



Development of an Islamic Religious Education Learning Module Based on the Qur'anic Generation Program to Strengthen the Pancasila Student Profile

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Abstract:

Islamic Religious Education learning in senior high schools remains largely characterized by a cognitive-textual reductionist approach, resulting in the unsystematic internalization of religious and moral values. At the same time, the Qur'anic Generation Program implemented in Islamic boarding schools has not been structurally integrated into IRE instructional materials or aligned with the objectives of the Pancasila Student Profile (Profil Pelajar Pancasila/P5). This study aims to analyze the instructional needs, design, and evaluate the feasibility of an IRE learning module based on the Qur'anic Generation Program and oriented toward strengthening the Pancasila Student Profile.

This research employed a Research and Development (R&D) approach using the ADDIE model (Analysis, Design, Development, Implementation, and Evaluation) combined with a mixed-methods approach. The participants consisted of Islamic Religious Education teachers and students at Emer Islamic Boarding School Senior High School. Data were collected through observations, interviews, questionnaires, and documentation, and were analyzed using descriptive qualitative and quantitative techniques.

The findings indicate that the developed module was rated as highly valid by subject matter experts, character education experts, and language experts, achieving an average validity score of 97%. It also received highly positive practicality ratings from teachers (93%) and students (94%), while the implementation phase demonstrated an excellent level of implementation (93%). The module integrates the Tilawah-Tadabbur-Tazkiyah-Tathbiq learning cycle with the six dimensions of the Pancasila Student Profile within the context of an Islamic boarding school ecosystem. This study recommends the module as a valid, practical, and contextually relevant instructional resource for Islamic Religious Education to support character development in accordance with the Merdeka Curriculum.



Introduction (مقدمة)

Islamic Religious Education (IRE) occupies a strategic position in realizing the mandate of Law No. 20 of 2003 on the National Education System to develop individuals who possess faith, piety, and noble character. This orientation has been channeled by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek, 2022) into the Independent Curriculum (Kurikulum Merdeka) through the formulation of the Pancasila Student Profile (Profil Pelajar Pancasila/P5). Nevertheless, empirical realities in the field indicate that the practice of Islamic Religious Education remains trapped in cognitive-positivistic reductionism: learning tends to be positioned as the transfer of textual knowledge for the sake of academic formalism, while the transfer of values into students' existential awareness and concrete character has not yet been systematically managed (Mulyasa, 2022; Zubaedi, 2019).

This gap becomes increasingly problematic when examined in relation to the six dimensions of the Pancasila Student Profile, namely faith and devotion to God Almighty and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity. Although, philosophically, these six dimensions are closely related to the content of Islamic Religious Education, their implementation in the classroom is still dominated by the orthodoxy of memorization and the marginalization of value internalization. The assessment patterns and learning processes in Islamic Religious Education have thus far often undergone simplification, whereby achievement is measured primarily by the mastery of textual content (cognitive mastery) and academic numerical formalism. This condition is consistent with Halstead's (2007) criticism that religious education in formal institutions often fails to reach the affective-transformative domain when the curriculum is constructed in a rigid and textual manner without providing sufficient space for critical reflection.

One approach considered relevant to addressing this issue is strengthening Islamic Religious Education through learning based on Qur'anic values within the Qur'anic Generation Program. This approach is not merely oriented toward the ability to read the Qur'an (tilawah) and memorize it (tahfidz), but also toward strengthening affective-conative competencies through deep understanding (tadabbur), spiritual purification (tazkiyah), and concrete application (tatbiq). Empirical studies by Rahman (2020) and Suryani (2021) confirm that learning ecosystems integrated with the Qur'an provide positive stimulation for the development of students' religious character, moral resilience, discipline, and moral transformation. This is consistent with the concept of ta'dib proposed by Al-Attas (1980), which emphasizes that recognizing and acknowledging the proper place of everything within the order of existence is an essential prerequisite for the development of individuals with noble character.

A review of previous studies indicates that Rahman (2020), Suryani (2021), Zubaedi (2019), and Mulyasa (2022) have confirmed the positive contributions of Qur'anic integration and innovations in Islamic Religious Education to character development. However, these studies have generally remained descriptive-evaluative in nature and have focused primarily on the effectiveness of implementing particular methods or partial boarding-school programs. There has been no effort to reconstruct the micro-curriculum that proceeds to the stages of formulation, validation, and effectiveness testing of an independent instructional device in the form of an integrated Islamic Religious Education learning module. To clarify the position of the present study, Table 1 maps the research gap that serves as the justification for the development of the learning module.

Tabel 1. Research Gap Map

Ideal Condition	Actual Condition/ Gap	Solution Proposed in This Study
Islamic Religious Education develops students' holistic character, encompassing cognitive, affective, and psychomotor domains.	Islamic Religious Education remains predominantly focused on cognitive aspects and memorization; value internalization has not yet been systematically developed.	An integrative Islamic Religious Education module incorporating <i>tilawah</i> , <i>tadabbur</i> , <i>amal</i> (practice), and reflection on the Pancasila Student Profile (P5).
The Qur'anic Program is integrated into validated Islamic Religious Education instructional materials.	The Qur'anic Program is implemented partially and has not yet been systematically connected to Islamic Religious Education learning modules.	Qur'anic Generation serves as the foundation of the module through the stages of <i>tilawah-tadabbur-tazkiyah-tathbiq</i> .
Islamic Religious Education makes a tangible contribution to all six dimensions of the Pancasila Student Profile (P5).	The contribution of Islamic Religious Education to P5 has not yet been systematically structured, and no validated instrument is available to measure it.	The module is validated by experts and its practicality is tested in relation to the P5 dimensions through measurable indicators.
Boarding schools serve as a 24-hour character-building ecosystem that is transformed into an integrated learning process.	The potential of the boarding-school environment has not been fully optimized; classroom and dormitory activities operate separately.	The module integrates classroom and dormitory activities into a unified learning pathway.

This gap is evident at SMA Emer Islamic Boarding School, which has developed a Qur'anic Program through Tahsin and Tahfizh activities but does not yet have an Islamic Religious Education learning module that explicitly connects the program with the achievement of the Pancasila Student Profile (P5). Based on the foregoing discussion, this study is formulated around three research questions: (1) What are the needs for developing an Islamic Religious Education learning module based on the Qur'anic Generation Program to strengthen the Pancasila Student Profile (P5)? (2) What type of module design is appropriate for this purpose? and (3) How feasible is the developed module in terms of validity, practicality, and implementability? Accordingly,

the objectives of the study are sequentially directed toward addressing these three research questions.

The novelty of this study lies in the structural integration of four components that have previously operated separately: Islamic Religious Education content, the Tilawah-Tadabbur-Tazkiyah-Tathbiq cycle, the six dimensions of the Pancasila Student Profile (P5), and the boarding-school ecosystem, within a single Research and Development (R&D) product whose validity, practicality, and implementability are systematically assessed. This study is expected to contribute both academically, by enriching the body of research on the development of Islamic Religious Education instructional materials, and practically, by providing a ready-to-use module for Islamic Religious Education teachers in boarding-school environments.



Method (منهج)

This study employed a Research and Development (R&D) methodology using the ADDIE development model, which was selected because it provides a logical, structured, and flexible development process and is relevant to the development of learning modules based on students' needs and the context of the educational institution (Branch, 2009). A mixed-methods approach was employed: the qualitative approach was used during the needs analysis stage through observations, interviews, and curriculum document analysis, while the quantitative approach was used to analyze the results of the student needs questionnaire, expert validation assessments, and teacher and student responses to the developed module.

The study was conducted at SMA Emer Islamic Boarding School, with the research subjects comprising senior high school students participating in Islamic Religious Education (IRE) learning, IRE teachers, and Qur'anic Generation Program mentors serving as supporting informants. As a boarding-based school, SMA Emer Islamic Boarding School offers an integrated educational environment that combines classroom learning with character development in the dormitory. This context is therefore relevant for examining the integration of a Qur'anic Generation-based IRE learning module.

Data were collected using four techniques: observation, semi-structured interviews, questionnaires, and documentation studies. Observations were conducted to examine the implementation of learning activities and the use of the module. Semi-structured interviews were conducted to explore learning needs from IRE teachers and Qur'anic Program mentors. Questionnaires were used to assess expert validation, module practicality, and the strengthening of the Pancasila Student Profile (P5). Documentation studies were conducted to examine instructional materials, learning plans, and curriculum documents. The student needs questionnaire consisted of 72 statements grouped into five indicators: student characteristics, Islamic Religious Education learning, implementation of the Qur'anic Generation Program, strengthening of the Pancasila Student Profile (P5), and the need for a learning module.

Qualitative data were analyzed through data reduction, data display, and conclusion drawing, whereas quantitative data were analyzed by calculating mean scores and percentages to determine the levels of validity, practicality, and implementability of the module. The module was considered successful when it met three criteria: (1) ****valid****, if the assessments provided by the subject-matter expert, character-values expert, and language expert fell within the valid or highly valid category; (2) ****practical****, if the module received positive responses from teachers and students; and (3) ****effectively implementable****, if the use of the module demonstrated good learning implementation, particularly in Qur'anic Generation activities and the strengthening of the Pancasila Student Profile (P5) dimensions.

Result (نتائج)

1. Islamic Religious Education: Its Essence and Contemporary Challenges

Islamic Religious Education (IRE) is, in essence, a form of holistic education that integrates intellectual, emotional, and practical aspects within a unified learning process. Abdul Majid (2012) defines IRE as a conscious and planned effort to prepare students to know, understand, internalize, believe in, develop piety, cultivate noble character, and practice the teachings of Islam based on its primary sources, namely the Qur'an and Hadith, through guidance, instruction, training, and experience. The ultimate objectives of IRE are aligned with the concepts of ta'dib (the cultivation of adab), tarbiyah (the nurturing of human potential), and ta'lim (the acquisition and transmission of knowledge) as proposed by Al-Attas (1980).

Within the framework of Bloom's taxonomy (1956), as adapted to Islamic education, the objectives of IRE encompass three interrelated domains: the cognitive domain (ma'rifah), referring to knowledge of aqidah, ibadah, muamalah, and akhlak; the affective domain (wijdan), referring to the internalization of and attitudes toward Islamic values; and the psychomotor domain ('amal), referring to the application of Islamic teachings in observable behavior. Ideally, these three domains should develop synergistically. However, empirical realities indicate that the implementation of IRE in schools remains dominated by its cognitive-educational function, while its functions of value internalization, mental adjustment, and prevention of negative influences are rarely measured systematically (Mulyasa, 2022). This phenomenon is known as the religious knowledge–practice gap, referring to the discrepancy between the mastery of religious knowledge and its manifestation in students' attitudes and everyday behavior (Fitri, 2018).

The contemporary challenges facing IRE are multidimensional. First, there is an epistemological challenge, namely the persistent dichotomy between religious knowledge and general knowledge within the Indonesian education system. Second, there is a methodological challenge, characterized by the dominance of transmissive approaches that position teachers as the primary source of knowledge, despite evidence that experiential learning produces substantially higher value retention than transmissive learning (Hargreaves, 2003). Third, there is a curricular challenge, namely the density of learning content, which causes IRE instruction to prioritize the completion of curriculum targets rather than the deep internalization of values. Fourth, there is a contextual challenge, arising from rapid social changes, including the influence of social media, which significantly shapes the character of Generation Z and therefore requires learning approaches that are more contextual, interactive, and grounded in real-life experiences.

2. The Pancasila Student Profile and Its Relevance to Islamic Religious Education

The Pancasila Student Profile (Profil Pelajar Pancasila/P5) represents a formulation of character competencies that addresses the fundamental question of the type of graduate that the Indonesian national education system seeks to develop. The Pancasila Student Profile consists of six mutually reinforcing dimensions: faith in and devotion to God Almighty and noble character; global diversity; mutual cooperation; independence; critical reasoning; and creativity (Kemendikbudristek, 2022). Islamic Religious Education has the strongest affinity with the first dimension; however, it also possesses considerable potential to strengthen all six dimensions, as summarized in Table 2.

Tabel 2. The Relevance of the Pancasila Student Profile Dimensions to Islamic Religious Education (PAI) Learning

P5 Dimension	Correspondence with Islamic Values	Examples of IRE Activities
Faith, devotion to God Almighty, and noble character	Religious morality, personal morality, social morality, environmental morality, and civic morality	Tilawah, tadabbur, and moral reflection
Global diversity	Rahmatan lil-'alamin (mercy and compassion for all creation)	Discussions on tolerance and social life
Mutual cooperation	Ukhuwah Islamiyah (Islamic brotherhood), ukhuwah wathaniyah (national brotherhood), and ukhuwah basyariyah (human brotherhood)	Social projects, infak, and zakat
Independence	Istiqamah (steadfastness) and mujahadah (striving against one's weaknesses and desires)	Independent worship practices and time management
Critical reasoning	Tadabbur (deep reflection), tafakkur (contemplation), and ijtihad (independent reasoning)	Case analysis and contextual interpretation of Qur'anic verses
Creativity	Khalifah fil ardh (human beings as stewards of the earth)	Projects promoting and campaigning for Islamic values

Unfortunately, this potential has not yet been fully realized because there is currently no Islamic Religious Education (IRE) learning module specifically designed to link learning activities with the specific indicators of the six Pancasila Student Profile (P5) dimensions (Fitriani, 2023). The relevance between IRE and P5 is not limited to the level of content but also extends to the paradigmatic level, as both reject the dichotomization of spirituality and citizenship. Thus, being a good Muslim and being a good Indonesian citizen represent two dimensions of a unified identity (Syafri et al., 2022).

3. Qur'anic Generation as a Value-Based Learning Approach

Qur'anic Generation is a development of the Qur'anic Program that positions the Qur'an not merely as an object of memorization but as the primary source of values and a guide for character transformation. This approach comprises four components that form an integrated learning cycle: Tilawah, Tadabbur, Tazkiyah, and Tatbiq, as presented in Table 3.

Tabel 3. Qur'anic Generation Cycle Components

Component	Meaning	Function in Learning
Tilawah	Reciting the Qur'an in tartil (measured and deliberate recitation) with mindful presence	The gateway to initial engagement with the Qur'anic text

Component	Meaning	Function in Learning
Tadabbur	Reflecting deeply on the meaning and implications of Qur'anic verses	Develops higher-order thinking skills (HOTS), including analysis, evaluation, and creation
Tazkiyah	Purification of the soul as an affective response to the meaning of the verses	Facilitates affective transformation from undesirable traits toward virtuous character
Tathbiq	Applying Qur'anic values in real-life contexts	Reinforces learning through action and character portfolios

The theological foundation of this cycle can be found in Qur'an Surah Al-Baqarah [2]: 129, which emphasizes that the Prophet Muhammad (peace be upon him) was sent to recite the verses of Allah, purify the souls, and teach the Scripture and wisdom. These prophetic functions reflect the core components of Qur'anic Generation: tilawah (reciting the verses), tazkiyah (purifying the soul), and tadabbur-tathbiq (engaging with the Qur'an until its teachings are manifested as wisdom in life). Thus, Qur'anic Generation is not an artificial innovation but rather a reconstruction of an authentic Prophetic educational methodology (Qutb, in Ma'alim fi al-Tariq).

Pedagogically, Qur'anic Generation is consistent with Vygotsky's (1978) constructivist theory, which emphasizes that meaningful learning occurs when learners actively construct meaning from their experiences, as well as Kolb's (1984) experiential learning theory, which emphasizes a cycle of concrete experience, reflective observation, abstract conceptualization, and active experimentation. The Tilawah-Tadabbur-Tazkiyah-Tathbiq cycle can essentially be understood as an Islamic reinterpretation of these learning cycles within the context of Qur'anic education. The boarding-school environment provides a comparative advantage for implementing Qur'anic Generation because character development takes place throughout the day, enabling continuity between cognitive learning in the classroom, habituation in the dormitory, and the application of values in daily social interactions (Nata, 2012).

4. Learning Modules as Research and Development Products

A learning module is a self-directed instructional material systematically designed to assist students in achieving specific learning objectives. It is characterized by being self-instructional, self-contained, stand-alone, adaptive, and user-friendly (Depdiknas, 2008). In the context of Islamic Religious Education (IRE), a learning module serves strategic functions as a cognitive map, a spiritual guide, a catalyst for behavioral change, and an instrument for character assessment (Prastowo, 2012). A module developed through an R&D approach should meet three feasibility criteria: validity, referring to the alignment of the content with learning objectives and theoretical foundations; practicality, referring to its ease of use for teachers and students; and effectiveness/implementability, referring to its tangible impact on the implementation of learning activities and the achievement of learning objectives (Nieveen, 1999; Akker et al., 2006).

The ADDIE model (Analysis, Design, Development, Implementation, Evaluation) was selected as the development framework because it provides a logical, structured, and flexible development process (Branch, 2009). The Analysis stage identifies gaps between the ideal and actual conditions of learning; the Design stage translates the results of the analysis into a module blueprint; the Development stage transforms the blueprint into a tangible product that undergoes

expert validation; the Implementation stage tests the module in actual learning settings; and the Evaluation stage assesses the quality of the module through both formative and summative evaluation. These five stages constitute the primary methodological framework of the present study.



Discussion (مناقشة)

1. Results of the Analysis Stage

The curriculum analysis revealed that SMA Emer Islamic Boarding School has implemented the Independent Curriculum (Kurikulum Merdeka) for Islamic Religious Education (IRE) and has developed instructional components, including the Learning Objective Flow (Alur Tujuan Pembelajaran/ATP), teaching modules, and assessment instruments. However, the instructional materials used remain predominantly reliant on primary textbooks, and the integration of the Qur'anic Generation Program into classroom learning has not yet been systematically organized in the form of a dedicated module. The topic selected for development was "Social Media Etiquette Based on the Qur'an and Hadith" for Phase F, with learning outcomes requiring students not only to master relevant knowledge but also to apply Islamic teachings in their daily lives.

Observations conducted across four learning sessions indicated an average implementation rate of 79%, categorized as adequate. The main weaknesses were identified in the use of instructional materials (68%) and the integration of the Qur'anic Generation Program (71%), which continued to operate separately from the Islamic Religious Education content delivered in the classroom. Several specific weaknesses were identified: the learning materials were not explicitly connected to relevant Qur'anic verses; tadabbur activities were not available; character-reflection worksheets had not been provided; exercises remained predominantly focused on cognitive aspects; and activities designed to strengthen the Pancasila Student Profile (P5) were not yet available.

Interviews with three IRE teachers reinforced these findings. The teachers reported that the available instructional materials did not provide supporting Qur'anic verses, tadabbur activities, or explicit indicators for strengthening P5. Consequently, teachers had to independently identify and prepare supplementary materials. The teachers also indicated that the Qur'anic Generation Program was conducted daily, but its activities had not yet been consistently connected to the IRE topics being taught in the classroom.

The needs questionnaire distributed to students further confirmed the urgency of developing the module, as presented in Table 4.

Tabel 4. Summary of Student Needs Analysis Results

Indicator	Percentage	Category
Student characteristics	86%	Good
Islamic Religious Education (IRE) learning	85%	Good
Implementation of the Qur'anic Generation Program	89%	Good
Pancasila Student Profile (P5)	84%	Good

Indicator	Percentage	Category
Need for a learning module	94%	Very Good

The indicator with the highest percentage was the need for a learning module (94%), while the lowest percentage was found for P5 strengthening (84%). This finding indicates that the strengthening of the P5 dimensions has so far been implemented primarily through habituation rather than through systematically designed learning activities. The findings from the analysis stage consistently confirm the need for a module that integrates Islamic Religious Education content, Qur'anic Generation activities, and P5 indicators into a unified learning process. These findings subsequently served as the basis for developing the module blueprint in the Design stage.

2. Results of the Design Stage

Based on the needs analysis, the module was designed with a comprehensive structure comprising a cover, preface, user instructions, learning outcomes and objectives, concept map, learning materials, integration of Qur'anic verses, Qur'anic Generation activities, P5 strengthening activities, exercises and worksheets, reflection activities, assessments, and references. The integration of the Qur'anic Generation Program was designed through tilawah, tahsin, tahfizh, murojaah, tadabbur, and reflection activities within each subtopic. Meanwhile, P5 strengthening was designed through an explicit mapping between learning activities and its six dimensions. For example, the faith and devotion dimension was addressed through tilawah and moral reflection, critical reasoning through case analysis, and mutual cooperation through discussions and collaborative projects.

The learning strategy was based on the principles of active learning and learner-centered instruction. The learning sequence consisted of introductory activities, exploration of learning materials, group discussions, Qur'anic Generation activities, learning reflection, formative assessment, and follow-up activities. The assessment system was designed to measure students' achievement in knowledge, skills, and attitudes through formative assessments for each subtopic, a summative assessment at the end of the learning unit, project assessment, attitude assessment using observation sheets, and student self-reflection.

The visual design of the module considered an appropriate combination of colors, relevant illustrations, readable typography, consistent layout, and sufficient space for students to write their answers and reflections. These features were intended to increase learning motivation and support independent learning. At the end of this stage, the researchers also developed expert validation instruments for subject-matter experts, character-values experts, and language experts, as well as teacher response questionnaires, student response questionnaires, and learning implementation observation sheets. These instruments served as the basis for assessing the feasibility of the module in the subsequent stage.

3. Results of the Development Stage

The initial module design (Draft I) was validated by three expert validators: a subject-matter expert, a character-values expert, and a language expert. A summary of the validation results is presented in Table 5.

Table 5. Summary of Expert Validation Results

Validator	Percentage	Category
Subject-Matter Expert	97%	Highly Valid

Validator	Percentage	Category
Character-Values Expert	98%	Highly Valid
Language Expert	97%	Highly Valid
Average	97%	Highly Valid

The subject-matter expert gave high ratings to the aspects of alignment between the learning materials and the Learning Outcomes (Capaian Pembelajaran/CP) (96%), completeness of the materials (97%), conceptual accuracy (95%), integration of the Qur'anic Generation Program (98%), and P5 strengthening (97%). The expert recommended adding more relevant supporting scriptural evidence to each subtopic, strengthening indicators for the achievement of learning objectives, adding examples of how the learning content can be applied in daily life, and enriching the reflection activities at the end of each learning session.

The character-values expert gave very high ratings to the clarity of character-value indicators (99%) and their alignment with the learning objectives (98%). The expert recommended strengthening the relationship between learning objectives and indicators of character-value achievement, adding reflection activities at the end of each learning session, providing more contextual examples of character-value application, aligning the character-value indicators with the P5 dimensions and the stages of the Qur'anic Generation cycle, and adding a more detailed character assessment rubric.

The language expert rated language clarity (97%), terminology appropriateness (96%), readability (95%), and spelling accuracy (98%) as highly valid. Minor revisions were recommended to ensure consistency of terminology in accordance with the ****General Guidelines for Indonesian Spelling (PUEBI)****. All recommendations from the validators were addressed through revisions, resulting in ****Draft II****, which was ready for implementation

4. Results of the Implementation Stage

The module was implemented with ****Grade 11 students**** over two learning sessions, in accordance with the time allocation specified in the module. All learning activities were conducted according to the predetermined instructional sequence, including introductory activities, core learning activities, Qur'anic Generation Program activities, group discussions, learning reflection, formative assessment, and closing activities. The results of the learning implementation observation, teacher responses, and student responses are presented in Table 6.

Tabel 6. Recapitulation of Module Implementation Results

Assessment Aspect	Percentage	Category
Learning implementation	93%	Very Good
Teacher response to the module	93%	Highly Practical
Student response to the module	94%	Highly Practical

The Qur'anic Generation activities achieved the highest implementation percentage (95%),

indicating that the integration of tilawah, tadabbur, and reflection into the learning sequence could be implemented consistently. This was followed by P5 strengthening (94%), closing activities (93%), core learning activities (93%), and introductory activities (92%). The teachers rated the module as highly beneficial (95%) because it helped systematically integrate the Qur'anic Generation Program with Islamic Religious Education content, while its ease of use was rated at 92% and its alignment with the learning materials at 93%. Meanwhile, students gave the highest appreciation to the integration of the Qur'an with the learning content (95%), followed by ease of use (94%) and the quality of the learning materials (94%).

The challenges encountered during implementation, such as differences in students' Qur'anic reading abilities and the need for additional guidance during the initial use of the module, were addressed through teacher assistance and did not hinder the overall implementation of the learning process.

5. Results of the Evaluation Stage

A comprehensive evaluation of the validation results, implementation process, and user responses indicated that the module met the criteria of validity and practicality for use as Islamic Religious Education instructional material, as summarized in Table 7.

Table 7. Summary of Product Evaluation Results

Evaluation Aspect	Result	Category
Subject-Matter Expert Validation	97%	Highly Valid
Character-Values Expert Validation	96%	Highly Valid
Language Expert Validation	97%	Highly Valid
Teacher Response	93%	Highly Practical
Student Response	94%	Highly Practical
Learning Implementation	93%	Very Good

The developed module has several strengths. It systematically integrates the Qur'anic Generation Program with Islamic Religious Education (IRE) content, supports the implementation of the Independent Curriculum through learner-centered instruction, explicitly strengthens all six dimensions of the Pancasila Student Profile (P5), uses communicative language, features an engaging visual design, and provides activities, exercises, reflections, and assessments that encourage active student engagement. These strengths position the module not merely as instructional material but also as a learning guide that integrates knowledge, skills, and character development in a holistic manner.

Nevertheless, this study has several limitations. First, the scope of development was limited to a single topic, namely "Social Media Etiquette Based on the Qur'an and Hadith." Second, the implementation was conducted at only one school and involved a single class; therefore, the findings cannot yet be generalized to other educational levels or school contexts. Third, the long-term impact of the module on students' character development was not examined through an experimental research design. Furthermore, the strengthening of P5 in this study was primarily measured through learning activities and observations; therefore, further research employing

more diverse assessment instruments is needed.

6. Discussion

The findings of this study reinforce the arguments of Mulyasa (2022) and Zubaedi (2019) that the stagnation of Islamic Religious Education (IRE) learning is primarily attributable to the lack of instructional resources that are structurally capable of bridging religious content with the demands of twenty-first-century character development. The module developed in this study addresses this gap by operationalizing the Tilawah–Tadabbur–Tazkiyah–Tathbiq cycle as a learning process. This is consistent with the findings of Rahman (2020) and Suryani (2021), which indicate that the integration of the Qur'an into formal learning contributes to strengthening students' religious character and discipline. However, the present study goes further by developing and validating an instructional product, an aspect that has received relatively limited attention in previous research.

The high validity scores for the integration of Qur'anic Generation and character-value strengthening confirm that the six P5 dimensions, particularly faith, devotion, and noble character, have strong conceptual affinities with the disciplinary structure of Islamic Religious Education, as proposed by Syafri et al. (2022). This finding is also consistent with Hidayatullah (2021), who demonstrated that an Islamic Religious Education module based on an experiential learning approach significantly improved students' religious attitudes compared with conventional learning. It is further supported by Mahmudah and Suryana (2022), who found that a consistently structured Qur'anic tadabbur program improved students' understanding of Qur'anic meanings, motivation for worship, self-reflection skills, and the quality of their social relationships.

The high levels of practicality reported by teachers and students further demonstrate that the boarding-school environment provides a comparative advantage in supporting continuous values-based learning across classroom and dormitory settings (Nata, 2012). Consequently, a module that bridges these two domains can be accepted and implemented consistently. This finding also addresses the gap identified by Fitriani (2023), namely that most IRE teachers do not yet have instruments capable of measuring students' progress across the six P5 dimensions in an integrated manner.

Overall, the findings provide empirical evidence that an ADDIE-based R&D approach can be employed to develop IRE instructional materials that are not only academically valid but also practical and contextually relevant for strengthening the Pancasila Student Profile. At the same time, the findings reinforce the position of Qur'anic Generation as an Islamic values-based ecosystem for the Strengthening of the Pancasila Student Profile (P5) Project.



Conclusion (خاتمة)

This development study produced an Islamic Religious Education Learning Module Based on the Qur'anic Generation Program to Strengthen the Pancasila Student Profile, developed using the ADDIE model. The needs analysis indicated that both teachers and students required instructional materials that systematically integrate Islamic Religious Education content, the Qur'anic Generation Program, and the P5 dimensions. The module, developed for the topic “Social Media Etiquette Based on the Qur'an and Hadith,” was assessed as highly valid by the subject-matter, character-values, and language experts, with an average score of 97%. It also received highly practical responses from teachers (93%) and students (94%), with a very good

learning implementation rate (93%). These findings indicate that the module is suitable for use as an alternative Islamic Religious Education instructional material that supports the implementation of the Independent Curriculum while strengthening students' character in accordance with the Pancasila Student Profile.

1. Theoretical Implications

This study reinforces the notion that the development of instructional materials using the ADDIE model can produce systematic learning products that address students' needs and comply with the principles of instructional-material development within the Independent Curriculum. The integration of the Qur'anic Generation Program into the learning module also demonstrates that Islamic Religious Education can be developed in a more contextual manner without compromising the substantive content of the subject. Rather, such integration can strengthen the internalization of Qur'anic values in students' everyday lives.

2. Practical Implications

For Islamic Religious Education teachers, this module can serve as an alternative instructional resource that facilitates activity-based learning and character development. For students, the module provides a more active, engaging, and meaningful learning experience by integrating tilawah, tahsin, tahfizh, tadabbur, and learning projects. For schools, the module can serve as a reference for supporting the implementation of the Qur'anic Generation Program and the systematic strengthening of the Pancasila Student Profile.

3. Recommendations

Islamic Religious Education teachers are encouraged to use this module as an alternative instructional resource because it has been designed in accordance with the Independent Curriculum, students' needs, and the Qur'anic Generation Program. Teachers are also encouraged to further develop contextual learning activities that correspond to the characteristics of their students and the specific conditions of their respective school environments.

Schools are expected to support the implementation of the module by providing adequate learning facilities and infrastructure, conducting teacher training, and strengthening the Qur'anic Generation Program as an integral part of the school's educational culture.

Future researchers are encouraged to develop similar modules for other Islamic Religious Education topics or different educational levels and to examine their effectiveness in improving learning outcomes and students' religious character development more comprehensively through experimental research designs.

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