

P-ISSN: 2355 - 8245 E-ISSN: 2614 - 5480	J-PIPS (JURNAL PENDIDIKAN ILMU PENGETAHUAN SOSIAL) Available online : http://ejournal.uin-malang.ac.id/index.php/jpips	Vol. 11, No. 1, December 2024 Page : 54-69
--------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------

Development of Social Studies Teaching Materials Based on Religious Moderation Values in Islamic Elementary School

Sanusi¹, Eva Luthfi Fakhru Ahsani^{2*}

^{1,2}Institut Agama Islam Negeri Kudus, Jl. Conge Ngembalrejo Kudus, East Java, Indonesia

¹sanusi@iainkudus.ac.id, ²evaluthfi@iainkudus.ac.id*

Received: 18-November-2024.; Revised: 16- December -2024; Approved: 30-December-2024

Permalink/DOI: [http://dx.doi.org/ 10.18860/jpips.v11i1.31480](http://dx.doi.org/10.18860/jpips.v11i1.31480)

Abstract: The importance of introducing insight into religious moderation from an early age, especially at the age level of Elementary School (SD) or Madrasah Ibtidaiyah (MI) through the development of social studies teaching materials that are integrated with the values of moderation is a necessity to maintain and care for diversity which is increasingly eroding. Implicitly, the spirit of moderation in religion has indeed been shown in several materials and teaching materials at the elementary school level, even though they are still in a very simple form. This research design is Research and Development (R&D) or Research and Development. The sample technique used is the sample technique aimed at conducting research, namely MI NU Miftahul Falah Dawe Kudus. Data collection techniques using test techniques, interviews, documentation and questionnaires. The results of research on the development of IPS teaching materials based on religious moderation values were developed using the Thiagarajan research and development method, namely the Four-D (4-D) development model consisting of define, design, develop, and disseminate. IPS teaching materials based on moderation values with the theme of the beauty of togetherness are effective in improving student learning outcomes. Based on the results of the two average similarity tests on improving students' cognitive learning outcomes, it shows that the experimental class has a higher increase in cognitive learning outcomes than the control class.

Key words: *teaching materials; social sciences; religious moderation values*

INTRODUCTION

Indonesia with all its diversity is faced with great challenges regarding the life of the nation and state. Of all the diversity that exists, SARA issues, especially religious issues, are quite sensitive and have a major impact on the potential threat to the integrity of the nation. In recent times, the phenomenon of violence in the name of religion either in the form of terrorism, radicalism, intimidation or in other forms of violence is an empirical fact that needs special attention. In certain cases, the practice of religion does not always show the subatansi messages of religion itself which reveal the face of harmony and peace (Talib, 2020), so that in turn religion with all its diversity is the pretext and trigger for conflicts between religious communities (Rahmat, 2003), or even within the religion itself in the context of differences in religious interpretation (Musyafak & Nisa, 2020).

All forms of violence in the name of religion and radicalism seem to emphasize the decline in respect and compliance with the values of morality, ethics, law, and social civility as well as the appreciation of the values of religious teachings that actually uphold human values as a universal teaching of every religion. Violence in the name of religion as an implication of radicalism also marks a weak awareness of the reality of a plural nation state (Chadidjah et al., 2021).

In many cases, radicalism always leads to various forms of violence in the name of religious jihad. This understanding also often destroys local cultural sites under the pretext of religious purification, as well as other dehumanizing actions that are always related to religious backgrounds. Ironically, radicalization does not only target ordinary people, but the radicalism virus has flourished in educational institutions starting from the tertiary level (Suharto & others, 2021) to the level of basic education which leads to anti-Pancasila understanding (Musyafak & Nisa, 2020).

An alarming fact is that there are allegations that elementary school children have begun to be exposed to radicalism. Based on police data as revealed by the Mayor of Bandung M. Oded Danial that there are 600 junior high school and elementary school students exposed to radicalism. Obviously, this fact cannot be underestimated, because if left unchecked, it will continue to provide space for the growth of radicalism among elementary school-age children. This fact is also emphasized by the practice of intolerance in the vandalism of graves in Solo by 10 elementary school children, who are suspected of being related to the doctrine of radicalism.

Based on the above facts, radicalism has a significant impact on the potential for national disintegration, so it needs to be addressed seriously by all parties with various efforts and preventive approaches. Among the preventive approaches is to make the world of education, especially at the basic education level, equipped with the insight of religious moderation as a basis for thinking, acting and behaving in all aspects of the life of the nation and state. The conception of religious moderation has recently been emphasized as the mainstream of Islam in Indonesia. The idea of mainstreaming religious moderation is in addition to being a solution to answer various religious problems and global civilization, it is also the right time for the moderate generation to take more aggressive steps (Futaqi, 2018).

The discourse on religious moderation is certainly not limited to government affairs or the interests of groups and individuals alone, but rather a shared (collective) responsibility as citizens of the nation in countering the movements of extreme groups that show their faces under the pretext of religion (Shihab, 2019). The introduction of religious moderation insights at the elementary level is important as a response to social dynamics. Religious moderation in elementary school is the most important thing that can be done, because elementary school is the period where a person receives in-depth education and can be associated with a strong faith (Lessy et al., 2022).

Efforts to introduce insights into religious moderation from an early age, especially at the elementary school level, are a great hope for the growth of inclusive religious understanding and the creation of a social life system that is harmonious, balanced, harmonious, and upholds religious tolerance. The importance of religious moderation as the main axis in the development of teaching materials in elementary schools is a fundamental need in an effort to respond to humanitarian problems from an early age. Religious moderation is important for students in the school environment (Cherniaeva, 2021).

Implicitly, the spirit of religious moderation has indeed been shown in some materials and teaching materials at the elementary school level, although still in a very simple form. The development of open materials has several benefits, namely increasing learning motivation and as an evaluation tool (Handoyo & Irawan, 2022). The teacher's book functions as a guide for teachers in carrying out the learning process in the classroom (Ahsani, 2020). The limitations of the teaching materials and materials presented in the teaching materials certainly do not represent the values of religious moderation as a whole, so it is still necessary to develop teaching materials that represent the spirit and values of religious moderation comprehensively through the process of integrating moderate religious teachings as a form of strengthening the teachings of moderation in each theme or sub-theme that has the opportunity to make efforts to develop teaching materials at the elementary school level. Lack of a religious moderation approach in teaching materials. Some teaching materials often tend to have narrow viewpoints, lack inclusiveness, or even promote religious extremism (Rasmadi et al., 2024).

In the process of developing primary school teaching materials based on religious moderation values, researchers make integrative efforts with several alternatives, using a thematic-integrative approach where social studies teaching materials are linked to certain themes, so that they can give each other meaning. In addition to the above alternatives, another alternative that can be done is to develop religious material sourced from the Koran to be a reinforcement on social studies teaching materials (Sanusi, 2017). The basic concept of social studies takes a role in efforts to form a good student personality by incorporating the values of religious moderation in the basic concept of social studies teaching materials (Asyriah et al., 2022).

This research wants to examine the existence of religious moderation through the analysis of teaching materials at the Elementary School or Madrasah Ibtidaiyah level, which is then followed up with the preparation of teaching materials based on the principles of integration as a new perspective through the development of teaching materials that provide a touch of religious moderation values. Based on the above background, this research focuses on the discussion of the Development of Social Studies Teaching Materials Based on Religious Moderation values in class IV.

METHODS

This research design is Research and Development (R&D) or Research and Development. The research and development method is a research method used to produce certain products and test the effectiveness of these products (Sugiyono, 2019). The subjects of this study were fourth grade students of MI Miftahul Falah Dawe Kudus, totaling 23 students.

The development procedure used is the research model of Thiagarajan, Semmel & Semmel (1974) using the stages of 4-D development research consisting of 4 stages namely Define, Design, Develop, and Disseminate. This defining stage includes curriculum analysis, analysis of student characteristics, material analysis and goal analysis. Design includes preparing learning device instruments, compiling research instruments, preparing prototypes of social studies teaching materials based on religious moderation values developed, and organizing material is done to link between materials developed in accordance with religious moderation values. Develop includes expert validation and wide-scale trials. While Disseminate Dissemination of social studies teaching materials based on religious moderation values that have been developed is done through publication in journals. Data collection techniques using interviews,

observations, tests and documentation. Data analysis techniques using normality test, homogeneity test, analysis of the validity of teaching materials, and hypothesis testing.

RESULTS AND DISCUSSION

Results

Model of Teaching Materials Developed for Social Studies Teaching Materials Based on Religious Moderation Values for Grade IV Students

This development research produces a teaching material product using Thiagarajan's 4-D (Four-D) development model which consists of 4 steps. The stages of the 4-D development model consist of 4 stages, namely the define (defining), design (designing), develop (developing), and disseminate (disseminating) stages. The following is an explanation of the stages of the development of social studies teaching materials:

Define

The purpose of this stage is to establish and define instructional needs. This initial stage is the primary analysis for setting objectives and boundaries for teaching materials. This defining stage includes curriculum analysis, student characteristics analysis, material analysis and goal analysis.

Curriculum analysis is conducted to determine the content of the book to be developed. Curriculum analysis will produce themes that are adjusted to the Content Competencies and Basic Competencies. The theme chosen to develop teaching materials is the theme of *Indahnya Kebersamaan* class IV. Analysis of student characteristics is carried out to determine the characteristics of elementary school students. These characteristics include students' cognitive development in the concrete operational stage of development, attitudes towards learning topics, individual or social skills, as well as reading ability and motivation. Analysis of student characteristics is used to adjust the depth of content and language of the book to be developed. Material analysis is carried out to select material by linking one concept with other relevant concepts, determining the material and compiling it systematically. The material developed is material on social, economic, cultural, ethnic and religious diversity. Meanwhile, the analysis of objectives is carried out so that the competencies to be taught do not deviate from the original objectives. Analysis of learning objectives is also used to determine indicators of learning achievement. Formulating learning objectives can be used as a basis for compiling tests and designing learning devices.

Design

The purpose of this stage is to create an initial product (*prototype*) in the form of teaching material design. In this stage of making the design of teaching materials, the researcher makes a framework for the content of teaching materials that have been adjusted to the results of curriculum and material analysis. The planning stages are preparing learning instruments, compiling research instruments in the form of affective observation sheets, psychomotor observation sheets, and interview sheets, preparing prototypes of social studies teaching materials based on religious moderation values developed, and organizing the material is done to link between the material developed in accordance with the values of religious moderation.

Develop

The purpose of this stage is to modify the prototype teaching materials with initial revisions of the learning materials so that they become effective teaching materials. The purpose of this development stage is to produce products in the form of social studies teaching materials based on religious moderation values.

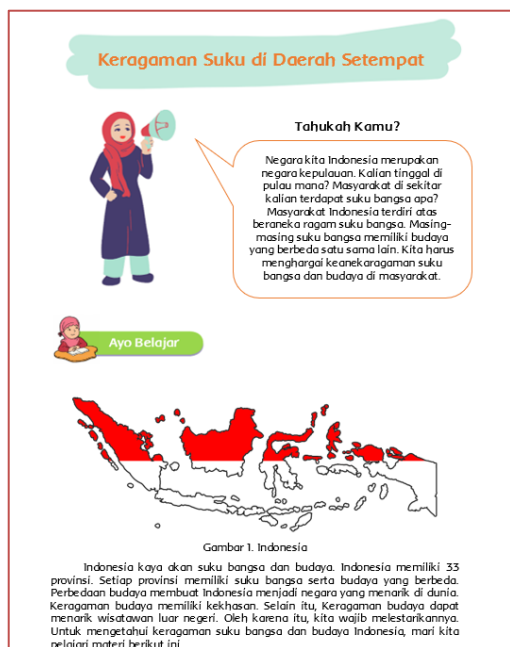


Figure 3. Chapter Title

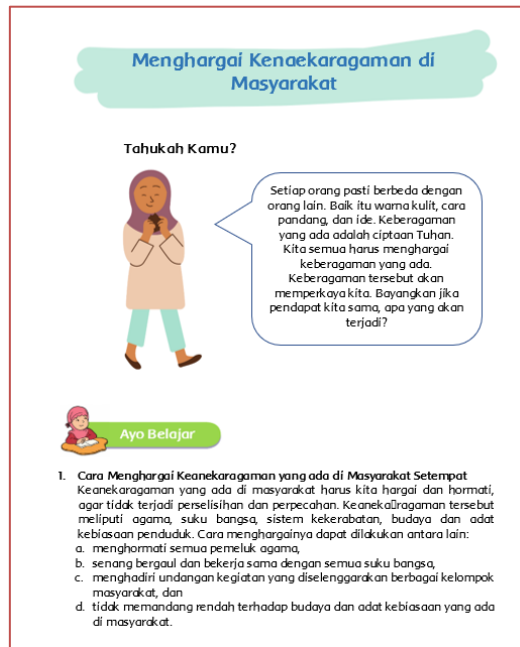


Figure 4. Chapter Introduction

Ayo Belajar (Let's study)

"Ayo Belajar" is a subchapter that reflects content information or content that contains various kinds of knowledge.



Figure 5. Ayo Belajar (let's study)

Ayo Membaca (let's read)

"Ayo Membaca" is a subchapter that reflects about interesting information related to the material subchapter.

Ayo Membaca 

Tari Kipas Pakarena



Tari Kipas Pakarena merupakan kesenian tari yang berasal dari Gowa, Sulawesi Selatan. Tarian ini sudah menjadi tradisi di kalangan masyarakat Gowa yang merupakan bekas Kerajaan Gowa. Kisahnya berawal dari perpisahan antara penghuni Boting Langi (negeri khayangan) dan penghuni Lino (bumi) pada zaman dahulu. Konon, sebelum berpisah, penghuni Boting Langi sempat mengizinkan kepada penghuni Lino cara menjalani hidup, seperti bercocok tanam, beternak, dan berburu. Cerita itu diabadikan dalam gerakan tarian. Makna gerakan tari Kipas Pakarena, seperti gerakan berputar searah jarum jam, melambangkan siklus hidup manusia. Gerakan naik turun mencerminkan roda kehidupan yang kadang berada di bawah dan kadang di atas. Cara menari yang lembut mencerminkan karakter perempuan Gowa yang sopan, setia, patuh, dan hormat. Secara keseluruhan gerakan tari ini mengungkapkan rasa syukur.

Ayo Membaca 

Uniknya Gendang Beleg
Oleh Santi Hendriyetti




Seperti biasa ketika libur kenalkan kelas, Dayu dan adik-adiknya berlibur ke rumah nenek di Bali. Dayu selalu senang pulang ke Bali. Banyak hal di Bali yang tidak ditemuinya di Jakarta. Tetapi, liburan ini istimewa. Bli Oka, pamannya, mengajak Dayu dan adik-adik menyeberang ke pulau Lombok. Wah, Dayu merasa senang. Dari cerita sepuas-puasnya di Bali, Lombok adalah pulau yang indah, sama indahnya dengan Bali. Lombok juga dikelilingi oleh pantai yang indah, tetapi saat ini wisatawan yang datang ke Lombok belum seramai wisatawan di Bali. Dayu ingin tahu, apa beda Bali dengan Lombok? Ternyata Bli Oka memahami rasa ingin tahu Dayu. Tiba di Lombok, diajaknya Dayu ke pemukiman suku Sasak, salah satu suku asli di Pulau Lombok. Kebetulan, teman Bli Oka yang bernama Bli Lulu, adalah salah satu penghuni pemukiman tersebut. Bli Lulu memberi tahu bahwa hari itu ada upacara pernikahan di pemukiman tersebut. Dayu, adik-adiknya, dan Bli Oka datang tepat ketika upacara akan dimulai. Sama seperti upacara pernikahan di Bali. Hari itu, kampung Sasak penuh dengan hiasan adat. Semua orang berpakaian adat khas Sasak. Tetapi, satu hal yang menarik perhatian Dayu adalah pertunjukan musik adatnya.

Serombongan laki-laki membawa gendang besar. Besar sekali! Kata teman Bli Oka, namanya Gendang Beleg. 'Beleg' berarti besar. Wah, sesuai dengan namanya. Selain gendang, ada pula alat-alat musik lain yang menjadi pelengkap pertunjukan musik itu. Ada gong, terumpang, oncer, seruling, dan penek. Menurut cerita Bli Lulu, dulu musik Gendang Beleg ini dimainkan ketika berperang, untuk memberi semangat pada prajurit. Sampai sekarang, beberapa atribut adat dalam memainkan musik ini tidak ditinggalkan. Pemusik harus menggunakan sapa (ikat kepala), bebet (kain pelapis pinggang), dan dadot (ikat pinggang) yang bercorak batik. Dayu dan adik-adik senang sekali melihat pertunjukan musik Gendang Beleg. Dung-dung-dung-tang-tang-cek...ramai!

Figure 6. Ayo Membaca (let's read)

Ayo Berlatih (let's practice)

Ayo Berlatih 

- Bertanyalah kepada teman-teman yang ada di kelasmu mengenai nama suku mereka! Apakah suku bangsa yang paling banyak di kelasmu? Adakah temanmu yang berasal dari keturunan dua suku yang berbeda?
- Amatilah fisik teman-teman yang merupakan suku terbanyak di kelasmu! Bagaimana ciri-ciri rambut, bentuk muka, hidung, bibir, dan warna kulit mereka? Adakah kesamaan ciri-ciri fisik yang dimiliki oleh teman-temanmu tersebut?

Ayo Bersikap Adil!

Adil (A'dil) adalah merupakan sesuatu ketempat yang semestinya dengan tidak memihak atau berat sebelah. Sikap adil juga terdapat dalam Pancasila, yaitu sila ke 5. Contoh sikap adil terhadap sesama, memberi pertolongan kepada orang lain, dan bergotong royong tanpa membedakan kasta, suku, ataupun bangsa.

Keragaman Budaya di Daerah Setempat

Pada penjelasan di atas telah disebutkan bahwa tiap daerah atau suku bangsa memiliki kebudayaan sendiri. Budaya dan kebudayaan adalah semua hasil pengolahan akal pikiran, perasaan dan kehendak dari manusia. Akal pikiran, perasaan, dan kehendak disebut dengan istilah cipta, rasa, dan karsa. Budaya ada yang berbentuk fisik atau jasmani.

Contohnya pakaian, rumah adat dan alat musik. Ada pula budaya yang berbentuk non fisik atau rohani. Contohnya kepercayaan, bahasa, adat istiadat atau tradisi dan pengetahuan. Bentuk-bentuk budaya yang biasa terdapat di tiap suku bangsa antara lain sebagai berikut: a. Bahasa Hampir tiap suku bangsa memiliki bahasa daerah yang berbeda satu dengan lainnya. Bahasa daerah merupakan bahasa yang digunakan dalam bahasa pergaulan sehari-hari di suatu daerah tertentu.

Figure 7. Ayo Berlatih (let's practice)

Ayo Menghormati Tradisi (let's respect tradition)

“Ayo Menghormati Tradisi” is the values of diverse generations that are included in social studies teaching materials.



Figure 8. *Ayo Menghormati Tradisi* (let's respect tradition)

Ayo Bersikap Tasamuh (let's be moderate)

“Ayo Bersikap Tasamuh” tradition is the values of diverse moderation included in social studies teaching materials.

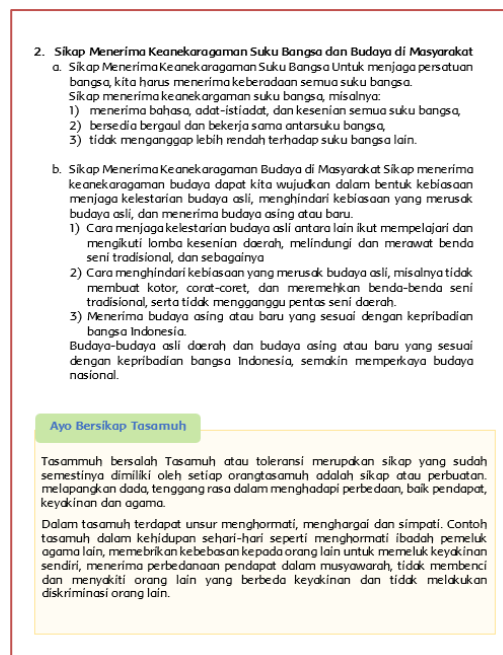


Figure 9. *Ayo Bersikap Tasamuh* (let's be moderate)

Ayo Bersikap Adil (let's practice fairness)

“Ayo Bersikap Adil” is the values of diverse mobility that are included in social studies teaching materials.

Ayo Berlatih

1. Bertanyalah kepada teman-teman yang ada di kelasmu mengenai nama suku mereka! Apakah suku bangsa yang paling banyak di kelasmu? Adakah temanmu yang berasal dari keturunan dua suku yang berbeda?
2. Amatilah fisik teman-teman yang merupakan suku terbanyak di kelasmu! Bagaimana ciri-ciri rambut, bentuk muka, hidung, bibir, dan warna kulit mereka? Adakah kesamaan ciri-ciri fisik yang dimiliki oleh teman-temanmu tersebut?

Ayo Bersikap Adil !

Adil (A'dil) adalah merupakan sesuatu ketempat yang semestinya dengan tidak memihak atau berat sebelah. Sikap adil juga terdapat dalam Pancasila, yaitu sila ke 5. Contoh sikap adil terhadap sesama, memberi pertolongan kepada orang lain, dan bergotong royong tanpa membedakan kasta, suku, ataupun bangsa.

Keragaman Budaya di Daerah Setempat

Pada penjelasan di atas telah disebutkan bahwa tiap daerah atau suku bangsa memiliki kebudayaan sendiri. Budaya dan kebudayaan adalah semua hasil pengolahan akal pikiran, perasaan dan kehendak dari manusia. Akal pikiran, perasaan, dan kehendak disebut dengan istilah cipta, rasa, dan karsa. Budaya ada yang berbentuk fisik atau jasmani.

Contohnya pakaian, rumah adat dan alat musik. Ada pula budaya yang berbentuk non fisik atau rohani. Contohnya kepercayaan, bahasa, adat istiadat atau tradisi dan pengetahuan. Bentuk-bentuk budaya yang biasa terdapat di tiap suku bangsa antara lain sebagai berikut: a. Bahasa Hampir tiap suku bangsa memiliki bahasa daerah yang berbeda satu dengan lainnya. Bahasa daerah merupakan bahasa yang digunakan dalam bahasa pergaulan sehari-hari di suatu daerah tertentu.

Figure 10. *Ayo Bersikap Adil* (let's practice fairness)

Expert validation

Expert validation is carried out before the product is developed in the trial. Validation is done to determine the feasibility of teaching materials. Validation of the initial design was carried out by experts, namely two PGMI lecturers and two elementary school teachers. Experts who have conducted validation will provide evaluations and suggestions in product development. The results of evaluations and suggestions from experts are used to improve and revise the teaching materials developed.

The aspects validated in teaching materials are (1) content feasibility, (2) presentation feasibility, (3) language feasibility, (4) graphic feasibility, and (4) components of Islamic moderation values. Based on the validation that has been carried out by the validator, some suggestions or input are obtained to improve teaching materials before being tested on a limited scale. The validator's suggestions and input are the integration of social studies needs to be improved and the picture is given a description, and the values of religious moderation used are adjusted to the elementary school level. Suggestions and input from the validator were used to improve teaching materials. The results of the validation of social studies teaching materials based on religious moderation values are presented in Table 1.

Table 1. Teaching Material Validation Results

No.	Aspects	Validation Results			
		V1	V2	V3	V4
1	Content eligibility	87,50	87,50	92,00	96,00
2	Presentation feasibility	87,50	92,00	92,00	96,00
3	Language feasibility	80,00	85,00	90,00	90,00
4	Graphics feasibility	93,75	94,00	94,00	94,00
5	Components of religious moderation values	83,33	83,00	93,00	93,00
Average		86,42	88,30	92,20	93,80
Final average		90,18			
Criteria		Very Valid			

Based on Table 1, the results of the validation of teaching materials obtained an average assessment in validator 1 of 86.42, validator 2 of 88.30, validator 3 of 92.20, and validator 4 of 93.80. The results of the validity and feasibility analysis of the validators showed that the teaching materials developed obtained a final average result of 90.18 with a very valid category.

Limited trial

After conducting expert validation then conduct a limited trial. Limited trials were conducted on 6 fourth grade students at MI Miftahul Falah to determine the readability of teaching materials that had been developed. The form of the test that was tested was using the overlap test technique. The readability questions used are in accordance with the original text of the teaching materials. In this test a number of words from teaching materials are systematically omitted. The word is superimposed on every eighth word arrangement in the text. The limited trial was conducted in class IV at MI Miftahul Falah totaling 6 students, the average percentage of readability of teaching materials was 86.02%, so it was included in the criteria for easy understanding.

Wide scale trial

The results of the limited trial were analyzed and then revised. The results were then tested to a wider class. Wide-scale trials were conducted on MI NU Miftahul Falah Dawe Kudus students. The main objective of the broad-scale trial is to determine the effectiveness of social studies teaching materials based on religious moderation values.

Desseminate Stage

Dissemination of social studies teaching materials based on religious moderation values that have been developed is done through publications in journals. In addition, these teaching materials are also distributed through seminars, workshops, and training for teachers, organized by educational institutions or related training institutions.

The effectiveness of social studies teaching materials based on religious moderation values for fourth grade students

The effectiveness of teaching materials is seen based on the analysis of learning outcomes using tests. Data on the effectiveness of learning by using teaching materials was obtained from a wide-scale trial in class IV MI NU Miftahul Falah with a total of 23 students. Before analyzing the effectiveness of the prerequisite analysis, namely the normality test and the data homogeneity test. After both tests are met, then proceed to test the average difference and calculate N-gain.

Cognitive Learning Outcome Ability

Normality Test

The normality test is used to determine whether the *posttest* data in the experimental class and control class are normally distributed or not. The normality test uses the *Kolmogorov-Smirnov* test on SPSS 16 at a significant level of 0.05. Data processing is done by looking at the value column on *Kolmogorof-Smirnov*. Data is said to be normal if the value shown in the *Kolmogorov-Smirnov* column shows a value greater than 0.05. The results of the normality test *posstest* data analysis can be seen in Table 2.

Tabel 2. Result of Normality test

Kolmogorov-Smirnov ^a				
	Class	Statistic	df	Sig.
Value	1	.134	23	.200*
	2	.145	20	.200*

Based on Table 2, the Normality Test with SPSS 16 using the *Kolmogorov-Smirnov* Test with a real level of 0.05 obtained that the significance value for the experimental class was $0.200 > 0.05$ then H_0 was accepted. This shows that the *posttest* scores in the experimental class are normally distributed. While the significance value obtained for the control class is $0.200 > 0.05$, then H_0 is accepted. This indicates that the *posttest* scores in the control class are normally distributed. So, it can be concluded that the *posttest* data for both experimental and control classes are normally distributed. After the data is known to be normally distributed, then proceed with the homogeneity test.

Homogeneity Test

The homogeneity test in this study was conducted to determine whether the results of the *posttest* scores between the experimental and control classes had the same variance after being given different treatments. Hypothesis testing was carried out with the *independent Sample t-test test*, which used SPSS 22. Decision making and conclusions on hypothesis testing were made at a significant level of 0.05. If the significance is more than 0.05, it can be concluded that the variance is the same (homogeneous), but if the significance is less than 0.05, the variance is not homogeneous. The results of the homogeneity test can be seen in Table 3.

Table 3. Homogeneity Test

Levene Statistic	df1	df2	Sig.
3.231	1	41	.080

Based on Table 3, the homogeneity test with SPSS 22 using the *Levene's Test* with a significance level of 5% obtained that the significance value in the *Levene's Test for Equality of Variances* column in the *Independent Sample Test* is $0.080 > 5\%$ then H_0 is accepted. This shows that the *posttest* scores of students in the experimental and control classes are homogeneous.

Hypothesis Test

Based on the normality test, it shows that the data on the improvement of learning outcomes of the experimental and control classes are normally distributed and homogeneous, so for hypothesis testing using *independent sample t test* statistics to measure *posttest* scores between experimental and control classes on SPSS 22. In hypothesis testing, there are several provisions that must be used as guidelines. These provisions are if $t_{(count)} < t_{table}$ or significance value > 0.05 , then h_0 is accepted, and if $t_{count} \geq t_{table}$ or significance value ≤ 0.05 , then h_0 is rejected. The results of the hypothesis test calculation using the SPSS version 22 program, the results of the *independent sample t test* can be seen in Table 4.

Table 4. Mean Difference Test

		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Value	Equal variances assumed	3.231	.080	5.052	41	.000	14.502	2.870	8.705	20.299
	Equal variances not assumed			4.910	31.949	.000	14.502	2.954	8.485	20.519

Based on Table 4. It can be seen that the results of the calculation of hypothesis testing using the SPSS version 16 program the results of the *independent sample t test* show in the *equal variances assumed* column in the *t* column shows 5.052 and its significance is 0.000. From the results of these calculations it can be seen that $5.052 > 2.032$ or $t_{count} \geq t_{table}$ and $0.000 < 0.005$ or significance value < 0.05 . Based on the applicable provisions for hypothesis testing that the researchers have described above, H_0 is rejected. So, the conclusion of this study is that there are differences in student learning outcomes between the control class and the experimental class.

N-Gain Test Results

The increase in *student* learning outcomes is obtained from the *pretest* score before learning using social studies teaching materials based on religious moderation values and *posttest* scores after students use social studies teaching materials based on religious moderation values. The effectiveness of student learning outcomes was first tested using the normalized *gain* test.

The gain test was conducted to determine the increase between the *pretest* and *posttest* scores. N-gain test results can be seen in Table 6.

Table 5. *N-Gain* Test Results

Class	Average		N-Gain
	<i>Pretest</i>	<i>Posttest</i>	
Experiment	57,86	88,05	0,72
Control	56,67	71,25	0,34

Based on Table 5, it is known that the *N-gain* results in the experimental class showed 0.72. This shows that the increase is at *N-gain* $g \geq 0.70$ which means high criteria, while the control class shows 0.34. <This shows that the increase is in the *N-gain* $g \geq 0.70$ which means in the medium criteria. Based on the *N-gain* data analysis test above, it can be concluded that both experimental and control classes have increased but the experimental class is higher than the control class. To be able to compare the increase (*gain*) cognitive learning outcomes

Discussion

Social Studies Teaching Material Development Model Based on Religious Moderation Values

Teaching materials developed in the form of social studies teaching materials based on religious moderation values on Theme 1 Beautiful Togetherness of class IV. Through social studies learning, students can gain direct experience, so that they can better apply the concepts they have learned. Aspects of religious moderation values included in social studies teaching materials are respecting traditions, being *tasamuh* and being fair. In accordance with Permendikbud N0. 37 of 2018 and the teacher inserts other religious moderation values in the material being taught by means of a prologue and collaborates with learning methods (Hasan & Huda, 2022). The development of social studies teaching materials based on religious moderation values was developed using Thiagarajan's research and development method, namely the Four-D (4-D) development model consisting of *define, design, develop, and disseminate*.

The preparation of teaching materials developed with *full color* design, there are pictures that attract students' attention so that it can increase students' attractiveness to read. This book is packed with simple language accompanied by supporting illustrations. Thus, it is expected that students can easily understand the material. Illustrations that are described in accordance with the facts, concepts and efficient to improve the understanding of learners, so as not to make students understand verbally (Aisyi et al., 2013). The delivery in the book will be packaged very uniquely by using illustrations that can make students think more creatively (Ramadhani & Setyaningtyas, 2021).

Social studies teaching materials based on religious moderation values used on a wide-scale trial were first tested for validity by validators. Based on the validity test of teaching materials by lecturers and elementary school teachers, it shows that social studies teaching materials based on religious moderation values are included in the very valid category. Development of teaching materials that can help students and teachers in understanding diverse moderation and can apply it through examples of application in everyday life (Putri et al., 2022). Education based on religious moderation is a way to build a sense of tolerance and moderation (Destriani, 2022).

The development of social studies teaching materials based on religious moderation values aims to instill in students an attitude of tolerance, justice and respect for diversity. In the context of basic education, these values are very relevant to support the character building of students who are able to live harmoniously in a diverse society. Through the developed teaching materials, students are invited to understand the importance of respecting differences in traditions, religions and cultures as part of social life. With this approach, social studies teaching materials become a learning medium that not only emphasizes cognitive aspects, but also develops an inclusive attitude based on universal human values.

The three main values integrated in this teaching material are *Ayo Menghormati Tradisi*, *Ayo Bersikap Tasamuh*, dan *Ayo Bersikap Adil*. *Ayo Menghormati Tradisi* invites students to understand the importance of respecting local traditions and traditions from other groups. This teaching material provides students with an understanding of the importance of respecting local traditions as part of the nation's cultural identity. Students are invited to recognize, understand, and preserve traditions in the environment. This is intended to build a sense of love for local culture while fostering an attitude of tolerance towards other traditions.

The value of *Ayo Bersikap Tasamuh* or tolerance instills an open attitude towards differences, both in religious and cultural practices. Religious moderation in the context of Islamic teachings refers to an approach that emphasizes balance and tolerance (Arikarani et al., 2024). *Tasamuh*, or tolerant attitude, is taught through teaching materials that present real examples of peaceful community life despite differences in beliefs, cultures or worldviews. Through this approach, students learn to accept differences as wealth, not as a threat, thus creating better social harmony.

Meanwhile, the value of *Ayo Bersikap Adil* teaches students to be fair in various aspects of life, both in interacting with peers, family, and society. The essence of religious moderation is to have a sense of fairness and balance when seeing, behaving or practicing the differences that each individual has (Riyanto, 2022). The concept of justice in this teaching material not only includes social justice, but also justice in addressing differences. Students are invited to understand that every individual has equal rights and obligations. This material teaches the importance of being fair, both in personal and social life, in order to build a more inclusive society.

This teaching material development model is designed through a contextual approach that is relevant to students' daily lives. Each value is described in the form of stories, or case studies so that students understand the application of these values in real life. Through the application of religious moderation values in social studies teaching materials, students are able to become individuals who respect traditions, are tolerant, and apply justice, thus contributing to the creation of a peaceful and harmonious society. To protect students from radical views, it is necessary to implement the values of religious moderation through learning by including supporting materials (Muhja et al., 2022). So the importance of diverse moderation materials is emphasized in strengthening teaching materials (Marwan, 2023).

Effectiveness of Learning Using Teaching Materials Based on Religious Moderation Values

Based on the results of a wide-scale trial, it is proven that social studies teaching materials based on religious moderation values are effective. The effectiveness of teaching materials developed can help teachers and students in the learning process and

ease students in learning each competency that must be mastered and the values of religious moderation related to ethnic and cultural diversity material on the theme Beautiful Togetherness.

In this study, the test was conducted at the beginning (*pretest*) and end (*posttest*). Based on the results of the analysis, it can be seen that the teaching materials developed are effective in improving student learning outcomes. Based on the results of the two mean equality test on the improvement of students' cognitive learning outcomes, it shows that the experimental class has a higher increase in cognitive learning outcomes than the control class. This shows that the application of social studies teaching materials based on religious moderation values into learning has an impact on increasing student learning outcomes. In line with Anita Ulan Dari's research (2022) said that the development of social studies textbooks developed is feasible with valid, practical, and effective criteria for improving the learning outcomes of elementary school students (Dari et al., 2021). This moderation-based textbook can be considered effective for use in supporting the learning process of students (Asyriah et al., 2022). Integration of approaches in teaching materials is a key topic and needs to be implemented so that learning objectives can be achieved optimally (Dewi et al., 2021). With the availability of appropriate and effective teaching materials, it is hoped that it can help smooth learning activities (Pernantah et al., 2022).

CONCLUSION

The development of social studies teaching materials based on religious moderation values was developed using Thiagarajan's research and development method, namely the Four-D (4-D) development model consisting of *define, design, develop, and disseminate*. Social studies teaching materials based on religious moderation values theme Indahnya Kebersamaan class IV effective in improving the ability of student learning outcomes. Based on the results of the two-average equality test on the improvement of students' cognitive learning outcomes, it shows that the experimental class has a higher increase in cognitive learning outcomes than the control class.

ACKNOWLEDGMENTS

The author expresses sincere gratitude to Institut Agama Islam Negeri Kudus for providing financial support through the BOPTN Research Grant. This invaluable assistance has greatly facilitated the completion of this research. May the outcomes of this study contribute positively to academic advancement and practical applications in the related field.

REFERENCES

- Ahsani, E. L. F. (2020). Analisis Bahan Ajar Kurikulum 2013 Berbasis Multiple Intelligence Kelas IV. *ELEMENTARY: Islamic Teacher Journal*, 8(1), 19–36. <https://doi.org/http://dx.doi.org/10.21043/elementary.v8i1.7398>
- Aisyi, F. K., Elvyanti, S., Gunawan, T., Mulyana, E., Studi, P., & Teknik, P. (2013). Pengembangan Bahan Ajar Tik Smp Mengacu. *Invotec*, IX(2), 117–128. <https://ejournal.upi.edu/index.php/invotec/article/view/4861/3400>
- Arikarani, Y., Azman, Z., Ansyah, F. P., Aisyah, S., & Kirti, T. D. Z. (2024). Konsep Pendidikan Islam Dalam Penguatan Moderasi Beragama. *Edification Journal*:

Pendidikan Agama Islam Vol., 7(1), 71–88.

- Asyriah, N., Amrullah, M. K., Tinggi, S., Islam, A., Ulum, D., Tinggi, S., Islam, A., Ulum, D., Tinggi, S., Islam, A., & Ulum, D. (2022). *Pengembangan E-Book Interaktif Konsep Dasar IPS berbasis Nilai-Nilai Moderasi Beragama*. 5(2), 166–172.
- Chadidjah, S., Kusnaty, A., Ruswandi, U., & Arifin, B. S. (2021). Implementasi Nilai-Nilai Moderasi Beragama dalam Pembelajaran PAI (Tinjauan Analisis Pada Pendidikan Dasar, Menengah Dan Tinggi). *Al-Hasanah : Jurnal Pendidikan Agama Islam*, 6(1), 114–124.
- Cherniaieva, A. A. (2021). Implementasi Program Moderasi Beragama yang Dicanangkan oleh Kementerian Agama Kabupaten Banyumas di Lingkungan Sekolah. *Lectura: Jurnal Pendidikan*, 12(2), 230–245. <https://doi.org/10.22141/2224-0721.16.4.2020.208486>
- Dari, A. U., Hendratno, & Suhanadji. (2021). Jurnal basicedu. *Jurnal Basicedu*, 5(6), 6349_6356.
- Destriani, D. (2022). Volume 01, Number 06 April 2021. *Incare*, 02(06), 647–664.
- Dewi, K., Sumarmi, S., & Putra, A. K. (2021). Pengembangan Bahan Ajar Digital Berbasis STEM dengan Pendekatan Eco-Spatial Behavior Materi Kependudukan. *J-PIPS (Jurnal Pendidikan Ilmu Pengetahuan Sosial)*, 7(2), 93–103. <https://doi.org/10.18860/jpips.v7i2.11960>
- Futaqi, S. (2018). Konstruksi moderasi Islam (wasathiyah) dalam kurikulum pendidikan islam. *Proceedings of Annual Conference for Muslim Scholars, Series 1*, 521–530.
- Handoyo, B., & Irawan, L. Y. (2022). *Pengembangan Bahan Ajar E-Magazine dengan Pendekatan SAVI pada Materi Dinamika Litosfer dan Dampaknya Terhadap Kehidupan Development of E-Magazine Teaching Materials with the SAVI Approach on the Material of Lithosphere Dynamics and Its Impact on Life*. 15–27. <https://doi.org/10.18860/jpips.v8i2.17146>
- Hasan, M. A., & Huda, M. (2022). Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama dengan Metode Inseri. *2st ICIE: International Conference on Islamic Education*, 2(8.5.2017), 125–138.
- Lessy, Z., Widiawati, A., Alif, D., Himawan, U., Alfiyaturrahmah, F., & Salsabila, K. (2022). Implementasi Moderasi Beragama Di Lingkungan Sekolah Dasar. *Paedagogie: Jurnal Pendidikan Dan Studi Islam*, 3(02), 137–148. <http://e-jurnal.staimuttaqien.ac.id/index.php/paedagogie/article/view/761>
- Marwan, S. (2023). Pentingnya Penguatan Moderasi Beragama dalam Bahan Ajar Pendidikan Kewarganegaraan. *Istinarah: Riset Keagamaan, Sosial Dan Budaya*, 5(2), 146. <https://doi.org/10.31958/istinarah.v5i2.11001>

- Muhja, Z. A., Kamila, A. T., & Shahnaz, L. (2022). Implementasi Nilai-Nilai Moderasi Beragama dalam Pembelajaran Mata Kuliah Wajib Umum Agama Islam di Universitas Borneo Tarakan. *JIP - Jurnal Ilmiah Ilmu Pendidikan*, 5(12), 5673–5681. <https://doi.org/10.54371/jiip.v5i12.1238>
- Musyafak, N., & Nisa, L. C. (2020). *Resiliensi Masyarakat Melawan Radikalisme: Aksi Damai Dalam Konflik Agama*. Lawwana.
- Pernantah, P. S., Rizka, M., Handrianto, C., & Syaputra, E. (2022). Inovasi Bahan Ajar Pendidikan IPS Berbasis Digital Flipbook Terintegrasi Local Wisdom Dalam Menunjang Perkuliahan Jarak Jauh. *J-PIPS (Jurnal Pendidikan Ilmu Pengetahuan Sosial)*, 8(2), 136–145. <https://doi.org/10.18860/jpips.v8i2.14886>
- Putri, D., Universitas, W., Negeri, I., & Malik, M. (2022). *Pengembangan Buku Panduan Parenting Positif Berbasis Moderasi Beragama Bagi Anak Usia Dini*. 4(1), 1–12.
- Rahmat, M. I. (2003). *Islam Pribumi, Mendialogkan Agama Membaca Realitas*. Erlangga.
- Ramadhani, Y. P., & Setyaningtyas, E. W. (2021). Pengembangan Buku Cerita Bergambar sebagai Media Pembelajaran Tema 4 “ Hidup Bersih Dan Sehat ” SD Kelas II. *Jurnal Studi Guru Dan Pembelajaran*, 4(2), 509–517.
- Rasmadi, Muslihudin, & Affandi, A. (2024). Nilai-Nilai Moderasi Beragama Dalam Bahan Ajar Akidah Akhlak (Telaah Buku Ajar Siswa Akidah Akhlak Kelas XI). *Jurnal Ilmu Pendidikan (JIP)*, 2(6), 844–859.
- Riyanto, R. (2022). Moderasi Beragama pada Kurikulum Pendidikan Agama Islam di Sekolah Dasar (Madrasah). *ICIE: International Conference on Islamic Education*, 33(1), 61–78.
- Sanusi. (2017). Integrasi Al-Quran, Sains Dan Ilmu Sosial Sebagai Basis Model Pengembangan Materi Ajar Ips Di Madrasah. *IJTIMAIYA: Journal of Social Science Teaching*, 1(1). <https://doi.org/10.21043/ji.v1i1.3105>
- Shihab, M. Q. (2019). *Wasathiyyah Wawasan Islam tentang Moderasi Beragama*. Lentera Hati Group.
- Sugiyono. (2019). *Metode Penelitian Pendidikan (Kuantitatif, Kualitatif, Kombinasi, R&B dan Penelitian Pendidikan)* (A. Nuryanto (ed.); 3rd ed.). Alfabeta.
- Suharto, B., & others. (2021). *Moderasi Beragama; Dari Indonesia Untuk Dunia*. Lkis Pelangi Aksara.
- Talib, M. R. (2020). *Pluralism Dan Pola Kerukunanumat Beragama*”. *Bunga rampai dalam Muhyiddin dkk. “Agama Dan Masyarakat Multicultural: Pilar-Pilar Dalam Membangun Kebersamaan Dalam Perbedaan.”* IAIN Nusantara Press.