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Model development of Rejang culture-cased Islamic religious education textbook to improve hard work character

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Article Info	ABSTRACT
	Using a combined approach and the Research and Development/R&D method, this study aims to provide Rejang culture-based PAI textbooks that can improve the character of hard work in junior high school students in the Lebong district, as well as to assess whether the textbook is appropriate and effective for increasing the character of hard work in high school students. The research findings are as follows: 1) The following steps are taken to create Rejang culture-based PAI textbooks: First, conduct a needs assessment at the research site. The needs analysis results are used as the basis for compiling a draft textbook, secondly validating the draft textbook that has been made, thirdly revising the textbook in accordance with input from validators consisting of material experts, education experts, linguists, and practitioners/teachers, fourthly conducting limited trials of books that have been revised, fifthly revising based on consideration of the results of limited field trials, and sixthly conducting a trial on a large field 2) PAI textbooks based on Rejang Culture are appropriate for developing a work ethic. 3) Rejang Culture-based PAI textbooks are effective at developing students' work ethic. The implication of this research is that as the distance between students and learning materials closes, the use of local culture in textbooks creates an attraction for reading books, fostering enthusiasm for learning, making it easier to absorb, understand, and achieve learning goals faster. Furthermore, using textbooks that incorporate elements of local culture can help students improve their character.

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Introduction

The primary goal of education is to make students smart and good citizens (Lickona, 2014). Smart refers to intellectual ability, whereas good refers to affective ability. Character education aims to make students smart and good. Religious education in schools has failed to influence students' ethical and moral systems, which is linked to signs of increasingly rampant corruption, collusion and nepotism, student brawls, and drug abuse. The PAI learning process in schools must be tailored to the UNESCO education pillars of learning to know, learning to do, learning to be, and learning to live together.

The position of Islamic religious education in public schools is currently more stable and strategic, but there are still several implementation issues, including the teaching and evaluation of PAI, which tends to focus on cognitive aspects while ignoring affective and psychomotor aspects (Firman et al., 2022; Mardiyansyah et al., 2022; Mindani et al., 2023; Muhaimin, 2005; Sari et al., 2022). Islamic Religious Education educates through Islamic teachings which refer to coaching and fostering participants (Harmi, 2022). Islamic Religious Education, according to Rusdiana (in Miftakhuddin, 2020), is a conscious and planned effort in preparing students to know, understand, live, believe, fear Allah SWT, and have a noble

character in practicing Islamic religious learning from the instructions of the Koran and hadith, with the approach of teaching guidance activities, exercises, and student experiences.

According to Handayani et al., (2021) there are three main values contained in the goals of Islamic education which will be actualized through methods, namely first, forming students to become the best servants of Allah SWT. Second, it has educational value that leads to the instructions of the Qur'an and hadith, and third, it is related to motivation and discipline in accordance with the Qur'anic teachings known as rewards and torments. Religious education in schools has failed because what has been implemented thus far is religious teaching rather than religious education. The religious education principle should be an effort to internalize religious values in students so that they understand and apply religious values in daily life (Hidayat, 2019; Muin, 2011; Utama, 2017).

. Character education values in Indonesia are identified as coming from four sources: religion, Pancasila, culture, and national education goals. Because culture plays such an important role in people's lives, it must be a source of value in cultural education and national character (Zubaedi, 2015). An ethnic group's cultural values will become normative standards for behavior (Tusriyanto, 2020). Socialistic, scientific, and democratic education are some of the issues that become a pressure point of quite important character development. It is hoped that this educational model will restore the value of sharing and hard work in order to stimulate productive forces that can be used to benefit the people. Scientific values are useful for combating the impact of thinking fatalism, which creates a resigned, anti-scientific mentality, rendering people unable and unwilling to work hard and overcome life's difficulties.

Based on the Rejang culture, which is one of the oldest in Indonesia (as evidenced by the existence of the Rejang script) and the fulfillment of all cultural elements in Rejang culture, the researcher believes that Rejang cultural values should be taught in schools so that students are aware of these good values (Ekorusyono, 2013). One method of introducing this culture in schools is through books. Books are considered effective because they are very strategic; students can read them anywhere, and they are not limited by space or time. There are currently no books on Islamic Religious Education and Characteristics that are based on Rejang culture; thus, in this study, the authors compiled an Islamic Religious Education textbook for junior high school students based on Rejang culture, then tested its eligibility, and finally tested its effectiveness. not in improving students' hardworking character.

According to previous research, local wisdom can be used as a foundation for the formation of community identity (Wiyani, 2013). A locally based approach will shorten the gap between the subject matter and the student's environment (Supriadi, 2005). Local wisdom held by the community can shape character; thus, the current generation must recognize and develop regional culture (Safruddin & Ahmad, 2020).

Methods

In this study, the research and development (R&D) method was employed. R&D activities can be condensed to 4P (research, design, production, and testing) (Sugiyono, 2011). The R&D method was used in this study because problems that arise during the implementation of PAI learning must be resolved as soon as possible. One of them is selling Rejang-themed textbooks. The sampling technique is a sampling technique to determine the sample to be used in research. The sample is part of the number and characteristics possessed by the population. Due to limited funds, manpower and time, the researcher can use samples taken from the population. According to Arikunto (2016), if the number of subjects is more than 100 people, between 10-15% or 20-25% or more are taken. This study was carried out in one of the districts where the Rejang tribe constitutes the majority of the population, namely Lebong Regency. Limited trials were carried out in the Lebong Tengah sub-district (SMPN 09 Lebong), while the main field trials were carried out in the Lebong Sakti sub-district (SMPN 16 Lebong) and the Bingin Kuning sub-district (SMPN 16 Lebong, and SMPN 05 Lebong).

The independent variable in this study is the use of the Rejang culture-based PAI textbook model, while the dependent variable is the students' honesty and hard work. In this study, data will be gathered in two ways: through the distribution of questionnaires and through observation. There are three types of questionnaires distributed: those for validating books from experts, those for assessing the appropriateness of books, and those for assessing the effectiveness of textbook use from students.

The observation sheet was self-created based on existing theory, and it was created to investigate the value of honesty and hard work. Borg and Gall proposed ten steps in R&D: 1) Research and information gathering; this step includes the review of literature relevant to the problems being studied, as well as preparation for developing a research framework; 2) Planning; this step includes developing problem-related skills and expertise, determining the objectives to be met at each stage, and, if possible/necessary, conducting a limited feasibility study; 3) Create a preliminary form of the product, i.e. create the initial form of the product to be produced. This step includes the creation of supporting components, the creation of guidelines and manuals, and the assessment of the feasibility of supporting tools; 4) Preliminary field testing, which entails conducting small-scale field trials. by involving up to 12 subjects. At this stage, data collection and analysis can be accomplished through interviews, observations, or questionnaires; 5) Main product revision, which entails improving the initial product produced based on the results of the initial trial. According to the results of the limited trials, this improvement is very likely to be repeated several times, so that the main product (model) draft is obtained and ready for larger trials; 6) The main field trial, which involves all students; 7) Operational product revision, which entails making improvements/improvements to the results of larger trials so that the product under development is already an operational model design that is ready to be validated; 8) Operational field testing, specifically the validation test step for the produced operational model; 9) Final product revision, which is the process of making final improvements to the developed model in order to produce the final product (final), and 10) Dissemination and implementation, which is the process of disseminating the developed product/model (Sugiyono, 2016).

Because this is level 3 R&D research, namely researching and testing to develop existing products, researchers only conducted research up to the ninth step in this study. The first stage of this research is to examine existing products, in this case an Islamic religion textbook that has previously been used in Indonesia, to determine the specifications, benefits, and drawbacks of these products. Furthermore, researchers create product designs that improve or develop existing products. The final product must be more effective, efficient, and user-friendly than existing products.

Internally, the product design was tested by experts with doctorates in Islamic Religious Education, linguists, Learning Technology experts, and practitioners, i.e. people who are used to using similar products. Revisions were then carried out and incorporated into the initial product based on the results of the internal test. After the initial product is completed, it is tested in a limited field. The experts, who included material experts, learning design experts, linguists, and learning experts, provided feedback and suggestions for the Rejang culture-based PAI textbooks. The designer analyzes the assessment data and inputs in the form of criticism and suggestions, and then makes changes to the textbook in response to the criticisms and suggestions. Experts must have a minimum educational background of S3, whereas learning experts (PAI teachers) must have a bachelor's degree. A large field trial was conducted after being revised based on the results of limited trials. The experiment (quantitative) and observation methods were used to carry out the test. The qualitative conditions before using the product, the response of the subject participants during the test, and the qualitative conditions after the test were all observed. A before-after design was used for the experimental quantitative method.

The sampling technique used in this study was a purposive random sampling technique, with a total of three schools sampled, one as a limited test research site and two as an area test. Class VIII, or grade 2 of junior high school, was tested. The limited trial was held at SMPN 09 Lebong Regency with 10 subjects, while the main field trials were held at two schools, SMPN 05 Lebong Regency and SMPN 16 Lebong Regency, with 31 subjects each.(Sugiyono, 2016). In this study, there were two stages of analysis: 1) Ten students were asked to rate the researcher's textbooks, including whether they were interesting to use and whether they were easy to understand. The results of the students' evaluation of the book will be described in the research report, and 2) 31 students were asked to fill out a questionnaire and observed the character of honesty and hard work, and the results of the pre-test and post-test would be compared to see if there was an increase or not. The T test technique or t-test will be used to calculate the comparison between the results of the pretest and posttest. The results of statistical calculations will then be compared to the results of observations/observations in order to obtain results that are close to the truth.

Results and Discussion

PAI Textbook Based on Rejang Culture
In this study, the Rejang culture refers to the customs, traditions, and rituals that exist in specific communities and are governed by how humans relate to other humans or one group to another, how humans act toward their environment, and how humans act toward other nature. It evolves into a system with patterns and norms that governs the use of sanctions and threats in response to violations and irregularities. As a result, this must be preserved, preserved, and socialized to the next generation.

The value of Islamic education contained in Rejang cultural customs in this study is in worship education (shari'ah), where this custom contains the beginning of every event such as al-barzanji in a wedding ceremony, which begins with prayers according to the Islamic religion and ends with marhaban/jenang kutei, which contains prayers of thanksgiving and congratulations. The values of Islamic education are also present in the implementation of circumcision and aqiqah events, such as the value of worship, which includes the implementation of the Rejang custom, which is always followed by an Islamic prayer. The importance of aqidah can be seen in the event's implementation; there is no media or prayer that leads to polytheism. The social values that exist in this Rejang culture include, first and foremost, reminding each other of what and how important adat is in society. Second, collaboration to avoid societal mistakes/disputes. Third, respect the leadership. Fourth, think about it. Fifth, teach cooperation/gorong royong, and sixth, build friendship.

This research resulted in the creation of a Rejang culture-based Islamic Religious Education textbook. After conducting a needs analysis at the research site, the textbook was created. According to the results of the needs analysis questionnaire, 1) the books used so far are very interesting, easy to use, rich in information, and useful; it's just that they're less organized, less systematic, less varied and innovative, and less relevant to students' daily lives. 2) Students' knowledge of Rejang culture, Rejang Tribe life philosophy, and Rejang customary law is limited, but most students have mastered the Rejang language, Rejang arts, and Rejang customs, and 3) The hard work character of students in the schools studied was low, namely less than 50% (Hasan, 2015).

The first draft of the Rejang culture-based textbook model for improving the character traits of honesty and hard work is outlined in a textbook format with two chapters. The developed textbooks include the five elements mentioned by Prastowo (2014): titles, basic competencies or subject matter, supporting information, exercises, and assessments. The anatomy of Rejang culture-based PAI textbooks is as follows have anatomy consisting of: 1) The title page, table of contents, list of figures, list of tables, preface, and preface comprise the introduction page, 2) The main page contains detailed descriptions of each chapter and sub-chapter, as well as examples, exercises, and questions that students must complete. Each chapter has several subtitles, including Islamic Dialogue, Pearls of Islamic Treasures, Reflections on Noble Morals, Exemplary Stories, Summary, Let's Practice, and Parental Notes, and 3) A final page with the Answer Key, glossary, and bibliography.

Possibility of Using Rejang Culture-Based PAI Textbooks to Improve Hard Work Character in Lebong Regency Middle School Students
To assess the book's feasibility, the researcher enlisted the help of experts including material experts, education experts, linguists, and practitioners to provide feedback and evaluate the book's prototype. The following tables show expert assessments of the book's feasibility:

Table 1. Assessment of Book Content Feasibility

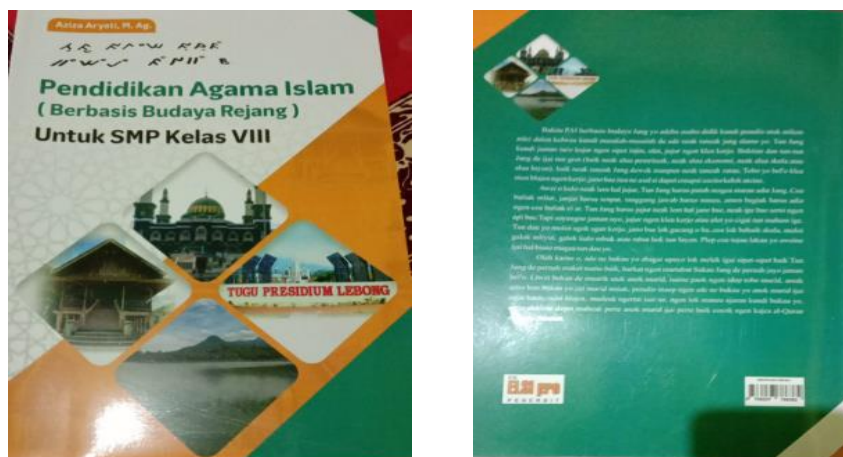| Assessment Indicator	Average score	Percentage
Compatibility of Material with Competency	3,67	91,75
Core And Basic Competencies Material Accuracy	3,58	89,5
Material Support	3,6	90
Material Update	3,67	91,75

Figure 1. Book Cover for Islamic-based Religious Education Coursebook Rejang Culture

Table 2. Assessment of the Feasibility of Book Presentation

Assessment Indicator	Average score	Percentage
Serving Technique	3,67	91,75
Presentation Support	3,58	89,5
Presentation of Learning	3,33	83,25
Presentation equipment	3,11	77,75

Table 3. Book Assessment from the Language Feasibility Aspect

Assessment Indicator	Average score	Percentage
Straightforward	3,33	83,25
Communicative	3,5	87,5
Dialogic and Interactive	3,67	91,75
Compatibility with the Developmental Level of Learners	3,33	83,25
Linearity and Integration of Flow Think	3,5	87,5
Use of terms, symbols and icon	3,5	87,5

Table 4. Book Assessment for the Character of Hard Work

Assessment Indicator	Average score	Percentage
Hard Work in Studying at Family environment	4	100
Hard Work in Learning in the School Environment	3	75
Hard Work in Studying at Community Environment	3,5	87,5
Hard Work in Work in Family environment	4	100
Hard Work in Work in School environment	3	75
Hard Work in Work in Community Environment	3,67	91,75
Hard Work in Worship in the Family Environment	4	100
Hard Work in Worship in the School Environment	3,5	87,5
Hard Work in Worship in the Community	3,5	87,5

The effectiveness of Rejang culture-based PAI textbooks in developing students' honest character
Limited field trials and large field trials were conducted to determine whether or not the PAI textbooks being developed were effective in increasing the character of hard work in students. SMPN 09 Lebong District conducted limited field trials, while SMPN 05 Lebong District and SMPN 16 Lebong District conducted extensive field trials. According to the interpretation of the SPSS calculation results for a confined field, the

mean pre-test value was 72.6000 or less than the mean post-test value, which was 83.8000, and Sig. (2-tailed) Alpha (0.001 0.05). This means that H0 is rejected and Ha is accepted, indicating that there is a descriptively significant difference/increase between the pre-test and post-test values for the character of hard work based on the Paired Sample t-Test results with Aplha of 5%.

Meanwhile, according to the findings of a questionnaire about the opinions of students and teachers at SMPN 09 Lebong Regency on books, 79,96% of respondents believed that this book could improve the character of hard work. According to the limited field trials, the PAI book based on Rejang Culture can be used and is effective in increasing the character of hard work. According to the limited field trials, the PAI book based on Rejang Culture can be used and is effective in increasing the character of hard work. As a result, it can be used in large field trials without needing to be revised. Furthermore, the developed book was tested on a wide range of subjects, with the following results:

The statistical test results at SMPN 05 Lebong revealed that the mean pretest averaged 68.2000, which was less than the mean posttest average of 81.4000. The Paired Sample t-Test revealed Sig. (2-tailed) Alpha (0.001 0.05). That is, H0 is rejected while Ha is accepted. Descriptively, there is a significant difference/increase between the pre-test and post-test results of the questionnaire on the character of hard work at SMPN 05 Lebong. Meanwhile, according to the results of a survey of students and teachers at SMPN 05 Lebong Regency about books, 84.41% of respondents thought that this book could improve the character of hard work.

The questionnaire results are also supported by the following observations
Students' hard work behavior has not been optimally applied in terms of worship. Some students are still not serious about practicing meditation at school and do not attend Maghrib prayers in congregation at a mosque or prayer room near their home. The hard work ethic in studying and working has been well implemented. Based on the results of the questionnaire and observations, it can be concluded that using PAI books based on Rejang culture can improve the hardworking character of students at SMPN 05, Lebong Regency.

Table 5. Hard Work Behavior Observations at SMPN 05, Lebong Regency

Hard Work Aspect	Yes	No
In Worship	75 %	25%
In Studying	100 %	0 %
At Work	100 %	0 %

The results of statistical tests show that the mean pre-test is 70.0909 or less than the mean post-test, which is 81.9091, and Sig. (2-tailed) Alpha (0.000 0.05), indicating the character of hard work at SMPN 16 Lebong Regency. That is, H0 is rejected while Ha is accepted. In other words, based on the Paired Sample t-test with Aplha of 5%, there was a significant increase between the results of the hard work character questionnaire pre-test and the results of the post-test questionnaire. This means that by using the Rejang Culture-based PAI Textbook, the character of hard work at SMPN 16, Rejang Lebong Regency can be improved. The statistical test results are supported by the observation results, which are shown in the table below:

Table 6. the outcomes of hard work behavior observations at SMPN 16, Lebong Regency

Hard Work Aspect	Yes	No
In Worship	75 %	25%
In Studying	100 %	0 %
At Work	100 %	0 %

According to the observation table above, students' hard work behavior has not been optimally applied in terms of worship. Some students are still not serious about practicing meditation at school and do not attend Maghrib prayers in congregation at a mosque or prayer room near their home. The hard work ethic in studying and working has been well implemented. Meanwhile, 72.19% of respondents in a questionnaire about the opinions of students and teachers at SMPN 16 Lebong Regency about the developed textbooks believed that this book could improve the character of hard work.

The results of all tests conducted, as well as observations in the three schools studied, revealed that the average (mean) posttest was higher than the average (mean) pretest. This means that the Rejang Culture-based PAI Textbook is effective in improving the hardworking character of Lebong Regency junior high school students. This finding is consistent with several theories advanced by education experts and the findings of previous studies. Here's the debate:

The Development of Local Culture-Based PAI Textbooks Can Improve Students' Hard Work Characteristics

The findings of this study are consistent with Al-character Ghazali's education theory, which rejects the notion that morals are unchangeable (Kurniawan, 2017). If that were the case, wills, advice, and education would be meaningless. This is where moral education comes into play. Morals, according to al-Ghazali, can be acquired and formed through education. Despite the fact that al Ghazali does not deny the existence of innate influences on one's morality, the theory of nativism does (A. H. M. bin M. 1960. Al Ghazali, 1960). Moral education should begin at a young age so that a child understands what Al Ghazali (1960) defines as good and bad deeds, is able to perform them, and can assess the condition or state of his morality (whether it is good or bad) (Al Ghazali, 2008).

Concerning the development of textbooks to improve student character, Gunawan stated that the formation of character in students is not solely the responsibility of the teacher, but that good character is created through collaboration between teachers, students, learning media, and parental support (Gunawan, 2012). Education is one of the methods used to develop a child's character (Rosidatun., 2018). Education is designed to shape the character that has been predetermined. Character development in education occurs not only through classroom instruction, but also through learning support media such as textbooks (Haryati and Khoiriyah, 2017). It is hoped that textbooks used as learning media can fulfill aspects of character, because books are media that are in direct contact and are used by students in learning. Collaboration between character-values-containing textbooks and the teacher-led teaching system is expected to produce students with character (Filasari, 2020).

The author of the book has a close relationship with the development of good character and academic excellence in students. Because this textbook will later serve as a learning support tool in the classroom, and it is the textbook that has direct contact with students in addition to the teacher who teaches in the classroom (Mumpuni, 2018).

The Possibility of Rejang Culture-Based PAI Textbooks Improving the Character of Hard Work in Lebong Regency Junior High School Students.

Textbooks are a type of learning media that contains subject matter information, images, and explanations of concepts. Textbooks are complete units that stand alone and consist of a series of learning activities designed to assist students in achieving a number of specific and clearly stated goals. Well-structured textbooks will benefit both students and teachers by providing a lot of feedback quickly so that students can find out their learning outcomes and have the opportunity to achieve the highest grades by thoroughly mastering the subject matter. Learning with textbooks provides teachers with more opportunities and time to provide individual assistance and attention to each student who requires it, and can encourage teachers to think, behave, and act professionally.

A good textbook should consider the advancement of science and technology, as well as current experience. A textbook must meet several standards, including measurability and attainability, practicality, and the development of life skills. This standardization includes aspects of content or subject matter, material presentation, language use or readability, and graphical aspects. The truth can be accounted for in the preparation of teaching materials based on scientific principles, in accordance with national curriculum standards and international competency standards (Alwasilah, 2005). To overcome the difficulties encountered in schools, the development of local wisdom-based thematic teaching materials was undertaken. The challenge is the scarcity of teaching materials that are appropriate for the local environmental conditions. The development of teaching materials based on local wisdom must be tailored to the competencies that students must master based on the curriculum demands.

Local culture-based teaching materials are appropriate for use as a source of learning in schools. Local wisdom-based thematic teaching materials created can be used to increase students' knowledge of the material being studied. The feasibility of the developed teaching materials can be measured using indicators of the teaching materials' validity, practicability, and effectiveness. In relation to national culture, it can be used as a basis or foundation in character education, according to Ki Hajar Dewantara, who contends that

character education is aimed at the formation of national character in accordance with the nation's religious and cultural values (Muthoifin and Jinan, 2015). On the one hand, he wishes for the Indonesian people to have advanced attitudes and views, but on the other, he remains grounded in personality as an Indonesian nation with a distinct culture and personality, not imitating or being westernized.

The foundation is a building's foundation or footing; if the foundation is strong, the building will be strong as well. Similarly, consider the concept of character or manners. Ki Hajar defined character by employing a foundation or foundation known as Pancadarma, which is based on five principles. This Pancadarma contains five fundamental principles that must be incorporated into the educational process. The five principles are as follows: 1) principle of independence, 2) principle of nationality, 3) principle of humanity, 4) principle of culture, and 5) principle of natural nature (Dewantara, 1967). According to Ki Hadjar, the intent and purpose of moral education can also be related to children's mental development from childhood to adulthood (Dewantara, 1966). Ki Hadjar, who is deeply concerned about the state of education, believes that students should be given suggestions for engaging in various positive behaviors on a regular basis. According to Ki Hadjar Dewantara, the concept of character or character education aims to educate children so that they can become good, commendable, civilized children and achieve the highest happiness in accordance with the nation's noble culture. Ki Hadjar refers to the requirements for character education as the tri-nga method, which consists of understanding, feeling, and doing or realizing, realizing, and doing (Muthoifin and Jinan, 2015).

One of the characters that must be instilled in the souls of students, according to Al-Maidani (dalam Sinaga, 2017), is the Uluwwul Himmah character, or the character of strong determination, high aspirations, and hard work. Sheikh Abdurahman refers to the following methods for instilling this character in believers: (1) teaches to always be close to Allah and to pray frequently in order to be given the strength to carry out noble tasks. "Ask Allah for help and do not be weak," Rasulullah saw, (2) when teaching his students to always do useful things, he said, "Always like useful things." (3) teaching that a strong believer is superior to a weak believer in the eyes of Allah, (4) Teaches not to be sad about what has happened because it will only make you weak, waste time, and bring bad luck, which is exactly what Satan desires. "If you are struck by a disaster, don't say "if only I used to be like this, the result would be like this," but rather "this has become Allah's destiny, what He wills will surely happen."

Because character education is an essential component of the overall structure of the national education system, it must be developed and implemented holistically within the three pillars of national character education: the education unit (schools, colleges, non-formal education units/programs), the family (nuclear family, extended family, single-parent families), and society (community, local community, region, nation, and country). This is also in line with the notion of national education responsibility, which is shared by schools, families, and communities. Each pillar is an educational entity that fosters the development of values (ideal values, instrumental values, and practical values) through intervention and habituation (Budimansyah, 2010).

The Rejang Culture-Based PAI Textbook is Effective in Improving the Character of Hard Work in Lebong Regency Middle School Students
Mundaradjito contends that the essence of local wisdom (local genius) is implicitly (1) capable of withstanding foreign cultures; (2) capable of accommodating elements of foreign culture; capable of integrating elements of foreign culture into the original culture; (4) capable of controlling; and (5) capable of directing cultural development. As a result, it is critical that we transform local wisdom values in people's lives (Yunus, 2014). Local wisdom is a past culture that should be used as a guide or way of life indefinitely. Even though it has local value, the values contained within it are needed both nationally and globally. In this context, culture appears to be a means for people to learn about religion. People will also become aware of the existence of a religion through culture (Yunus, 2014).

According to the findings of Safruddin and Ahmad's research, the community's local wisdom of Maja Labo Dahu fosters the character of children as the Indonesian nation's generation. As a result, the current generation must recognize and cultivate regional culture (Safruddin and Ahmad, 2020). Meanwhile, Azizah and Alnashr demonstrated that developing thematic teaching materials based on local wisdom has a high level of effectiveness, making it suitable for use in learning and capable of improving student learning outcomes (Azizah and Alnashr, 2022). According to Notonegoro (Mukhibat, 2012), Pancasila values are a synthesis of religious and national cultural values. Before Indonesia's independence, the Indonesian people

adhered to Pancasila, specifically Pancasila in culture and Pancasila in religion, followed by Pancasila in the State, also known as Pancasila in Tri-Prakara.

The results of this study are in line with research conducted by Syafei (2019) entitled "Development of Problem-Based Learning Islamic Religious Education Teaching Materials to Counteract Radicalism in Public High School Students in Bandar Lampung City". The study's findings indicate that developing problem-based learning-based Islamic religious education teaching materials is effective and can prevent radicalization in Bandar Lampung public high school students. Another study that is similar to what researchers did but differs in the approach used was carried out by Suhayati and Rosyid (2020) whose research entitled "Development of a Learning Model for Islamic Religious Education with a Simulation Approach" where from the results of this research data analysis it can be concluded that the PAI learning model used is effective for students, because it can make it easier for them to learn.

Tusriyanto (2020) conducted research titled "Development of a Local Culture-Based Integrated Learning Model in Metro City Elementary Schools," which found that teachers' understanding of culture and culture-based learning was only 71% obtained from teachers in grades 1-6. Based on the questionnaire results, it was discovered that 51% of grade 1-6 teachers understood PIIL Pesenggiri. This demonstrates that the teacher's understanding of local culture-based learning continues to require guidance, and the teacher's understanding of Lampung local wisdom material related to the life principle "Piil Pesenggiri" must still be provided through the development of materials to expand teacher knowledge prior to carrying out learning activities. The subjects taught were the difference between this research and what the researchers did. Islamic religious education researchers are more specialized.

Other studies demonstrating effective results with various developments have been conducted by Ilyas et al., (2018); Jailani, Widodo and Fatimah (2021); dan Ulya, Laily and Hakim (2020). The only difference between what researchers are doing is the method of approach. Based on some of the theories and previous research findings presented, it is possible to conclude that the findings from the Development of Rejang Culture-Based PAI Textbooks to Improve Honest and Hardworking Character in Middle School Students in Lebong Regency are consistent with and support the theories and findings of previous studies.

Based on these findings, the following recommendations can be made. Islamic religious education teaching materials based on Rejang culture can help students understand the material better, understand their own regional culture in accordance with Islamic religious teachings, and develop students' scientific thinking skills. Teachers can use Islamic religious education teaching materials based on Rejang culture as a medium for learning. For schools, teaching materials for Islamic religious education based on Rejang culture can improve the quality and quantity of learning, as well as student learning outcomes, resulting in an increase in the quality of school education. Teaching materials for Islamic religious education based on Rejang culture are one of the references and additions for other researchers.

Conclusion

The following conclusions are drawn from the research conducted in developing Rejang Culture-Based Textbooks to improve the character of hard work in students: 1) Rejang culture-based PAI textbooks are developed using the following steps: conducting needs analysis at research sites, compiling book patterns/prototypes, conducting validation tests by material experts, linguists, education experts, and practitioners/PAI teachers, revising based on input from experts/validators, conducting book trials in limited fields, revising based on results 1, 2) Rejang culture-based PAI textbooks are appropriate for field use and can improve students' hard work character after several revisions, and 3) Rejang culture-based PAI textbooks are effective in developing students' work ethic. This has the following ramifications: 1) Shifts in the distance between students and instructional materials. If the distance between students and the material being studied was previously too great, the Rejang Culture-based textbook model reduces that distance because the explanations, descriptions, and examples contained in the book are things that students are familiar with and experience on a daily basis, 2) Using local culture in textbooks creates a special attraction for students to read the book, resulting in a new enthusiasm for learning that is easier to absorb, understand, and achieve learning goals faster, and 3) Using textbooks that include elements of local culture can help students develop a work ethic.

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