

Development of Teaching Materials on Aqidah Akhlak Based on Mandar Local Wisdom: *Sibaliparriq*, *Sipakatau*, and *Sipamandar* at the Madrasah Aliyah

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Abstract: This study aims to: (1) describe the process of developing Akidah Akhlak teaching materials based on Mandar local wisdom at Madrasah Aliyah; (2) determine the validity and practicality of the developed teaching materials; and (3) determine the effectiveness of the teaching materials in improving student learning outcomes. This study is a research and development (R&D) project that adapts the 4D (Four-D) Model, namely define, design, develop, and disseminate. The research subjects were 12th-grade students at MA DDI Banua. Data collection techniques included subject matter expert validation forms, media expert validation forms, teacher response questionnaires, and learning outcome tests in the form of pretests and posttests. Data analysis was conducted using quantitative descriptive methods, employing percentage analysis to measure validity and practicality, while effectiveness was analyzed using the Normalized Gain (N-Gain) test. The results of the study indicate that the developed instructional materials met the criteria for high validity, with a subject matter expert validation percentage of 93.1% and a media expert validation percentage of 92.5%. Teacher feedback on the use of the instructional materials yielded a response rate of 91%, categorized as highly practical. The effectiveness test results showed that the average pretest score of 58.4 increased to 90 on the posttest. Based on the N-Gain test results, an average value of 0.7631 was obtained, falling into the “high” category, with an effectiveness level of 76.31%, which falls into the “effective” category.

Keywords: Teaching Materials; Akidah Akhlak; Mandar Local Wisdom; *Sibaliparriq*; *Sipakata*; *Sipamandar*.

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Abstrak: Penelitian ini bertujuan untuk: (1) mendeskripsikan proses pengembangan materi ajar Akidah Akhlak berbasis kearifan lokal Mandar di MA DDI Banua, (2) mengetahui tingkat kevalidan dan kepraktisan materi ajar yang dikembangkan, serta (3) mengetahui efektivitas materi ajar dalam meningkatkan hasil belajar peserta didik. Penelitian ini merupakan penelitian dan pengembangan (Research and Development) yang mengadaptasi model pengembangan 4D (Four-D Model), yaitu define (pendefinisian), design (perancangan), develop (pengembangan), dan disseminate (penyebarluasan). Subjek penelitian adalah peserta didik kelas XII MA DDI Banua. Teknik pengumpulan data menggunakan lembar validasi ahli materi, lembar validasi ahli media, angket respons guru, serta tes hasil belajar berupa pretest dan posttest. Analisis data dilakukan secara deskriptif kuantitatif menggunakan analisis persentase untuk mengukur kevalidan dan kepraktisan, sedangkan efektivitas dianalisis menggunakan uji Normalized Gain (N-Gain). Hasil penelitian menunjukkan bahwa materi ajar yang dikembangkan memenuhi kriteria sangat valid, dengan persentase validasi ahli materi sebesar 93,1% dan validasi ahli media sebesar 92,5%. Respons guru terhadap penggunaan materi ajar memperoleh persentase sebesar 91% dengan kategori sangat praktis. Hasil uji efektivitas menunjukkan rata-rata nilai pretest sebesar 58,4 meningkat menjadi 90 pada posttest. Berdasarkan hasil uji N-Gain diperoleh nilai rata-rata sebesar 0,7631 dengan kategori tinggi dan tingkat efektivitas sebesar 76,31% yang termasuk kategori efektif.

Kata Kunci: Materi Ajar; Akidah Akhlak; Kearifan Lokal Mandar; Sibaliparriq; Sipakatau; Sipamandar.

A. Introduction

Education is not only oriented toward the acquisition of knowledge but also plays a crucial role in shaping students' attitudes, character, and behavior. In this process, teaching materials serve as a vital component, functioning as a learning resource that helps teachers deliver content systematically and assists students in achieving the expected competencies. Good teaching materials not only contain the substance of learning but also need to be adapted to the characteristics of students and their life contexts so that learning becomes more meaningful (Suprihatin & Manik, 2020) . Thus, the development of teaching materials needs to be directed toward learning needs that

are not only informative but also contextual and relevant to the students' sociocultural environment.

The need for contextual teaching materials is becoming increasingly important in Islamic Religious Education (PAI), particularly in the subject of Aqidah Akhlak. The Aqidah Akhlak subject plays a strategic role in shaping students' beliefs, attitudes, and behaviors based on Islamic values. Learning Akidah Akhlak should not stop at mastering concepts; rather, it must encourage students to internalize and practice moral values in their daily lives. Therefore, instructional materials must be developed in such a way that students can connect religious values with the realities they encounter in their social environment. A contextual approach in Akidah Akhlak instruction can help connect instructional content with students' life experiences, making the values being taught easier to understand and apply (Wulandari & Wage, 2022) .

One way to achieve contextual learning is by integrating local wisdom into the curriculum. Local wisdom encompasses ideas, values, knowledge, and worldviews that have evolved and been passed down within a community. (E.M, 2019) These values can serve as a source of learning because they are closely tied to students' lives and also function as part of the community's cultural identity. (The integration of local wisdom into learning also ensures that education remains grounded in the socio-cultural realities of students. In the context of Islamic Religious Education, local wisdom that aligns with Islamic values can be utilized as a contextual resource to help students understand and internalize religious teachings in real life.

This context is highly relevant to the Mandar community in West Sulawesi, which possesses a rich culture and a system of values passed down from generation to generation. Mandar's local wisdom is reflected not only in language, customs, and the arts but also in the social values that govern interpersonal relationships and community life. Some values relevant to the development of students' moral character include Sibaliparriq, Sipakatau, and Sipamandar.

Etymologically, the term "Sibaliparriq" derives from the word "si," meaning "mutual"; "bali," meaning "opponent" or "to retaliate," which in the form "mebali" means "to help" or "to respond"; and "parri," meaning "hardship." Thus, Sibaliparriq

can be understood as an attitude of mutual assistance in facing difficulties, whether material or spiritual. (Idham & Rahman, 2020)

Terminologically, Sibaliparriq is not merely understood as ordinary mutual aid but also reflects the values of solidarity, compassion, and social responsibility. (The concept of Sibaliparriq embodies the spirit of mutual cooperation, mutual understanding, helping one another with sincerity, and equal partnership, particularly within family life. This value involves all family members—husbands, wives, children, and other members—with the goal of creating a harmonious and enduring life. (Nasrullah et al., 2023)

Sibaliparriq is not limited to the family sphere but also extends to the social life of the Mandar community. This practice is evident in various social activities, such as helping neighbors in need, collaborating on community initiatives, and demonstrating solidarity in times of both joy and sorrow. This demonstrates that Sibaliparriq is a living value deeply internalized within the community.

In relation to Islamic teachings, the value of Sibaliparriq has strong relevance to the concept of righteous deeds (*amal saleh*). Righteous deeds are not only understood as individual acts of worship but also encompass all forms of good deeds that benefit others. In this regard, the attitudes of mutual assistance, cooperation, and social concern as reflected in Sibaliparriq are tangible manifestations of the practice of good deeds in daily life.

Sibaliparriq embodies the spirit of mutual aid, support, and cooperation in social life. This value aligns with the concept of righteous deeds because both emphasize good deeds that benefit both oneself and others.

The Value of Sipakatau. The value of Sipakatau is one of the local wisdom traditions of the Mandar people that holds deep significance in social life. Literally, Sipakatau means “treating one another as human beings.” Within Mandar cultural heritage, this value places human dignity as something that must be upheld above all differences in interests, social status, or other backgrounds. (Mardewi et al., 2026)

The spirit of Sipakatau is reflected in behaviors that involve mutual appreciation, respect, and treating others with dignity as fellow human beings. This value requires

every individual to refrain from belittling others, to be mindful of their words and actions, and to uphold ethical standards in social interactions. Thus, Sipakatau serves not only as a social norm but also as a moral guide for fostering harmonious relationships within society.

In the context of Islamic Religious Education, particularly in the subject of Aqidah Akhlak, the value of Sipakatau is closely linked to the concept of tolerance. Tolerance in Islam teaches the importance of respecting differences—whether social, cultural, or related to beliefs—without compromising the principles of faith. A tolerant attitude encourages individuals to coexist peacefully, respect one another, and maintain harmony in community life. Sipakatau embodies the values of mutual respect and treating others with humanity, which are closely linked to the values of tolerance and respect for others.

Meanwhile, “Sipamandar” is defined as an attitude of mutual respect and honoring one another. In the daily life of the Mandar community, this value encourages individuals to always maintain proper etiquette in speech and action, as well as to respect the differences that exist within social life. (Mardewi et al., 2026)

Sipamandar is also understood as an attitude of mutual support and the preservation of brotherly bonds within the community. This value reflects a collective awareness aimed at fostering togetherness, solidarity, and social concern. Thus, Sipamandar functions not only as an ethical norm but also as a social glue that maintains harmonious relationships among individuals in the community.

In Islamic Religious Education, particularly in the subject of Aqidah and Akhlak, the value of Sipamandar is closely linked to the concept of ukhuwah. In Islam, ukhuwah is not only understood as brotherhood among fellow Muslims (ukhuwah Islamiyah) but also encompasses human brotherhood (ukhuwah insaniyah) and national brotherhood (ukhuwah wathaniyah). These three forms of ukhuwah emphasize the importance of maintaining good relations, mutual respect, and strengthening social solidarity in community life. Sipamandar emphasizes brotherhood, solidarity, compassion, and good relations among fellow human beings, which are in harmony with the values of ukhuwah in Islam.

A number of studies indicate that integrating local wisdom into the development of instructional materials has the potential to produce more contextual learning. (Besse, 2025) , for example, developed PAI and Character Education instructional materials based on the local story of Petta Pao using the 4-D model and demonstrated that the resulting products were able to integrate social values and Islamic teachings while meeting feasibility criteria. (developed PAI and Character Education teaching materials based on the local wisdom of Maja Labo Dahu and produced materials that met the criteria for validity and effectiveness. The study also indicates that teaching materials based on local wisdom developed using the 4-D model were deemed feasible and practical. These findings demonstrate that local wisdom can serve as a source for developing teaching materials to align learning content with students' real-life environments.

Nevertheless, these studies still indicate areas for further development. Some previous studies focused on the elementary school level and used local wisdom as a general context in instructional materials, whereas the development of Akidah Akhlak instructional materials at the Madrasah Aliyah level by integrating the specific values of the Mandar community has not yet been extensively studied. Existing research has also predominantly highlighted local wisdom from other regions, such as Petta Pao, Maja Labo Dahu, and Samin culture. This situation indicates a need to develop instructional materials that not only present local culture as supplementary information but also substantively integrate these cultural values into the Akidah Akhlak curriculum.

This gap is particularly relevant in the context of MA DDI Banua, which is situated within the Mandar community. Preliminary observations in this study indicate that the values of Sibaliparriq, Sipakatau, and Sipamandar have not been optimally integrated into the Akidah Akhlak teaching materials currently in use. The available materials do not fully accommodate the students' local cultural context, resulting in learning that tends to be theoretical and fails to optimally connect religious values with their socio-cultural experiences. This situation highlights the need to develop teaching materials capable of bridging the substance of Islamic teachings with the local cultural values that are alive within the students' communities.

Based on these conditions, this study developed Akidah Akhlak teaching materials based on the values of Sibaliparriq, Sipakatau, and Sipamandar as Mandar local wisdom for the Madrasah Aliyah level. The novelty of this study lies in the integration of these three core values of Mandar local wisdom into the Akidah Akhlak curriculum—specifically the values of righteous deeds, tolerance, and ukhuwah—so that local wisdom is not merely treated as a supplement to the curriculum but as a context that strengthens students’ understanding of Islamic ethical values. This study aims to develop Akidah Akhlak teaching materials based on the values of Sibaliparriq, Sipakatau, and Sipamandar, as well as to determine the validity, practicality, and effectiveness of the developed materials.

B. Research Method

This study is a research and development (R&D) project aimed at producing instructional materials for Akidah Akhlak based on the values of Sibaliparriq, Sipakatau, and Sipamandar as part of Mandar’s local wisdom. The development model used is the 4-D model, which consists of Define, Design, Development, and Disseminate. (The 4-D model was chosen because it provides systematic development stages, ranging from needs analysis to the production of a final product that has undergone validation, revision, and testing. The developed product was designed based on the results of an analysis of Akidah Akhlak learning needs as well as the sociocultural conditions of the students at MA DDI Banua. The integration of local wisdom values was carried out by linking Sibaliparriq to the material on righteous deeds through attitudes of mutual assistance and cooperation; Sipakatau to the material on tolerance through attitudes of mutual respect and treating others with humanity; and Sipamandar to the material on ukhuwah through the values of brotherhood and social solidarity within the Mandar community.

The instructional materials were tested on 11th-grade students at MA DDI Banua. The research instruments included (1) validation sheets from subject matter experts and media experts to assess the suitability of the product, (2) a student response questionnaire to determine the practicality of the instructional materials, and (3)

learning outcome tests in the form of pretests and posttests to determine the effectiveness of the product. Content and media experts provided evaluations, critiques, and suggestions regarding the product as a basis for improvements before it was tested with students.

The effectiveness of the instructional materials was tested using a One-Group Pretest-Posttest design (Sugiyono, 2019) , in which students took a pretest before using the instructional materials and a posttest after participating in lessons using the developed product. The materials implemented included acts of piety based on Sibaliparriq, tolerance based on Sipakatau, and brotherhood based on Sipamandar. The research data were analyzed both quantitatively and qualitatively. Data on effectiveness were analyzed based on improvements in learning outcomes using N-Gain.

C. Results and Discussion

The development of Akidah Akhlak instructional materials was conducted using the 4-D model, which includes the define, design, development, and disseminate stages. The resulting product is printed instructional material for Madrasah Aliyah students that integrates the values of Mandar local wisdom into the subject matter of virtuous character. The three main values integrated are Sibaliparriq—a value related to righteous deeds—Sipakatau—a value related to tolerance—and Sipamandar—a value related to brotherhood.

The teaching materials were developed by linking Islamic moral concepts with the sociocultural practices of the Mandar community. Sibaliparriq is addressed in the discussion of righteous deeds through the values of mutual assistance and cooperation; Sipakatau is integrated into the tolerance curriculum through attitudes of mutual respect and treating others with humanity; while Sipamandar is integrated into the brotherhood curriculum through the values of kinship and social solidarity. The product also includes supporting verses from the Qur'an and hadiths, examples of how cultural values are applied, summaries, practice questions, and assessments.

The results of this development demonstrate that local wisdom is not merely used as supplementary illustrations in the curriculum but is positioned as a context that is

seamlessly integrated with the substance of Akidah Akhlak. This approach was reinforced through a revision process based on feedback from validators. Content experts recommended strengthening the connection between local wisdom and values of faith, as well as integrating cultural presentations and religious arguments more organically. Meanwhile, media experts suggested adding examples of daily activities among the Mandar community, case studies, usage guidelines, learning outcomes, and learning objectives.

Consequently, the final product is characterized by the integration of cultural and Islamic values into a unified body of material. The product not only provides knowledge about Sibaliparriq, Sipakatau, and Sipamandar but also guides students to understand how these values relate to acts of righteousness, tolerance, and brotherhood in daily life. The following details the stages of the 4-D development process

1. Define

The Define stage was conducted to identify the current state of Akidah Akhlak instruction at MA DDI Banua and the need to develop teaching materials based on Mandar local wisdom. An initial analysis was conducted through observations of the learning process and interviews with Akidah Akhlak teachers. The results of the analysis showed that instruction is still dominated by the use of nationally published textbooks, so the material presented tends to be general in nature and does not yet accommodate the potential of students' local culture. Furthermore, there are currently no teaching materials available that integrate the values of Sibaliparriq, Sipakatau, and Sipamandar into the Akidah Akhlak curriculum. This situation results in students primarily learning ethical concepts theoretically without being exposed to examples relevant to their daily lives.

An analysis of the students revealed that Madrasah Aliyah students find it easier to understand religious concepts when the material is linked to experiences and social environments they are familiar with. Most students come from Mandar communities and are already familiar with various local traditions, but they do not yet fully understand their philosophical meanings or their connection to Islamic teachings. Based

on these conditions, the instructional material was designed using communicative language, contextual examples, and activities relevant to the students' lives.

Furthermore, an analysis of the learning tasks was conducted to determine the competencies students need to achieve after studying the material. Based on the learning outcomes for Aqidah Akhlak, students are guided not only to understand the concept of virtuous character but also to analyze the relationship between Mandar cultural values and Islamic teachings, provide examples of their application, and cultivate behaviors that reflect righteous deeds, tolerance, and Islamic brotherhood (*ukhuwah Islamiyah*) in their daily lives. The conceptual analysis then yielded three main concepts that became the focus of development: righteous deeds, tolerance, and Islamic brotherhood. These three concepts were integrated with the Mandar local wisdom values: *Sibaliparriq* with righteous deeds, *Sipakatau* with tolerance, and *Sipamandar* with Islamic brotherhood. This integration is reinforced through examples of cultural practices among the Mandar people: *Sirondoi-rondoi* as an embodiment of *Sibaliparriq*, *Metabeq* as an embodiment of *Sipakatau*, and *Siamasei* as an embodiment of *Sipamandar*.

Based on the results of needs analysis, student characteristics, task analysis, and concept analysis, learning objectives were formulated as the basis for developing instructional materials. Students are expected to be able to explain the meaning of the values of *Sibaliparriq*, *Sipakatau*, and *Sipamandar*; analyze their connection to Islamic teachings; and implement these values in daily life as a form of practicing virtuous character rooted in faith in Allah SWT.

2. Design

The design phase is conducted to develop a preliminary draft of the instructional materials based on the results of the analysis in the define phase. The design of the instructional materials is tailored to the characteristics of the students, learning outcomes, learning objectives, and the instructional needs for the Akidah Akhlak course at MA DDI Banua. This phase includes four activities: constructing criterion-referenced tests, media selection, format selection, and initial design.

In the criterion-referenced test construction phase, an assessment instrument was developed based on the learning outcomes, learning objectives, and content established in the define phase. The instrument consists of multiple-choice questions and case-study-based questions. Multiple-choice questions are used to measure students' understanding of the concepts of Sibaliparriq, Sipakatau, Sipamandar, righteous deeds, tolerance, and ukhuwah Islamiyah, while case-study-based questions are used to assess students' ability to analyze problems and implement the values of Mandar local wisdom in daily life from the perspective of Islamic teachings.

In the media selection process, printed modules were chosen as the primary medium because they align with the characteristics of the material and the students' learning needs. The modules are designed to be used both in the classroom and for independent study. The presentation of the material includes concept explanations, verses from the Qur'an and Hadith, examples of the application of Mandar cultural values, exercises, summaries, and assessments, enabling students to study the material systematically.

Next, a format selection was conducted to determine the form and structure of the instructional material presentation. The material is written in a communicative, simple, and easy-to-understand language while maintaining the accuracy of scientific concepts. The structure of the product includes a cover page, preface, table of contents, learning outcomes, learning objectives, instructions for use, main content, implementation of values in Mandar society and the school environment, summaries, exercises, assessments, a glossary, and a bibliography. Each unit is structured to begin with an introduction to the concept, the foundational tenets of faith, verses from the Qur'an and Hadith, integration with Mandar local wisdom, examples of cultural application, and concludes with exercises and assessments.

The final stage is the initial design, which involves drafting the first version of the product (Draft I) based on the results of developing evaluation instruments, selecting media, and determining the format. The initial draft includes three main topics: Sibaliparriq as an expression of righteous deeds, Sipakatau as an expression of tolerance, and Sipamandar as an expression of Islamic brotherhood. Each topic is

accompanied by a conceptual explanation, doctrinal foundations, evidence from the Qur'an and Hadith, examples of Mandar cultural practices such as Sirondoi-rondoi, Metabeq, and Siamasei, implementation in the school setting, a summary, exercises, and learning assessments. The visual aspects of the product were also designed by selecting the cover, layout, font type and size, and using simple colors that enhance readability. Draft I was then reviewed by the academic advisor before proceeding to the validation stage by subject matter experts and media experts during the development phase.

Table 1. Product Design Components

Component	Content/Design
Material I	<i>Sibaliparriq</i> and Good Deeds
Topic II	<i>Siapakatu</i> and tolerance
Topic III	<i>Sipamandar</i> and Islamic Brotherhood
Supporting Materials	Verses from the Qur'an and Hadith, as well as examples from Mandar culture
Implementation	<i>Sirondo-rondoi</i> , <i>Metabeq</i> , and <i>Siamasei</i>
Exercises and Evaluation	Multiple-choice questions and case studies
Supporting Section	Summary and Bibliography

3. Development

The development stage was carried out to produce Akidah Akhlak teaching materials based on the values of Sibaliparriq, Sipakatau, and Sipamandar that meet the feasibility criteria before being used in learning. At this stage, Draft I, which had been compiled during the design stage, underwent a validation process by subject matter experts and media experts.

The revised or corrected materials were submitted to subject matter experts for validation. Validators were provided with an evaluation questionnaire and the revised Mandar local wisdom-based Akidah Akhlak teaching materials. The results of the subject matter experts' validation are shown in the following table:

Table 2. Results of Subject Matter Expert Validation

No	Aspect	Indicator	Score
1.	Content Alignment	1. Alignment with Learning Outcomes	4
		2. Alignment with Learning Objectives	4
		3. Conceptual Accuracy of the Material	4
		4. Depth of content	4
2	Integration of values	1. Integration of <i>Sibaliparriq</i> values (righteous deeds)	4
		2. Integration of the value of <i>Sipakatau</i> (tolerance)	4
		3. Integration of <i>Sipamandar</i> values (brotherhood)	4
3.	Presentation	1. Systematic Presentation of Material	3
		2. Clarity of the material description	3
4.	Language	1. Clarity of Language	4
		2. Appropriateness for Students' Level of Understanding	3
Total Score			41
Ideal Score			45
Percentage			93.1%

Next, the revised or improved materials were submitted to media experts for validation. The validators were provided with an evaluation questionnaire and the revised Mandarin-based local wisdom teaching materials on faith and ethics. The results of the media experts' validation are shown in the following table:

Table 3. Media Expert Validation Results

No.	Aspect	Indicator	Score
1.	Appearance	1. Attractiveness of the cover design	3
		2. Color Coordination	3
		3. Neatness of the layout	4
		4. Font Readability	4

2	Presentation	1. Consistency of content layout	4
		2. Consistency in writing format	4
		3. Balance between text, spacing, and page layout	4
3.	Ease of	1. Ease of use	4
		2. Clarity of the user instructions	3
		3. Format consistency	4
Total Score			37
Ideal Score			40
Percentage			92.5%

The product's validity was tested through evaluations by subject matter experts and media experts. The subject matter expert validation resulted in a score of 41 out of an ideal score of 45, representing a percentage of 93.1%. Based on the validity criteria used, a percentage of 90–100% falls into the “very good” category and is deemed highly suitable or highly valid.

Meanwhile, the media expert validation yielded a percentage of 92.5%, which also falls into the “highly valid” category and is deemed highly suitable for use in learning. This assessment indicates that the aspects of appearance, presentation, readability, and design of the material have met the suitability criteria. Some of the improvements made included changing the paper size to A5, adjusting the font size, adding usage instructions, and adding examples of Mandar cultural activities and case studies.

Table 4. Validity Score Classification

No	Achievement Level (%)	Scale	Description
1	90–100%	Excellent	Highly appropriate/highly valid/no revision needed
2	80–90%	Good	Acceptable/valid/no revision needed
3	70–79%	Insufficient	Insufficient/invalid/needs revision
4	<69%	Very Inadequate	Unacceptable/invalid/needs revision

The validation results show that the product meets the criteria for suitability in terms of both content and presentation. This finding reinforces the results of research on the development of teaching materials based on local wisdom, which shows that the

integration of local culture can produce teaching materials suitable for use when content, presentation, and learner characteristics are systematically considered. With the teaching materials validated, the next step was a pilot test. This pilot test consisted of two stages: a limited pilot test and a field pilot test.

a. Limited Pilot Test

A small-scale or limited pilot test is an initial trial involving six participants who are representative of the target population. This limited pilot test was conducted at MA DDI Banua, with the following survey results:

Table 5. Results of the Small-Scale Pilot Test

No.	Student Name	Ideal Score	Response Score
1	YES	60	54
2	AM	60	53
3	SAM	60	50
4	FA	60	53
5	MF	60	50
6	NF	60	56
Total		600	316
Percentage		87	

b. Large-scale trial

The large-scale trial, or subsequent trial, involved 16 11th-grade students at MA DDI Banua, with the following survey results:

Table 6. Results of the Large-Scale Pilot Test

No.	Student Name	Ideal Score	Response Score
1	Khaerul Anam	60	56
2	Fauzan Akbar	60	54
3	Rahmat Abdillah	60	54
4	Ansjarullah	60	59
5	Aulia Anita Sari	60	54
6	Nurul Aimanah	60	51
7	Fajrul Islami	60	59
8	Ubaidillah Faqih	60	54
9	Muhammad Alif Imam Zaki	60	58
10	Nurul Humairah	60	49

11	Nur Faizah	60	52
12	Neli Agustina	60	52
13	M. Ridho	60	58
14	Umi Sabriani	60	54
15	Nabila	60	52
16	Maulani Zahra	60	55
Total		900	876
Percentage		97	

c. Teacher Responses

The practicality of this teaching material will be tested by Akidah Akhlak teachers at MA DDI Banua. The results of the response test can be seen in the following table:

Table 7. Results of the Teacher Response Test

No.	Aspect	Statement	Score
1	Curriculum Alignment	The material aligns with the learning outcomes and objectives of Aqidah Akhlak.	4
		The material is appropriate for the characteristics of the students.	4
2	Ease of Use	The instructional materials are easy to use in the learning process.	4
		The instructions for using the teaching materials are easy to understand.	5
3	Quality of Materials	The teaching materials help explain the concepts of Amal Saleh, Tolerance, and Ukhuwah Islamiyah.	5
		The integration of Mandar local wisdom values into the teaching materials is consistent with the Akidah Akhlak curriculum.	5
		The examples presented are contextual and easy for students to understand.	5
4	Engaging	The presentation of the material captures students' attention.	5
		This teaching material can increase students' interest in learning.	4
Total Score			41
Ideal Score			45
Percentage			91

Based on the practicality data above, it is evident that the developed instructional materials received a percentage score of 91, indicating that the materials are excellent according to Arikunto's practicality assessment category.

This high response rate indicates that the instructional materials are well-received by users and easy to use in the learning process. The aspects evaluated by the students included ease of understanding the material, clarity of language, engaging presentation, and the material's ability to help students understand the values of Sibaliparriq, Sipakatau, and Sipamandar.

Furthermore, the effectiveness of the instructional materials was tested using a *One-Group Pretest-Posttest* design. Students first took a pretest to assess their initial proficiency, then participated in instruction using the developed materials, and finally took a posttest.

The research results showed an improvement in learning outcomes after the use of the teaching materials. Out of 16 students, the total pretest score was 935 with an average of 58.4, while the total posttest score reached 1,440 with an average of 90.

Table 8. Comparison of *Pretest* and *Posttest* Results

Effectiveness Results		
Test	N	Average
<i>Pretest</i>	16	58.4
<i>Posttest</i>	16	90.00

This improvement indicates that after using teaching materials based on Mandar local wisdom, students' ability to understand Akidah Akhlak material showed a positive change. The improvement is not only evident from the difference in average scores but is also reinforced by the N-Gain analysis.

The analysis results show a minimum N-Gain value of 0.43, a maximum of 1.00, and an average of 0.7631 with a standard deviation of 0.15713. This average value is equivalent to 76.31% and falls into the high category because the N-Gain value is greater than 0.70.

Table 9. N-Gain Analysis Results

N-Gain Test Results	
Statistics	Value

N	16
Minimum	0.43
Maximum	1.00
Mean	0.7631
Percentage	76.31%
Category	High

These results indicate that the instructional materials developed led to a significant improvement in learning outcomes. This effectiveness is believed to be related to the characteristics of the materials, which connect the concepts of Akidah Akhlak to the students' socio-cultural lives. When the material on righteous deeds is linked to Sibaliparriq, tolerance to Sipakatau, and ukhuwah to Sipamandar, students gain a concrete context for understanding the concepts being studied. This integration allows students to connect religious knowledge with social experiences they are familiar with in their daily lives.

This improvement can be understood through the characteristics of the instructional materials that connect the concepts of Akidah Akhlak with students' sociocultural experiences. The material on righteous deeds is linked to Sibaliparriq, tolerance to Sipakatau, and ukhuwah to Sipamandar. Through this approach, concepts that were previously abstract gain a context that is closer to the students' lives. This finding reinforces research on PAI teaching materials based on local wisdom, which indicates that the integration of local values can result in more contextual and meaningful learning experiences. (Usman et al., 2024)

These findings also indicate that local wisdom can serve as a bridge between religious concepts and the reality of students' lives. Thus, the use of local wisdom in Akidah Akhlak materials does not diminish the substance of Islamic teachings but rather provides a context that allows these values to be understood more intimately and applied practically.

Overall, the research results indicate that the Akidah Akhlak instructional materials based on the values of Sibaliparriq, Sipakatau, and Sipamandar meet the three main criteria for a well-developed product: validity, practicality, and effectiveness. High validity indicates that the product meets the criteria for content and presentation; high

practicality indicates that the product can be used and accepted by both teachers and students; while the increase in N-Gain indicates an improvement in learning outcomes following the use of the product. These findings align with the research by Ikhsan and Afrinaldi (2024), who developed Islamic Religious Education and Character Education teaching materials based on Minangkabau local wisdom using the 4-D model. The results of that study showed that the developed teaching materials met the criteria of being valid, practical, and effective. The similarity of these findings suggests that integrating local wisdom values into Islamic Religious Education teaching materials has the potential to produce learning products that are suitable for use while supporting students' learning outcomes. However, this study focuses specifically on the cultural values integrated—namely, Sibaliparriq, Sipakatau, and Sipamandar—as elements of Mandar local wisdom. Thus, this study expands the application of local wisdom-based instructional material development into the Mandar cultural context and specifically integrates it with the Akidah Akhlak curriculum at the Madrasah Aliyah level.

The results of this study are also related to the research by Awaru et al. (2024), which shows that the value of Sibaliparriq serves an educational function within Mandar families, particularly in fostering responsibility, etiquette, religious values, and the ability to interact in social life. These findings provide a basis for the assertion that Sibaliparriq possesses educational dimensions that can be contextualized in the learning process. This study subsequently developed the application of these values in the form of Akidah Akhlak teaching materials by linking Sibaliparriq to the concept of righteous deeds (*amal saleh*). Thus, this study not only identifies the presence of Sibaliparriq values in community life but also systematically implements them as part of educational products.

Furthermore, the study by Syafira et al. (2025) on the integration of local wisdom into Islamic Education (PAI) instruction at the Madrasah Aliyah level demonstrates that local cultural values and traditions can be incorporated into the learning process and linked to students' daily lives. That study focused on teachers' strategies for integrating local wisdom values, whereas this study produced instructional materials specifically designed to integrate the values of Sibaliparriq, Sipakatau, and Sipamandar into the

Akidah Akhlak curriculum. This distinction highlights the contribution of this study to the development of learning materials, ensuring that local wisdom is not merely an approach used by teachers but is embodied in learning resources that students can use directly.

D. Conclusion

This study produced Akidah Akhlak teaching materials based on Mandar local wisdom that integrate the values of Sibaliparriq, Sipakatau, and Sipamandar into the teaching of Akhlak Terpuji at MA DDI Banua Sendana. The research findings indicate that integrating Mandar local wisdom into Akidah Akhlak materials can create learning experiences that are more contextual to students' lives, while simultaneously strengthening the connection between Islamic values and the cultural values that are alive in the community. The teaching materials developed serve not only as a learning resource but also as a tool to help students understand and put into practice the values of togetherness, compassion, tolerance, and brotherhood in their daily lives. Thus, the development of teaching materials based on Mandar local wisdom can serve as an alternative in Akidah Akhlak instruction that links mastery of the subject matter with the character development of students and the preservation of local cultural values.

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