study**

The results of this study indicate that the Islamic-integrated Pancasila Education learning module developed for SMAN 1 Gunung Talang fulfills the criteria of validity, practicality, and effectiveness. The development process produced a learning resource that does not merely transmit civic knowledge but also embeds moral and spiritual values in a coherent and pedagogically meaningful structure. Through a systematic design process, the module integrates Pancasila principles with Islamic ethical teachings in ways that are relevant to students' daily experiences and social realities.

These overall findings reflect the convergence of multiple data sources, including expert assessments, classroom observations, interviews, questionnaires, and learning outcome tests. Teachers and students consistently reported that the module created a more meaningful learning atmosphere, where abstract civic concepts became easier to understand and apply. One teacher reflected on this transformation by stating,

*“After using this module, students no longer see Pancasila as something distant. They begin to connect it with their personal values and religious beliefs.”*

This perception illustrates how the developed module functions not only as an instructional tool but also as a medium for value internalization and character formation.

Furthermore, students expressed a renewed sense of engagement and responsibility in learning. A student noted,

*“Now we do not only study to pass exams. We learn how to behave as good citizens and good Muslims.”*

This statement highlights the module’s role in reshaping students’ learning orientation from purely academic achievement toward holistic personal development. Overall, these findings suggest that the module successfully addresses the limitations of conventional learning materials and offers a viable alternative for strengthening civic and moral education.

### **Expert Validation Results**

The validity of the Islamic-integrated Pancasila Education learning module was evaluated through expert validation involving subject matter specialists and instructional design experts. The validation process focused on four main aspects, namely content relevance, integration of Islamic values, language clarity, and layout design. The results indicate that all aspects achieved very high validity scores, with an average percentage of 93.50 percent, placing the module in the “very valid” category.

Experts emphasized that the module demonstrates strong conceptual coherence and alignment with curriculum objectives. One validator commented,

*“The material is academically sound, and the integration of Islamic values strengthens, rather than weakens, the civic dimension.”*

This assessment reflects the success of the development process in balancing religious content with national ideological principles without compromising academic rigor.

In addition, validators highlighted the clarity of language and instructional flow, noting that the module is accessible to students with diverse learning abilities. From a design perspective, the layout was considered attractive and supportive of independent learning. These evaluations were consistent with classroom observations, which showed that students were able to navigate the module independently with minimal guidance. these findings confirm that the module meets professional and pedagogical standards and is suitable for implementation in senior high school contexts.

Table 1. Expert Validation Results of the Islamic-Integrated Pancasila Education Learning Module

<b>No.</b>	<b>Validation Aspect</b>	<b>Percentage (%)</b>	<b>Category</b>
1	Content Relevance to Pancasila	94.00	Very Valid
2	Integration of Islamic Values	93.33	Very Valid
3	Language Clarity and Accuracy	93.33	Very Valid

4	Layout and Module Design	93.33	Very Valid
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Note: Average Validity Score: 93.50% (Very Valid)

The data in Table 1 show that all validation aspects achieved scores above 93%, indicating a very high level of validity. The content of the module was considered accurate, relevant, and aligned with the objectives of Pancasila Education. The integration of Islamic values was evaluated as appropriate and coherent, ensuring that religious content supported rather than overshadowed civic concepts.



Figure 1. Bar Chart of Expert Validation Results

The bar chart illustrates consistent validation results across all assessed aspects, confirming that the module meets academic and instructional standards and is suitable for use in Pancasila Education learning.

### Practicality Test Results

The practicality of the learning module was assessed through teacher and student response questionnaires, focusing on ease of use, instructional clarity, and contextual relevance. The results indicate very high practicality levels, with teachers scoring 92.00 percent and students scoring 94.40 percent. These scores suggest that the module is highly feasible for classroom application.

Interview data further illuminate these quantitative findings. Teachers reported that the module simplified lesson planning and facilitated more systematic instruction. One teacher explained,

*“With this module, I know exactly how to guide students from basic concepts to deeper moral reflection.”*

This statement reflects how the module supports teachers’ professional practice by providing clear instructional pathways.

Students also expressed positive experiences regarding usability and learning autonomy. One student remarked,

*“We can study on our own because everything is explained clearly, and the examples are close to our lives.”*

Classroom observations confirmed this perception, showing that students actively engaged in individual and group activities without excessive dependence on the teacher. Compared to previous learning sessions, students demonstrated greater confidence in discussing ethical issues and expressing personal viewpoints.

These convergent findings indicate that the module not only meets technical usability requirements but also fosters an environment conducive to active and independent learning. Its practicality lies not merely in ease of use, but in its capacity to reshape classroom interaction patterns toward more participatory and reflective practices.

Table 2. Practicality Test Results of the Learning Module

No.	Respondent Group	Percentage (%)	Category
1	Teachers	92.00	Very Practical
2	Students	94.40	Very Practical

Note: Average Practicality Score: 93.20% (Very Practical)

The results indicate that both teachers and students perceived the module as very practical. Teachers reported that the module facilitated systematic delivery of Pancasila material and supported the natural integration of Islamic values during instruction. Students found the module easy to understand, engaging, and relevant to their daily experiences.



Figure 2. Bar Chart of Practicality Test Results

The figure shows that students' practicality scores were slightly higher than those of teachers, suggesting that the module effectively supports independent learning and student engagement.

### Effectiveness Test Results

The effectiveness of the developed module was measured by comparing students' pre-test and post-test scores. The results reveal a significant increase in mean scores, from 71.47 before implementation to 86.61 after implementation, with a learning gain of 15.14 points. This improvement demonstrates that the module substantially enhances students' understanding of Pancasila concepts integrated with Islamic values.

However, the significance of this finding becomes more apparent when viewed in relation to qualitative data. Interviews with students revealed that learning improvement was accompanied by deeper conceptual and moral awareness. One student stated,

*"Now I understand why honesty and responsibility are important, not only in theory but in real life."*

Another student added,

*"The lessons make me think more before acting, especially in social situations."*

Teachers also observed noticeable changes in students' learning behavior. A teacher noted,

*"Students are more reflective. They do not rush to answer, but they try to consider moral consequences."*

Classroom observations supported this claim, showing more intensive discussions, increased peer interaction, and stronger engagement in ethical case analyses.

These findings indicate that the module's effectiveness extends beyond cognitive achievement. It also contributes to the development of ethical reasoning, social awareness, and personal responsibility. The alignment between test scores, interview responses, and observational evidence confirms that the module promotes holistic learning outcomes.

Table 3. Effectiveness Test Results of the Learning Module

No.	Test Type	Mean Score	Description
1	Pre-test	71.47	Before module implementation
2	Post-test	86.61	After module implementation

*Note: Learning Gain: +15.14 points*

The results show a substantial increase in students' mean scores after using the module. The learning gain of 15.14 points indicates that the module effectively improves students' comprehension of Pancasila concepts and their related moral values.



*Figure 3. Bar Chart of Effectiveness Test Results*

The bar chart clearly illustrates the improvement in learning outcomes, confirming the effectiveness of the module in enhancing students' understanding and internalization of Pancasila values.

The findings of this study confirm the strategic role of Pancasila Education at the senior high school level in strengthening students' character and national identity. The high levels of validity, practicality, and effectiveness achieved by the Islamic-integrated Pancasila Education learning module indicate that well-designed instructional materials can operationalize the goals of Pancasila Education beyond theoretical understanding. This result reinforces previous studies emphasizing that Pancasila Education is not merely concerned with transmitting civic knowledge but also with shaping students' attitudes, moral reasoning, and social responsibility in accordance with Indonesian cultural values (Farohah & Tirtoni, 2024; Sitorus et al., 2024; Tiara et al., 2020).

The effectiveness of the developed module in improving students' learning outcomes also addresses ongoing challenges in Pancasila Education, particularly those arising from globalization and digital influence. Several studies have highlighted that students often struggle to internalize Pancasila values due to abstract content delivery and limited contextual relevance (D. K. Dewi & Sunarso, 2020; Lestari et al., 2024). The significant increase in post-test scores found in this study suggests that integrating Pancasila concepts with Islamic values provides a concrete moral framework that helps students interpret civic values in ways that are meaningful to their lived experiences. This finding aligns with research advocating the revitalization of Pancasila as a value system capable of responding to global cultural pressures (Madrohim et al., 2021; Maisyaroh et al., 2023).

From a pedagogical perspective, the practicality results indicate that the learning module supports innovative and student-centered instructional approaches. Previous studies have shown that creative methods such as cooperative learning, project-based learning, and the Project for Strengthening the Pancasila Student Profile (P5) are effective in enhancing students' engagement and character development (Khururiyah et al., 2022; Nurdyansyah et al., 2022; Syukriati, 2022). However, these approaches often lack adequate learning resources that systematically integrate values. The present study demonstrates that a modular learning format can complement these pedagogical strategies by providing structured content, reflective activities, and clear value integration, thereby facilitating consistent classroom implementation by teachers.

The integration of Islamic values within Pancasila Education also emerges as a key factor contributing to the module's effectiveness. The validation results show that experts regarded the integration as appropriate and contextually relevant, while students perceived it as meaningful and relatable. These findings support prior research asserting that Islamic values—such as honesty, responsibility, tolerance, and social justice—serve as a strong foundation for

character education and can reinforce moral awareness when embedded in formal learning (Aisah, 2020; Maryana, 2024; Safitri et al., 2025). Moreover, the results resonate with studies emphasizing that value integration grounded in religious teachings can reduce moral disengagement and strengthen students' ethical orientation (Kurniawati et al., 2023; Ramdani et al., 2023).

Finally, the contextual relevance of the module to SMAN 1 Gunung Talang highlights the importance of culturally responsive instructional design. Students' sociocultural backgrounds, which emphasize religious norms and communal values, make the integration of Islamic teachings particularly effective in fostering engagement and motivation. This finding aligns with research suggesting that Pancasila Education can function as a bridge for understanding diversity and nurturing tolerance when learning materials are aligned with students' cultural contexts (Wijayanti & Muthali'in, 2023). Nevertheless, the limited scope of field testing suggests that further studies involving broader and more diverse school settings are needed to examine the generalizability of Islamic-integrated Pancasila Education modules. Despite this limitation, the present study provides strong empirical support for the development of integrative, value-based learning resources as a viable strategy for strengthening character education in Indonesian senior high schools.

## Conclusion

This study concludes that the Islamic-integrated Pancasila Education learning module developed for SMAN 1 Gunung Talang is valid, practical, and effective for use in senior high school learning. The high validation results indicate that the module content, instructional design, and integration of Islamic values are conceptually sound and aligned with curriculum objectives. Furthermore, the positive responses from teachers and students demonstrate that the module is easy to use, contextually relevant, and supportive of student-centered learning. These findings confirm that integrating national values with religious teachings within a structured learning module can enhance the quality of Pancasila Education and support meaningful value internalization.

In addition, the effectiveness test results show a significant improvement in students' learning outcomes after the implementation of the module, indicating its success in strengthening students' understanding of Pancasila values and moral awareness. The integration of Islamic values provides a familiar moral framework that helps students connect abstract civic concepts with their daily experiences and ethical behavior. Overall, this study highlights the potential of Islamic-integrated learning modules as an effective instructional strategy for character education in senior high schools and suggests that similar integrative approaches can be further developed and adapted to other educational contexts to support the formation of morally grounded and civically responsible citizens.

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