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Developing Sociodrama-Based Islamic Education and Character Education Learning Module for Junior High School Students

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Abstract

This study was motivated by the limited emotional and social engagement of students in Islamic Education and Character Education (PAI-BP) learning, which often results in learning experiences that are less active, communicative, and meaningful. This study aimed to develop a sociodrama-based PAI-BP learning module for Grade VIII junior secondary school students in Banda Aceh. The sociodrama approach was selected because it allows students to engage with religious and moral values through structured role-playing, social interaction, reflection, and contextual learning activities. The novelty of this study lies in the systematic development of a sociodrama-based PAI-BP module that is contextualized within the Islamic educational environment of Banda Aceh and designed to support active learning and character-oriented instruction. This study employed a Research and Development (R&D) method using the ADDIE model, which consists of analysis, design, development, implementation, and evaluation stages. The development process involved expert validation, practitioner-based practicality testing, and effectiveness testing. The research instruments consisted of expert validation sheets, practitioner response questionnaires, and learning outcome tests administered through pretests and posttests. The data were analyzed using percentage scores to assess validity and practicality, and the N-Gain formula to measure effectiveness. The results show that the sociodrama-based learning module has very high quality. The validity score increased from 89.68% in the first validation stage to 94.51% in the second validation stage, both categorized as highly valid. The practicality test obtained a score of 96.25%, categorized as highly practical, while the effectiveness test showed an N-Gain score of 0.83, categorized as high. These findings indicate that the module is valid, practical, and effective in improving students' learning outcomes. In addition, its structured sociodrama activities have pedagogical potential to support students' social interaction, interpersonal communication, empathy, and internalization of religious moral values. Therefore, the module is feasible for use as an innovative instructional material in PAI-BP learning at the junior secondary school level.

Keywords: *Social Ability; Internalization of Values; Sociodrama; Module Development; Learning Achievements*

Abstrak

Kajian ini dilatarbelakangi oleh rendahnya keterlibatan emosional dan sosial siswa dalam pembelajaran Pendidikan Agama Islam dan Budi Pekerti (PAI-BP), sehingga proses pembelajaran kurang menyediakan pengalaman belajar yang aktif, komunikatif, dan bermakna. Penelitian ini bertujuan untuk mengembangkan modul pembelajaran PAI-BP berbasis sosiodrama bagi siswa kelas VIII sekolah menengah pertama di Kota Banda Aceh. Pendekatan sosiodrama dipilih karena memungkinkan siswa mempelajari nilai-nilai keagamaan dan moral melalui kegiatan bermain peran yang terstruktur, interaksi sosial, refleksi, dan pembelajaran kontekstual. Kebaruan penelitian ini terletak pada pengembangan modul PAI-BP berbasis sosiodrama secara sistematis yang dikontekstualisasikan dengan lingkungan pendidikan Islam di Banda Aceh dan dirancang untuk mendukung pembelajaran aktif serta penguatan karakter. Penelitian ini menggunakan metode Research and Development (R&D) dengan model ADDIE yang meliputi tahap analisis, desain, pengembangan, implementasi, dan evaluasi. Proses pengembangan dilakukan melalui validasi ahli, uji kepraktisan oleh praktisi, dan uji efektivitas. Instrumen penelitian terdiri atas lembar validasi ahli, angket respons praktisi, dan tes hasil belajar melalui pretest dan posttest. Data dianalisis menggunakan persentase skor untuk menilai validitas dan kepraktisan, serta rumus N-Gain untuk mengukur efektivitas. Hasil penelitian menunjukkan bahwa modul pembelajaran berbasis sosiodrama memiliki kualitas sangat baik. Skor validitas meningkat dari 89,68% pada validasi tahap pertama menjadi 94,51% pada validasi tahap kedua, dan keduanya berada dalam kategori sangat valid. Uji kepraktisan memperoleh skor 96,25% dengan kategori sangat praktis, sedangkan uji efektivitas menunjukkan nilai N-Gain sebesar 0,83 dalam kategori tinggi. Temuan ini menunjukkan bahwa modul yang dikembangkan valid, praktis, dan efektif dalam meningkatkan hasil belajar siswa. Selain itu, aktivitas sosiodrama yang terstruktur dalam modul memiliki potensi pedagogis untuk mendukung interaksi sosial, komunikasi interpersonal, empati, dan internalisasi nilai moral keagamaan siswa. Dengan demikian, modul ini layak digunakan sebagai bahan ajar inovatif dalam pembelajaran PAI-BP di tingkat sekolah menengah pertama.

Kata Kunci: *Kemampuan Sosial; Internalisasi Nilai; Sosiodrama; Pengembangan Modul; Prestasi Belajar*

A. Introduction

Islamic Education and Character Education (PAI-BP) plays a strategic role in fostering students' character development by promoting the integration of spiritual, moral, social, and personal values within the educational process, thereby supporting the formation of well-rounded and ethically responsible individuals[1]. Within the broader goals of national education, Islamic Education serves a dual function: fostering students' cognitive understanding of Islamic teachings and nurturing the internalization of Islamic values that contribute to the development

[1]Anggraini, W., Charles, C., & Islami, M. H. (2025). Dimensions of Islamic Education in Shaping Students' Character for 21st-Century Learning. *International Journal of Islamic Thinking and* Education. Vol. 2 No. 2 (2025), p. 82 DOI: https://doi.org/10.69637/ijiting.v2i2

of ethical character, social responsibility, and spiritually grounded behavior in everyday life.[2] [3] [4] Therefore, the process of Islamic Education instruction at the secondary school level requires an approach capable of connecting instructional materials with students' real social experiences so that religious values do not remain merely at the theoretical level.

Nevertheless, classroom practices in Islamic Education remain largely dominated by teacher-centered pedagogies and rote learning, limiting opportunities for students' active participation, critical thinking, and meaningful value internalization, for example, in teaching the history of Islamic civilization and sirah nabawiyah.[5] On the one hand, these conditions result in the low emotional and social engagement of students in the learning process. On the other hand, the social development of adolescents at the secondary school level is characterized by a strong need for self-actualization, peer group interaction, and the search for social identity.[6] Consequently, when Islamic Education is delivered in ways that are disconnected from students' lived experiences and socio-cultural contexts, its potential to cultivate affective engagement, moral reasoning, and value-driven behavior may not be fully realized.

This phenomenon is also found in several secondary schools in Banda Aceh. Although Banda Aceh is recognized as a region that implements the values of Islamic law in the social life of the community, challenges related to students' behavior, such as low learning discipline, lack of social empathy, bullying behavior, and weak interpersonal communication skills, continue to be concerns within the educational environment.[7] This condition points to the necessity of reorienting Islamic Education toward more student-centered and contextually grounded pedagogical innovations that support meaningful learning experiences and the holistic development of students' cognitive, affective, social, and moral competencies.

One learning approach that is relevant for addressing these challenges is the sociodrama method. Sociodrama is a role-playing–based instructional technique that enables students to understand values, norms, and social issues through direct experience in particular dramatic

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[2]Fauzi, A. G. *Internalisasi Nilai-Nilai Toleransi Melalui Pendidikan Agama Islam*. *TANZHIMUNA: Jurnal Manajemen Pendidikan Islam*, 2(2), (2022), p. 146–155.

[3]Fahma, N. *Internalisasi Nilai-Nilai Pendidikan Agama Islam pada Kegiatan Ekstrakurikuler Syiar Kegiatan Islam (SKI) dalam Menumbuhkan Karakter Islami*. Mamba'ul 'Ulum, 19(2), (2023), p. 177–189.

[4]Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, Pasal 3.

[5]Anggraini, W., Charles, C., & Islami, M. H. (2025). Dimensions of Islamic Education in Shaping Students' Character for 21st-Century Learning. *International Journal of Islamic Thinking and* Education. Vol. 2 No. 2 (2025), p. 82-88 DOI: https://doi.org/10.69637/ijiting.v2i2

[6]Desmita, *Psikologi Perkembangan Peserta Didik* (Bandung: Remaja Rosdakarya, 2017), 190.

[7]Marzuki, "Pendidikan Karakter dalam Pembelajaran Pendidikan Agama Islam di Sekolah," *Jurnal Pendidikan Karakter*. 10 (2), (2020): 145.

situations.[8] Through sociodrama, students not only learn moral concepts theoretically, but also internalize roles, social conflicts, and the consequences of behavior in real life. This approach is consistent with Social Constructivism theory, which emphasizes the importance of social interaction in the formation of students' knowledge and character.[9]

In the context of Islamic Education and Character Education, the sociodrama method offers significant pedagogical potential to promote students' active engagement in learning while facilitating the development of moral reasoning, honesty, responsibility, social awareness, religious tolerance, and interpersonal competencies through experiential and collaborative learning processes.[10] [11] In addition, the use of sociodrama can assist students in developing communication skills, empathy, cooperation, and moral decision-making abilities in a more applicable manner.[12] Therefore, the development of sociodrama-based learning modules is regarded as one of the instructional material innovations that can support the implementation of active learning and character education in schools.

Learning modules, as independent instructional materials, have an important function in assisting teachers in designing learning experiences that are systematic, interactive, and aligned with students' needs.[13] However, the results of the literature review indicate that most Islamic Education modules used in schools remain oriented toward the mastery of cognitive material and have not extensively integrated social experience–based learning strategies, such as sociodrama. Previous studies have demonstrated the effectiveness of the sociodrama method in enhancing students' moral development, social skills, participation in learning, and value internalization across various educational contexts. For example, Mutiya et. al. reported that sociodrama significantly improved junior secondary school students' moral intelligence,[14] while Azizah and Jatiningsih found that the method contributed positively to the development

[8]Djamarah, Syaiful Bahri dan Aswan Zain, *Strategi Belajar Mengajar* (Jakarta: Rineka Cipta, 2018), 88.

[9] Vygotsky, Lev. *Mind in Society: The Development of Higher Psychological Processes* (Cambridge: Harvard University Press, 1978), 57.

[10]Azizah, N., & Jatiningsih, O. (2024). *Penerapan metode sosiodrama dalam penguatan sikap peduli sosial dan toleransi beragama siswa SMA Labschool UNESA*. Kajian Moral dan Kewarganegaraan, 12(1), 16–26. https://doi.org/10.26740/kmkn.v12n1.p16-26

[11]Mutiya, A., Anwar, Z., & Ni'matuzahroh. (2019). *Sosiodrama untuk meningkatkan kecerdasan moral pada siswa sekolah menengah pertama*. Cognicia, 7(3), 350–364. https://doi.org/10.22219/cognicia.v7i3.9221

[12]Abdul Majid, *Pembelajaran Pendidikan Agama Islam Berbasis Kompetensi* (Bandung: Remaja Rosdakarya, 2014), 176.

[13]Prastowo, Andi. *Panduan Kreatif Membuat Bahan Ajar Inovatif* (Yogyakarta: Diva Press, 2015), 104.

[14]Mutiya, A., Anwar, Z., & Ni'matuzahroh. Sosiodrama untuk meningkatkan kecerdasan moral pada siswa sekolah menengah pertama. *Cognicia*, 7(3), 2019, p. 350

[14]Azizah, N., & Jatiningsih, O. Penerapan metode sosiodrama dalam penguatan sikap peduli sosial dan toleransi beragama siswa SMA. *Kajian Moral dan Kewarganegaraan*, 12(1), 2024, p. 16

of social awareness and religious tolerance among secondary school students[15]. However, these studies primarily focused on the implementation of sociodrama as a classroom teaching strategy rather than on the systematic development of instructional materials. Consequently, the development of sociodrama-based Islamic Education and Character Education (PAI-BP) modules for junior secondary schools, particularly those contextualized within the socio-cultural and Islamic environment of Banda Aceh, remains relatively underexplored.[16]

Considering the limitations of existing instructional practices and the limited availability of contextually relevant sociodrama-based learning resources, this study aims to develop a sociodrama-based Islamic Education and Character Education (PAI-BP) module for junior secondary school students in Banda Aceh, with the expectation of fostering active learning, value internalization, and character development. This module is expected to serve as an alternative innovative instructional material that not only enhances students' religious understanding but also strengthens social character, interpersonal skills, and the internalization of Islamic values in daily life.

There are several important academic arguments related to the issue examined in this study. First, this study integrates the sociodrama method into an Islamic Education and Character Education (PAI-BP) learning module in a systematic and structured manner, rather than employing it as an occasional classroom activity. This integration is expected to yield different educational outcomes because the module provides clearly defined learning objectives, sequential learning activities, assessment procedures, and opportunities for reflection that consistently support students' engagement with moral and religious values. As a result, students are more likely to experience sustained participation, deeper value internalization, and stronger connections between religious concepts and real-life situations than when sociodrama is implemented only as a supplementary instructional technique. Second, this study develops modules based on the socio-religious context of junior secondary school students in Banda Aceh, which possesses distinctive Acehnese Islamic cultural characteristics (local wisdom). Third, this research emphasizes the integration of strengthening students' religious character and social skills through dramatic-participatory activities in Islamic Education learning. Fourth, this study presents an Islamic Education learning model oriented toward real social experience (experiential learning), thereby being capable of bridging the gap between religious knowledge and the practice of students' social behavior.

[15]Nurhayati, "Penggunaan Metode Sosiodrama dalam Pembelajaran Pendidikan Agama Islam," *Jurnal Edukasi Islam* 8, no. 1 (2021) p. 67.

These four academic arguments constitute the novelty framework and conceptual safeguard of this research.

B. Research Methods

This study employed a Research and Development (R&D) approach aimed at producing a sociodrama-based Islamic Education and Character Education learning module for junior secondary school students. Developmental research is widely used to design, develop, validate, and evaluate educational products while simultaneously examining their effectiveness in authentic learning contexts.[17] In this study, the development procedure was adapted from the Research and Development framework proposed by Borg and Gall[18] and integrated with the ADDIE instructional design model consisting of Analysis, Design, Development, Implementation, and Evaluation stages.[19] The combination of these approaches has been widely recommended in contemporary educational design research because it provides a systematic, iterative, and evidence-based process for developing instructional products that are valid, practical, and effective.[20] Therefore, the integration of the Borg and Gall framework with the ADDIE model was intended to ensure that the development process was conducted systematically and that the resulting module met pedagogical and instructional quality standards.

1) Research Design

This research and development study was conducted to produce a sociodrama-based Islamic Education and Character Education learning module for Grade VIII junior secondary school students. The module is intended to support active, participatory, and contextual learning through the application of the sociodrama method in morality and Islamic social life materials. The development design employed the ADDIE Model, which consists of five stages, namely: (1) *analysis*, (2) *design*, (3) *development*, (4) *implementation*, and (5) *evaluation*.[21]

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[17]Rita C. Richey and James D. Klein, *Design and Development Research: Methods, Strategies, and Issues* (New York: Routledge, 2014); Timothy J. Ellis and Yair Levy, *Framework of Problem-Based Research: A Guide for Novice Researchers on the Development of a Research-Worthy Problem* (Santa Rosa, CA: Informing Science Press, 2019).

[18]. Gall, Meredith D., Gall, Joyce P. and Borg, Walter R. *Educational Research: An Introduction*, 7th ed. (Boston: Allyn & Bacon, 2003).

[19] Branch, Robert Maribe. *Instructional Design: The ADDIE Approach* (New York: Springer, 2009).

[20]Nadiyah Aldoobie, "ADDIE Model," *American International Journal of Contemporary Research* 5, no. 6 (2015): 68–72; Ahmed M. Almelhi, "Effectiveness of the ADDIE Model within an E-Learning Environment in Developing Creative Writing in EFL Students," *English Language Teaching* 14, no. 2 (2021): 20–36.

[21]Branch, Robert Maribe. *Instructional Design: The ADDIE Approach* (New York: Springer, 2009), 2.

2) Development Procedures

Analysis Stage

The analysis stage was conducted to identify learning needs, student characteristics, and challenges in Islamic Education and Character Education learning at the junior secondary school level. Data were collected through preliminary classroom observations, semi-structured interviews with Islamic Education teachers, and document analysis of curriculum documents, lesson plans, and instructional materials used in schools. The analysis focused on: (1) curriculum content for Grade VIII Islamic Education and Character Education; (2) students' needs for innovative learning resources; (3) students' characteristics; (4) learning materials suitable for implementation through the sociodrama method; and (5) the school's social and cultural environment.

The collected data were analyzed using qualitative descriptive analysis. Following the procedures proposed by Miles and Huberman, the analysis involved data reduction, data display, and conclusion drawing. Information obtained from observations, interviews, and document reviews was categorized and interpreted to identify learning problems, instructional needs, and opportunities for integrating the sociodrama method into Islamic Education learning. The findings from these analyses served as the basis for determining the content, learning activities, and design specifications of the module. This stage aimed to generate a comprehensive understanding of the actual learning context and ensure that the developed module was aligned with students' characteristics, curriculum requirements, and the socio-cultural conditions of the school environment.[22]

Design Stage

The design stage was carried out collaboratively by the researcher in consultation with Islamic Education and Character Education (PAI-BP) teachers. This stage focused on developing the blueprint of the sociodrama-based learning module based on the findings of the analysis phase and the requirements of the Merdeka Curriculum. The activities included: (a) formulating learning outcomes and learning objectives; (b) organizing the sequence of learning materials; (c) developing sociodrama scenarios aligned with the learning topics; (d) designing learning activities and student engagement tasks; (e) preparing assessment and evaluation instruments; and (f) designing the module layout and visual appearance. The module framework consisted of an introduction, usage guidelines, learning materials, sociodrama

[22] Mulyatiningsih, Endang. *Metode Penelitian Terapan Bidang Pendidikan* (Bandung: Alfabeta, 2016), 183.

procedures, student worksheets, reflection activities, evaluations, and follow-up learning activities. The involvement of teachers at this stage was intended to ensure that the module design was pedagogically appropriate, curriculum-aligned, and relevant to the learning needs and characteristics of junior secondary school students.[23]

Development Stage

The development stage involved transforming the approved design into a complete sociodrama-based Islamic Education and Character Education (PAI-BP) learning module. All components identified during the analysis and design phases, including learning objectives, instructional materials, sociodrama scenarios, student worksheets, assessment instruments, reflection activities, and supporting resources, were systematically integrated into the module. The module was developed in alignment with the principles of the Merdeka Curriculum to promote active learning, value internalization, and character development.

After the initial prototype was completed, expert validation was conducted to assess the quality and appropriateness of the module before field testing. The validation involved Islamic Education subject-matter experts, instructional media experts, and language experts to ensure that the module met academic, pedagogical, technical, and linguistic standards. Subject-matter experts evaluated the relevance and accuracy of the content, media experts assessed the design and usability of the module, and language experts examined the clarity, readability, and appropriateness of the language.

The validation process employed structured instruments covering five aspects: content feasibility, language appropriateness, presentation quality, graphical design, and the suitability of the sociodrama method. In addition to quantitative ratings, experts provided qualitative suggestions for improvement. Their feedback was used to revise and refine the module, resulting in a validated product that was considered suitable for subsequent field testing and classroom implementation.[24]

Implementation Stage

The implementation stage was conducted through a limited field trial involving Grade VIII students at a junior secondary school in Banda Aceh. The participants consisted of one Islamic Education and Character Education (PAI-BP) teacher and Grade VIII students who served as the primary users of the developed module. The purpose of this stage was to examine

[23]Prastowo, Andi. *Panduan Kreatif Membuat Bahan Ajar Inovatif* (Yogyakarta: Diva Press, 2015), 112.
[24]Thiagarajan, Semmel, dan Semmel, *Instructional Development for Training Teachers of Exceptional Children* (Minnesota: Indiana University, 1974), 6.

the practicality and initial effectiveness of the sociodrama-based learning module in an authentic classroom setting.

Before implementation, the teacher was provided with an orientation regarding the structure, learning procedures, and assessment components of the module to ensure consistent application during classroom instruction. The learning activities were subsequently carried out using the developed module in accordance with the learning objectives, lesson sequences, and sociodrama scenarios designed in the module. During the learning process, students actively participated in role-playing activities, group discussions, reflection sessions, and problem-solving tasks related to Islamic moral values and social interactions encountered in everyday life.

To evaluate the implementation process, classroom observations were conducted to assess the extent to which the learning activities were implemented as intended and to identify students' participation, engagement, and interaction during sociodrama activities. In addition, students' responses to the module were collected through response questionnaires designed to measure their perceptions of the module's attractiveness, clarity, usefulness, and ease of use. Learning outcomes were also assessed through evaluation activities embedded in the module to determine students' understanding of the learning materials and their ability to apply the values discussed during the learning process. The data collected during this stage were used to identify strengths and weaknesses of the module, assess its practicality in classroom implementation, and provide empirical evidence regarding its potential to support active learning, value internalization, and character development among junior secondary school students.

Evaluation Stage

The evaluation stage was conducted both formatively and summatively. Formative evaluation was carried out at each stage of development through revisions based on expert feedback and trial results. Meanwhile, summative evaluation was conducted to determine the level of validity, practicality, and effectiveness of the developed learning module.[25] In the revised interpretation of the ADDIE model, evaluation occurs continuously across all stages, including analysis, design, development, implementation, and evaluation itself.[26]

[25]Branch, R. M. *Instructional Design: The ADDIE Approach*. (Springer, 2009), p.18.
[26] Branch, R. M. *Instructional Design: The ADDIE Approach*. (Springer, 2009), p. 19.

3) Research subjects

The subjects of this study consisted of: (1) expert validators (subject matter, media, and language experts); (2) Islamic Education and Character Education teachers; and (3) Grade VIII junior secondary school students as users of the learning module. The selection of Year VIII students was based on considerations of students' socio-emotional development, which was considered appropriate for the implementation of the sociodrama method in learning activities.

4) Research instruments

This study employed the following instruments: (a) Expert Validation Sheets, which were intended to obtain information related to content feasibility, curriculum suitability, language appropriateness, media appearance, and the suitability of the sociodrama method. This instrument used a Likert scale with assessment categories ranging from very poor to very good. (b) Teacher and Student Response Questionnaires. This instrument was used to determine the level of practicality of the learning module based on teachers' and students' perceptions after the use of the module in the learning process. The measured aspects included ease of use, clarity of material, module attractiveness, student engagement, and learning usefulness. (c) Learning Outcome Tests. The effectiveness of the module in improving students' understanding of Islamic Education and Character Education subjects was identified through learning outcome test results. The tests were administered in the form of pretests and posttests before and after the use of the module.[27]

5) Data analysis techniques

Validity Analysis

The expert validation data were analyzed using the percentage of feasibility scores with the following formula: V = TSE/TSH × 100%. Description: V = validity level, TSE = total empirical score, and TSH = total expected score. The validity criteria referred to the following categories: 81–100% = highly valid, 61–80% = valid, 41–60% = moderately valid, 21–40% = less valid, and ≤20% = invalid.[28]

Practicality Analysis

The teacher and student response questionnaire data were analyzed using the average percentage score to determine the level of practicality of the module. The module was considered practical if it obtained a good or very good category.

[27] Sudjana, Nana. *Penilaian Hasil Proses Belajar Mengajar* (Bandung: Remaja Rosdakarya, 2017), 35.
[28] Akbar, Sa'dun , *Instrumen Perangkat Pembelajaran* (Bandung: Remaja Rosdakarya, 2015), 82.

Effectiveness Analysis

The effectiveness of the module was analyzed using the Normalized Gain (N-Gain) formula: Normalized Gain (N-Gain):

$$\text{N} - \text{Gain} = \frac{Posttest\ Score - Pretest\ Score}{maksimal\ score - score\ Pre\ test}$$

The interpretation of N-Gain values is as follows: ≥0.70 = high, 0.30–0.69 = moderate, and <0.30 = low.[29]

C. Results and Discussion

1. Results

1) Analysis stage

During the analysis phase, the researchers examined existing classroom practices, identified learning problems, and assessed the needs of teachers and students through observations, interviews, and document analysis. The findings from this stage served as the basis for determining the content, structure, and learning activities to be included in the module. These findings were relevant to the students' daily classroom conditions in Islamic Education classes, where students were less active in discussions and appeared to perceive that understanding Islamic Education material is achieved merely through memorization.

Furthermore, the results of the needs analysis demonstrated the necessity for an Islamic Education and Character Education module capable of accommodating the Kurikulum Merdeka (Independent Curriculum) and involving all aspects of learning and students' human potential, thereby facilitating both students in the learning process and teachers in the instructional process. Based on these findings, *the Sociodrama-Based Islamic Education and Character Education Learning Module* was determined as a module that needed to be developed for implementation in the Islamic Education teaching and learning process for junior secondary school students.

2) Design stage

The structural framework of the "Sociodrama-Based Islamic Education and Character Education Learning Module" comprises a cover page, module identity, prerequisite competencies, the Pancasila Student Profile (PPP), facilities and infrastructure, target learners, learning methods, learning objectives, meaningful understanding, trigger questions, learning activities, assessments, student worksheets, supporting reading materials, a glossary, and

[29] Hake, Richard R."Interactive Engagement Versus Traditional Methods," *American Journal of Physics* 66, no. 1 (1998): 65.

references. The inclusion of these components is important because it ensures that the module aligns with the principles of systematic instructional design, provides clear learning guidance for both teachers and students, and facilitates the achievement of intended learning outcomes. Furthermore, the integration of competency targets, meaningful understanding, reflective questions, and assessment activities supports active learning, value internalization, and character development, which are central objectives of Islamic Education and Character Education at the junior secondary school level. The inclusion of these components reflects the principles of systematic instructional design, which emphasize the alignment among learning objectives, learning activities, instructional materials, and assessment procedures, according to Branch[30] and Dick et al.[31] This module uses Indonesian language in accordance with Enhanced Indonesian Spelling (EYD), expressed in a straightforward manner, easily understood by users, and written according to standard writing guidelines.

3) Development stage

The development stage was carried out by reviewing the module product. Expert review (validation/expert judgment) was conducted in two stages to assess the feasibility of the module product design. The reviewers (validators), consisting of two experts in each category, were divided into three teams: subject-matter experts, language experts, and design experts.

a. Stage I validation (subject-matter, language, and design experts)

Table 1.
Results of the Stage I Expert Validation of the Development Module

No	Components	Validator (Expert)						Sum	%
		V_1	V_2	V_3	V_4	V_5	V_6		
1.	Cover	4	4	4	3	2	3	20	83,33
2.	Module Identity	4	4	2	4	4	4	22	91,66
3.	Core Competencies	4	4	2	4	4	4	22	91,66
4.	Pancasila Student Profile (PPP)	4	3	4	4	4	4	23	95,83
5.	Facilities and infrastructure	4	4	4	3	4	4	23	95,83
6.	Student Targets	4	3	4	4	3	4	22	91,66
7.	Learning methods	4	4	3	4	3	4	22	91,66
8.	Learning methods	4	4	2	4	3	3	20	83,33
9.	Meaningful Understanding	4	4	2	3	4	4	21	87,5
10.	Starting Questions	4	4	4	4	4	3	23	95,83
11.	Preliminary Activities	3	3	4	4	4	4	22	91,66
12.	Core activities	4	3	2	3	3	4	19	79,16
13.	Closing Activities	3	3	4	4	4	4	22	91,66
14.	Assessments	4	3	2	3	3	3	18	75

[30] Branch, Richard M. *Instructional Design: The ADDIE Approach*. Springer, 2009.

[31] Dick, Walter,. Lou Carey, & James O. Carey. *The Systematic Design of Instruction* (8th ed.). (USA: Pearson, 2015).

15.	Enrichment and Remedial	4	3	4	4	3	4	22	91,66
16.	Student Worksheet	4	3	2	3	3	4	19	79,16
17.	Reading Materials for Teachers and Students	4	4	2	3	4	4	21	87,5
18.	Glossary	4	4	4	4	4	4	24	100
19.	Bibliography	4	4	4	4	4	4	24	100
	Total	74	68	59	69	67	72	409	1.704,09
	Average ($\bar{x}$)	3,9	3,6	3,1	3,6	3,5	3,8	21,52	89,68

Table 1 above reports that the module product validation results showed a high percentage, with an average score of 89.6. Nevertheless, Stage II validity testing was still required to assess the revised sections of the module that had previously obtained scores of 2 and 3.

b. Stage II validation (material, language, and design experts)

Table 2.
Results of Expert Testing Phase II of the Development Module

No	**Component**	**Validator**						**Sum**	**%**
		V_1	**V_2**	**V_3**	**V_4**	**V_5**	**V_6**		
1.	Cover	4	4	4	3	4	3	22	91,66
2.	Module Identity	4	4	4	4	4	4	24	100
3.	Core Competencies	4	4	4	4	4	4	24	100
4.	Pancasila Student Profile (PPP)	4	3	4	4	4	4	23	95,83
5.	Facilities and infrastructure	4	4	4	3	4	4	23	95,83
6.	Student Targets	4	3	4	4	4	4	23	95,83
7.	Learning methods	4	4	4	4	4	4	24	100
8.	Learning methods	4	4	4	4	3	3	22	91,66
9.	Meaningful Understanding	4	4	4	3	3	4	22	91,66
10.	Starting Questions	4	4	4	4	4	3	23	95,83
11.	Preliminary Activities	3	3	4	4	4	4	22	91,66
12.	Core activities	4	3	4	3	3	4	21	87,5
13.	Closing Activities	3	3	4	4	4	4	22	91,66
14.	Assessments	4	3	4	3	3	3	20	83,33
15.	Enrichment and Remedial	4	3	4	4	4	4	23	95,83
16.	Student Worksheet	4	3	4	3	4	4	22	91,66
17.	Reading Materials for Teachers and Students	4	4	4	3	4	4	23	95,83
18.	Glossary	4	4	4	4	4	4	24	100

19.	Bibliography	4	4	4	4	4	4	24	100
	Total	74	68	76	69	72	72	431	
	Average ($\bar{x}$)	3,9	3,6	4,0	3,6	3,8	3,8	22,68	94,51

Table 2 above reports that the development of the "Sociodrama-Based Islamic Religious Education and Character Education Learning Module for Junior High School Students" had an average percentage of 94.51 and was in the "very valid" category.

4) Implementation stage

The implementation stage begins with a practical test of the module by 2 senior practitioners of Islamic Religious Education and a test of its effectiveness with students.

a. Test the practicality of the module

Table 3.
Module Practicality Test Information

No	Assessment Components	Practitioner		%
		P_1	P_2	
Material Aspect				
1.	The material presented is in accordance with learning outcomes	4	4	100%
2.	The material presented is in accordance with learning objectives	4	4	100%
3.	The material presented is systematic	4	4	100%
4.	The material presented is clear and easy to understand	4	4	100%
Total score of material aspects		16	16	100%
Language Aspects				
5.	Arranging sentences according to EYD	4	4	100%
6.	The language used can be understood and accepted well	4	4	100%
Total score of language aspects		8	8	100%
Presentation Aspects				
7.	Completeness of teaching module components	4	4	100%
8.	Systematicity of teaching module components	4	4	100%
9.	Eligibility of teaching modules	3	4	87,5%
10.	Ease of using teaching modules	3	3	75%
Total score of presentation aspect		14	15	90,6%
Total Score		38	39	-
Practical Score		95%	97,5%	96,25%

Table 3 above reports that: (1) the material aspect obtained an average score of 100% (categorized as “highly practical”); (2) the language aspect obtained an average score of 100% (categorized as “highly practical”); and (3) the presentation aspect obtained an average score of 90.6% (categorized as “highly practical”). Regarding the practicality of the second developed module product, practitioners reported an average score of 96.25% (highly

practical). These practicality test results indicate that the developed module is highly practical for use by other *Islamic Education* teachers in teaching *Islamic Civilization History* materials.

b. Test the effectiveness of the module

The module effectiveness test was conducted on a sample of 30 Grade VIII-2 students. The effectiveness test was carried out through the administration of pre-tests and post-tests. The pre-test and post-test data were analyzed using the N-Gain test.

Table 4.

Data on the Effectiveness Test of the Development Module Results

N	Total score pre-test	Total score post test	Score maximal
30	∑ 1070	∑ 2665	∑ 3000
	$\bar{x}$ =35,67	$\bar{x}$ =88,83	

$$\text{N} - \text{Gain} = \frac{Skor\ Posttest - Skor\ Pretest}{skor\ maksimal - skor\ Pre\ test}$$

$$= \frac{2665 - 1070}{3000 - 1070} = 0{,}826\ (0{,}83)$$

The N-Gain value = 0.83 is included in the "high" category because it is in the range ≥ 0.70.

5) Evaluation stage

This development module has undergone four-tiered testing processes. The test results are presented in Table 5 below.

Table 5.
Recapitulation of Data Testing from Module Development Result

No.	Testing	Subject	Score (% and index)	Quality Category
01	Expert Test Phase 1	6 validators (material, language, and design)	89,68	Very valid
02	Expert Test Phase 2	6 validators (material, language, and design)	94,51	Very valid
03	Practicality Test	2 expert PAI-BP teachers	96,25	Very practical
04	Effectiveness Test	30 students	0,83	High (very effective)

2. Discussion

The development of a sociodrama-based Islamic Education and Character Education learning module for junior secondary school students demonstrated highly favorable results in

terms of product validity, practicality, and effectiveness. The findings of this study indicate that the developed module is capable of serving as an alternative innovative instructional material in supporting Islamic Education learning that is more active, participatory, and contextual.

1) Validity of Sociodrama-Based Learning Modules

The results of the first-stage validity test conducted by six validators, consisting of subject-matter experts, language experts, and design experts, obtained an average score of 89.68%, categorized as "highly valid." Furthermore, after revisions were made based on the suggestions and feedback provided by the validators, the results of the second-stage validation increased to 94.51%, also categorized as "highly valid." These findings indicate that the developed module has met the criteria of content feasibility, language appropriateness, presentation, and graphical design, which are widely recognized as essential indicators of instructional material quality.[32] [33] The fulfillment of these criteria suggests that the module is both academically sound and pedagogically appropriate for facilitating meaningful learning experiences among students.[34]

The high level of module validity indicates that the presented material is aligned with the learning outcomes of Islamic Education and Character Education at the junior secondary school level. In addition, the integration of the sociodrama method within the module was considered relevant to the socio-emotional developmental characteristics of early adolescent students.[35] In the context of Islamic Education learning, the use of sociodrama enables students to understand Islamic moral and social values through direct learning experiences, thereby making the learning process more meaningful.

From the instructional design perspective, the developed module has also fulfilled the principles of developing instructional materials that are systematic, communicative, and student-centered.[36] The presentation of sociodrama scenarios, group activities, learning reflections, and material evaluations provides a more interactive learning experience compared to conventional lecture-based instruction. This is consistent with the view of Robert Maribe Branch, who states that the development of instructional materials within the ADDIE Model must be capable of integrating learning objectives, instructional strategies, and evaluation in a

[32]Badan Standar Nasional Pendidikan. *Instrumen Penilaian Buku Teks Pelajaran*. (Jakarta: BSNP, 2014).

[33]Tomlinson, Brian. *Materials Development in Language Teaching* (2nd ed.). (Cambridge University Press, 2011).

[34] Dick, Walter, Lou Carey, & James O. Carey. . *The Systematic Design of Instruction* (8th ed.). (Pearson, 2015).

[35]Desmita, *Psikologi Perkembangan Peserta Didik* (Bandung: Remaja Rosdakarya, 2017), 192.

[36]Prastowo, Andi. *Panduan Kreatif Membuat Bahan Ajar Inovatif* (Yogyakarta: Diva Press, 2015), 117.

cohesive manner.[37] The improvement in validation results from the first stage to the second stage also indicates that the product revision process based on expert feedback contributed significantly to the quality of the module. Therefore, the developed sociodrama-based learning module has met the feasibility standards for use in the Islamic Education and Character Education learning process at the junior secondary school level.

2) Practicality of Learning Modules

The results of the practicality test conducted by two Islamic Education teachers obtained an average score of 96.25%, categorized as "highly practical." These results indicate that the developed module is easy to use for both teachers and students in learning activities. The practicality of the module is reflected in its ease of use, clear instructional guidelines, systematic organization of learning materials, and the compatibility of the sociodrama procedures with classroom learning conditions. These findings are consistent with the concept of instructional material practicality proposed by *Tjeerd Plomp*[38] and *Nienke Nieveen*[39], who argue that educational products are considered practical when they can be implemented effectively by teachers and students with minimal difficulties and are perceived as useful in authentic learning contexts. The positive evaluations from teachers suggest that the developed module is not only theoretically sound but also feasible for the classroom.

The high level of practicality also indicates that the module possesses flexibility in its use within Islamic Education learning activities. The module functions not only as an independent instructional material, but also as a guide for collaborative learning activities through social role-playing.[40] This is consistent with the concept of Active Learning, which positions students as the center of the learning process and encourages both emotional and social engagement of learners in learning activities.[41]

In addition, the use of sociodrama in the module creates a more communicative and enjoyable learning atmosphere, thereby increasing students' learning motivation. This finding is consistent with constructivist learning theory, which emphasizes that meaningful learning occurs when students actively participate in the learning process and construct knowledge through social interaction and authentic experiences. According to Lev Vygotsky, social

[37]Branch, R. M., *Instructional Design: The ADDIE Approach* (New York: Springer, 2009), 24.

[38]Plomp, T. (2013). *Educational Design Research: An Introduction*. Netherlands Institute for Curriculum Development (SLO).

[39]Nieveen, N. (1999). *Prototyping to Reach Product Quality*. In J. van den Akker et al. (Eds.), *Design Approaches and Tools in Education and Training*. Kluwer Academic Publishers.

[40]Pribadi, Benny A. *Model Desain Sistem Pembelajaran* (Jakarta: Dian Rakyat, 2017), 131.

[41] Sanjaya, Wina. *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana, 2016), 145.

interaction plays a fundamental role in cognitive development, as learners acquire knowledge through collaborative engagement and dialogue with others.[42] The communicative nature of sociodrama, therefore, provides opportunities for students to negotiate meanings, express ideas, and develop a deeper understanding of religious concepts.

Furthermore, the increase in students' learning motivation can be explained through the Self-Determination Theory developed by *Edward L. Deci* and *Richard M. Ryan*[43] . This theory suggests that learning motivation is enhanced when educational activities support students' needs for autonomy, competence, and relatedness. Sociodrama-based learning provides opportunities for active participation, collaborative interaction, and meaningful engagement, thereby creating learning experiences that are intrinsically motivating and enjoyable for students.

The findings also support the experiential learning theory proposed by David A. Kolb[44] and the social learning theory of Albert Bandura[45], which posits that learning becomes more effective when individuals acquire knowledge through direct experience, reflection, conceptualization, and active experimentation. Through role-playing and social simulations, students are not merely exposed to religious and moral concepts but are encouraged to experience and reflect upon them in contexts that resemble real-life situations. Such experiences facilitate a deeper internalization of religious and social values than conventional instructional approaches that rely primarily on verbal explanation.

3) Effectiveness of Learning Module

The results of the effectiveness test involving 30 students showed an N-Gain score of 0.83, categorized as "high" or "highly effective." This value indicates that the use of the sociodrama-based learning module provided a significant improvement in students' learning outcomes in Islamic Education and Character Education subjects. According to Richard Hake's classification, an N-Gain score of ≥ 0.70 falls within the high category, indicating very good learning effectiveness.[46] Thus, the developed module is not only feasible and practical for use, but has also been proven effective in improving students' understanding of the learning materials.

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[42]Vygotsky, L. S. *Mind in Society: The Development of Higher Psychological Processes*. (Harvard University Press, 1978).

[43]Deci, E. L., & Ryan, R. M. (2000). *The "What" and "Why" of Goal Pursuits: Human Needs and the Self-Determination of Behavior*. Psychological Inquiry, 11(4), 227–268.

[44]Kolb, D. A. *Experiential Learning: Experience as the Source of Learning and Development*. (Prentice Hall, 1984).

[45]Bandura, A. *Social Learning Theory*. Prentice Hall, 1977).

[46]Richard R. Hake, "Interactive Engagement Versus Traditional Methods," *American Journal of Physics* 66, no. 1 (1998): 65.

The improvement in learning outcomes occurred because the learning process through sociodrama provided students with opportunities to learn through direct social experience (Experiential Learning). In sociodrama activities, students not only understood the material theoretically but also internalized the roles, social situations, and moral values enacted during the learning process.[47] This condition helps students develop a deeper understanding of concepts related to morality, tolerance, responsibility, and Islamic social relationships.

In addition to improving cognitive learning outcomes, the implementation of sociodrama also contributes to the development of students' affective and social competencies, which can be explained through several theoretical perspectives. First, according to the sociocultural theory of Lev Vygotsky, learning is fundamentally a social process in which cognitive and affective development occur through interaction, collaboration, and dialogue with others.[48] Through role-playing activities, students engage in meaningful social interactions that facilitate the development of interpersonal communication skills and social understanding. Second, the development of empathy and moral decision-making observed in this study is consistent with the experiential learning theory proposed by David A. Kolb. Kolb argues that learning is most effective when individuals actively engage in concrete experiences and subsequently reflect on those experiences.[49]

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[47]David A. Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (New Jersey: Prentice Hall, 1984), 38.

[48]Vygotsky, L. S. *Mind in Society: The Development of Higher Psychological Processes*. (Harvard University Press, 1978).

[49]Kolb, D. A. *Experiential Learning: Experience as the Source of Learning and Development*. (Prentice Hall, 1984).

The findings of this study are consistent with previous research demonstrating the effectiveness of sociodrama in promoting students' engagement and moral development. For instance, Mutiya et al. reported[50] that sociodrama significantly enhanced students' moral intelligence, while Azizah and Jatiningsih found that the method strengthened social awareness and religious tolerance among students[51]. The present findings extend this body of knowledge by demonstrating that the systematic integration of sociodrama into an Islamic Education and Character Education (PAI-BP) learning module can support both active learning and the internalization of moral values at the junior secondary school level.

Overall, the results of the study indicate that the sociodrama-based learning module possesses very high quality in terms of validity, practicality, and effectiveness. Therefore, this module is feasible for use as an alternative instructional material in Islamic Education and Character Education learning to create a learning process that is more active, contextual, and oriented toward strengthening students' character.

D. Conclusion

The sociodrama-based Islamic Education and Character Education learning module developed in this study demonstrated a very high level of quality in terms of validity, practicality, and effectiveness. The module fulfilled the standards of content feasibility, language appropriateness, presentation quality, and instructional design, making it suitable for use in PAI-BP learning at the junior secondary school level. The results of expert validation showed an increase from 89.68% in the first validation stage to 94.51% in the second validation stage, indicating that revisions based on expert feedback improved the overall quality of the module. The practicality test also showed a very high score of 96.25%, suggesting that the module is easy to use, systematically organized, and applicable in classroom learning.

The effectiveness test showed that the module improved students' learning outcomes, as indicated by an N-Gain score of 0.83 in the high category. This result demonstrates that the sociodrama-based module can support students' understanding of Islamic Education and Character Education materials through active, participatory, and contextual learning activities. In addition to improving cognitive learning outcomes, the module's structured sociodrama activities provide opportunities for students to engage in social interaction, role-playing, reflection, and moral reasoning. These activities have pedagogical potential to support

[50]Mutiya, A., Anwar, Z., & Ni'matuzahroh. Sosiodrama untuk meningkatkan kecerdasan moral pada siswa sekolah menengah pertama. *Cognicia*, 7(3), 2019, p. 350–364.

[51]Azizah, N., & Jatiningsih, O. Penerapan metode sosiodrama dalam penguatan sikap peduli sosial dan toleransi beragama siswa SMA. *Kajian Moral dan Kewarganegaraan*, 12(1), 2024, p. 16–26.

interpersonal communication, empathy, social awareness, and the internalization of religious moral values, although these affective and social aspects require further measurement in future studies.

Based on these findings, the developed module is feasible for use as an innovative instructional material in PAI-BP learning, particularly for Grade VIII junior secondary school students. Islamic Education and Character Education teachers may use this module to create a more interactive, contextual, and student-centered learning environment. Schools are also encouraged to support the development and implementation of instructional materials that integrate active learning with character education. This study was limited to module development for Grade VIII students and involved a relatively limited number of research subjects. Therefore, future studies are recommended to test the module across broader educational levels, different learning topics, and more diverse school contexts. Further research may also develop sociodrama-based modules in digital or interactive multimedia formats to respond to students' learning needs in the digital era.

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