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Parenting Education Module Development Based on Islamic Values and Local Wisdom

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Abstract: This article reports on the development of a parenting education module that includes Islamic education values and Minangkabau local wisdom. The study employed a research and development design proposed by Plomp (2013). Research data was collected through a survey using questionnaires, interviews, and focus group discussions. The findings of the study indicate that the two developed modules, Becoming Great Muslim Parents and Creating a Virtuous and Civilized Generation, are practical and beneficial for family development activities in West Sumatra. The findings also show that the inclusion of Islamic values and local wisdom in the module is part of the Islamization effort aimed at realizing a comprehensive Islamic education involving parents and cadres of family development programs. The two modules that have been developed can be used in other settings too, especially in the teaching of Islamic materials. In other contexts, the Minangkabau local wisdom included in the modules can be adjusted to the local wisdom of other regions.

Keywords: Parenting Education, Islamic Education, Toddler Family, Local Wisdom

Introduction

Family is the first and the most important educational institution for individuals. It is the foundation of the next phase of education (Hidalgo et al. 2016). In a family, parents serve as teachers, educators, models, and mentors for their children. Therefore, family education has a significant impact on their personalities. Families that can run their educational functions well produce children with a good character, whereas those beset with problems struggle to raise noble children (Brooks-Gunn 2003; Furstenberg 2005; Tortop 2018).

Families play a central role in education (Barnett and Hyde 2001), and it is therefore important for parents to raise children in a positive environment (Rodrigo 2016; Rodríguez-Gutiérrez, Martín-Quintana, and Cruz-Sosa 2016; Straub, Krüger, and Bode 2017). Many parties, including the government, have recognized the importance of the parental role in raising high-quality children. The National Population and Family Planning Board has provided guidance for parents who have children under 5 years old through the Toddler Family Development Program, which is known as *Bina Keluarga Balita* or *BKB*. This program is an effort to increase the knowledge, skills, and awareness of mothers and other family members in fostering their children's growth through physical, motoric, intellectual, social, emotional, and moral stimulation in interactions between mothers or other family members and children under 5 years old.

In West Sumatra, the Toddler Family Development Program has performed well. In 2015, 75.92 percent of 354,379 families with children under 5 years old actively participated in *Posyandu* and *BKB* activities. Meanwhile, 2017 data shows that there are 1,622 *BKB* groups with 38,370 members and 1,781 trained cadres. In 2018, more than 800 *BKB* were active and received guidance. They were given training in various skills, such as how to be great parents, how to navigate the first 1,000 days after birth, and how to deal with stunting. Stunting is related to the pattern of feeding, health, psychosocial care, and nurturing Human Resources.

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Thus, one possible way to overcome stunting is by implementing the *Manujai* tradition, a psychosocial stimulation based on a Minangkabau cultural approach (Helmizar et al. 2017).

The BKB, implemented by the Badan Kependudukan dan Keluarga Berencana Nasional [National Population and Family Planning Board] (BKKBN), effectively increases parents' understanding and skills in educating their children. However, the material used in the BKB program still lays emphasis on the need for parental guidance in educating their children in physical and psychological development. Thus, there is a need to design modules pertinent to current policies and obligations related to Islamic education and Minangkabau local wisdom. Both aspects should be presented in the modules used by the BKB program and cadres.

However, no specific research findings have led to any parenting education modules that integrate Islamic education and local wisdom for the education of children in the Indonesian context, especially in Minangkabau, which is well known for its matrilineal system. Therefore, the module "Becoming Great Parents" was developed by including Islamic teachings and Minangkabau local wisdom about educating children under 5 years old. It is important to note that Islamic teachings describe how children should be educated in toddlerhood (*tarbiyah al-awlad*) on the basis of al-Qur'an (the holy book of Islam) and Hadith (Basir et al. 2020). Moreover, Minangkabau people fully adhere to their customs and traditions that are based on Islamic teachings. The Minang people adhere to a tradition built on philosophical values inspired by nature, and the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah, Syarak Mangato Adat Mamakai, Alam Takambang menjadi Guru* is well known. It is the basis of the conduct expected of the Minang community in speaking and acting in family and community life. Many wise words contain the philosophy of life in the Minangkabau culture, reflecting the integration of the philosophy in the lives of the Minang people, the education of their children being no exception (Barlian 2020; Anwar, Aziz, and Susanti 2020). The Minang ethnic group is one of the most influential ethnic groups in Indonesia, and many national figures and heroes have risen from this tribe. It is also necessary to conduct research on educating parents in imbibing the knowledge and skills required in the application of parenting education according to Islamic values and Minangkabau local wisdom.

Methods

This study employed the research and development design (Plomp 2013), consisting of three stages: preliminary research, development or prototyping phase, and assessment phase. In this study, two types of data were collected: qualitative and quantitative. Qualitative data was collected from discussions, observations, and interviews; quantitative data was obtained from questionnaires and observation sheets. All instruments, except those meant for preliminary research, were validated before use so as to generate valid data. In this preliminary study, data was collected through interviews with several cadres and extension agents. In Kecamatan Lima Kaum, three respondents were interviewed. In Padang, the authors interviewed cadres in Padang Utara and Padang Selatan. In Padang Utara, there was one BKB in Gunung Pangilun with four cadres. The research also involved two counselors in Padang Selatan. The study brought forth two modules—"Becoming Great Muslim Parents" and "Creating Virtuous and Civilized Generation"—containing thirteen BKB materials with descriptions of views from Islamic education and Minangkabau local wisdom related to the thirteen materials.

Findings

The Results of Preliminary Research

This study was conducted in two settings, BKB Tanah Datar and BKB Padang, in West Sumatra Province. In Tanah Datar, the researchers conducted preliminary research at BKB. In Padang, the research was conducted at BKB South Padang North Padang. In these two regions, BKB is being actively implemented, because in each subdistrict there are BKB groups that are directly fostered by the district KB counselor. These two regions were chosen to ascertain the level of development of BKB in Tanah Datar, which is *darek* area in the Minangkabau region, whereas Padang is the capital city with a multiethnic population.

BKB in Padang was implemented on the basis of five criteria. First, it aimed to provide understanding to parents who have children aged up to 5 years. BKB emphasizes the physical and psychological development of children. In addition to providing information about children's development, it also guides parents in their duties and obligations as educators in the household. The cadres have a double duty as BKB cadres, *Posyandu* and *Kampung KB*.

The second criterion was teaching materials. For BKB Lima Kaum, the material provided by cadres to the parents in the BKB program has been provided by BKKBN. There are two kinds of material: one of them, titled "Becoming Great Parents," contains scientific material. This module is available as both printed books and a soft file that can be accessed by cadres, people who know, and the wider community through the Play Store app. There is also material that is presented practically through reciprocal media, known as "Open Cover Sheet," which is used in making presentations to parents. This media is very useful for cadres, particularly in presenting the material systematically. The material can be easily read by the parents of toddlers because it is written in large letters and illustrated. In addition, there are also testament bags containing tip cards for parents to care of their children. Further, Educational Game Tool can easily be used by children as long as their parents participate in the BKB coaching program. Cadres also integrate Minangkabau local wisdom in the presentation of BKB material, as has been developed by previous researchers (Herman and Hamid 2019), known as *Manjujai*. BKB developed in Lima Kaum in one of the areas used as a target area to implement the *Manjujai* program for children under five. The *Manjujai* program also featured a variety of activities, such as traditional singing, touch from the family, and the development of traditions for pregnant mothers, such as the *kunyik maanta*, giving *salusuah*, encouraging recitations of Quranic verses such as in Yusuf's (12), Maryam's (19), and Ar-Rahman (55). However, the material embodying local wisdom has not been fully relevant to all the material in the module "Becoming a Great Parent."

For the materials and teaching materials used by BKB Gunung Pangilun in Padang, the cadres presented only the material provided by BKKBN, which consists of "Becoming Great Parents" material and "Testament Bag" material used in each activity. Therefore, the material provided by the cadres to BKB activity participants in Gunung Pangilun was not relevant to Islamic values and local wisdom (of Minangkabau).

The third criterion was methods and approaches. In guiding participants, BKB cadres used several methods, most of which were lectures, questions and answers, and assignments. Cadres delivered BKB material in accordance with teaching materials or modules that are verbally available. In this case, it took 15–20 minutes to use the lecture method. If there are problems, the cadres try to give answers, especially related to the physical and mental development of the children or to the seven basic materials of BKB. In addition, parents are also encouraged to strengthen their knowledge of childcare by reading available modules or teaching material so that literacy programs also run in the BKB program. However, not all parents are adequately literate to acquire insights about toddler care.

The fourth criterion was evaluation. This was conducted in relation to children's development tasks as found in the Children Development Card (*Kartu Kembang Anak-KKA*). At each meeting, cadres assessed the children's development through interviews with the parents. The cadres then adjusted the children's development formula in the KKA. If the children had not reached the ideal condition, the cadres offered a solution regarding what parents must do to enable their children to grow properly. For example, if the children's physical height did not conform to the ideal norms (stunting), the cadres would recommend nutritious food. The evaluation tool used was a checklist that has been provided by the BKKBN.

Need Assessment

On the basis of the preceding conditions, it can be concluded that the BKB program was well implemented. However, it was based only on teaching material available from BKKBN, especially so in the "Becoming Great Parents" module. Using the cadres experienced difficulties in developing the material to better suit the needs of the BKB participants. The participants need the module that are based on Minangkabau tradition and Islamic values on the saying "tradition founded upon Islamic law, Islamic law founded upon the Qur'an" (*Adat Basandi Syara, Syara Basandi Kitabullah*). It was also acknowledged by the instructors and the cadres that they wanted a guidebook and material integrated with the Minangkabau culture and Islamic values that they could integrate into BKB development.

Thus, it is necessary to integrate Islamic values and the local wisdom of the Minangkabau culture into the materials prepared by BKKBN so as to help BKB cadres and participants nurture their children in accordance with Islamic values and the local wisdom of the Minangkabau culture.

Review of Literature

On the basis of preliminary research conducted, information was obtained on the literature used by BKB cadres by referring to the booklets published by the directorate of family toddler and child development of the 2013 National Population and Family Planning Agency (BKKBN): (1) Care for Children Aged 0–1 Years Old; (2) Care for Children Aged 1–2 Years Old; (3) Care for Children Aged 2–3 Years Old; (4) Care for Children aged 3–4 years Old; (5) Care for Children 4–5 Years Old; and (6) Care for Children Aged 5–6 Years Old.

Each booklet explains, first, basic needs required by parents, including: (1) physical-biological needs, (2) love needs, and (3) stimulation needs; second, developmental abilities that must be mastered by children aged 0–1 years, including (1) rough movements, (2) subtle movements, (3) passive communication, (4) active communication, (5) intelligence, (6) self-help themselves, (7) social behavior, and (8) moral and religious values. Especially for the 0–1 year age group, moral and religious values have not been explained.

The cadres also use the Child Development Card (KKA). The KKA Guidebook was also published by the BKKBN in 2015, with instructions showing how to use KKA as well as explaining about sixty-six development tasks for children up to 6 years old. In 2017, BKKBN published a book and module of "Become a Great Parent," which can be downloaded through the Play Store app on Android phones. The material used by instructors and cadres on the implementation of BKB has nothing on parenting for their children from the Islamic and the Minangkabau cultural standpoint. In the previous booklet is a discussion on the developmental needs of children in the form of moral and religious values common to all religions, rather than to any specific one.

Development of Conceptual and Theoretical Frameworks

Starting in 2018, BKKBN has compiled thirteen materials presented in BKB activities: 1) Planning for Family Life and Parents' Hope for the Future of Children; 2) Understanding the Positive Self-Concept and the Concept of Care; 3) Parents' Role and Father's Involvement in Parenting; 4) Maintaining Early Childhood Health; 5) Meet the Nutrition of Early Childhood; 6) Habits of Clean and Healthy Life Behavior; 7) Simulation of the Development of Rough Movements and Smooth Movements; 8) Stimulus Development of Active Communication, Passive Communication and Intelligence; 9) Stimulus Development of Self-Help and Behavior Ability; 10) Introduction to Reproductive Health in Early Childhood; 11) Child Protection and Participation; 12) Maintain Children from Media Influence; and 13) Character Formation of Early Childhood. These materials are also included in the "Becoming Great Parents" module, although not arranged in the order listed previously.

Based on the preceding thirteen materials, Islamic values and Minangkabau local wisdom are integrated by referring to the books of Islamic education and Minangkabau culture. In the literature on Islamic education, for example, Akin (2012) and Franceschelli and O'Brien (2014) describe how to educate children aged up to 3 years old, 4–10 years old, 10–14 years old, and 15–18 years old, covering the educational needs of children of premarital age; the book *Manhaj al-Tarbiyyah al-Nabawiyah li al-Thifl* (Suwaid 2006) contains the traditions of Prophet Muhammad (pbuh) concerning how to educate children up to 2 years old and the age group of two to baligh (adult); the book *Tarbiyatul Aulad fi al-Islam* (Ulwan 2007) explains in detail how children should be educated from the Islamic perspective; and Hidayat and Sukroni (2017) discuss the way parents should educate children, from the worship (*munajad*) of Allah to the birth phase, the toddler phase, and the adult phase.

As for Minangkabau literature, not many written materials were obtained. The concept of children's education in the Minangkabau culture is obtained mostly from the oral speech of traditional experts. The book *Living Guidelines in the Minangkabau Nature: An Advice of Siti Boediman* was found, written by Sheikh Sulaiman Arrasuli, narrating how Siti Budiman educated her children, Muhammad Arif and Siti Arifah, from childhood to adulthood (Kosim 2013).

Prototyping Phase

In this phase, the modular design is needed, i.e., the design of the "Module of Great Muslim Parents." The module has the following six components: cover, introduction, table of contents, introduction, content, and literature. After the module was written, the First Focus Group Discussion (FGD I) was conducted, which was attended by twenty-eight participants, made up of Islamic education experts, commentators and Quran experts, Minangkabau traditional leaders, extension agents, and cadres from three BKB from Lima Kaum, Padang Selatan, and Gunung Pangilun. From the results of the FGD I, the following feedback was obtained (Table 1).

Table 1: The Results of the Focus Group Discussion I

No.	Parts	Suggestions
1	Module Design	<ul style="list-style-type: none"> a. The design of the cover should be improved, making it more attractive and beautiful (color, writing system, and fonts), especially noting the absence of the Minangkabau identity on the cover. b. The contents of the module must be arranged attractively and in accordance with the material. c. The material does not contain the iconic culture of Minangkabau (e.g., pictures).
2	Contents of the Module	<ul style="list-style-type: none"> a. Fixing the mistyping. b. Using more simple and communicative sentences. c. Using interpretive references to enrich the explanation of the verses of the Holy Quran. d. Two modules are needed, one for parents and the other for cadres. e. Adjusting the modules with BKKBN materials. f. Presenting the modules in easier and more entertaining method to be socialized g. Adding <i>Adat Salingka Nagari</i> contents. h. Strengthening premarital knowledge materials. Father must also read and study the module.

Source: Kosim et al.

The notes of FGD I were followed up by completing the draft module according to the grid, outline, and feedback from FGD. The draft module that has been designed focuses on developing thirteen materials that are in accordance with BKB material without repeating BKB material. Rather, it contains Islamic and Minangkabau cultural values.

Formative Evaluation

Before conducting an expert validation of the research products, instruments were developed to validate and test them. The instruments were also validated by four experts—language experts, research methodologists, educational experts, and BKKBN resource persons. All of these instruments have been validated with very valid categories using the Riduwan formula (Riduwan 2007).

After the instrument had been validated by the validators, the validation instrument was submitted to the product validators, namely, experts in Islamic education, experts in Minangkabau culture, and language experts. The results of this module validation, after processing the validation data from all components, were as follows: $850/888 \times 100$ percent = 95.7 (very valid).

In addition to obtaining validation results, the validators also made a number of notes, as follows: first, whether the chemistry study should be separate from Islamic material or integrated with Islamic material without any sorting; second, the validators made sure all references used were listed in the bibliography. The notes were followed up by the research team, who agreed that the material on biochemistry itself was not integrated into the Islamic material.

Based on the results of product validation, the second FGD II was attended by experts in Islamic education, Minangkabau traditional leaders, BKKBN representatives from West Sumatra Province, BKKBN representatives of Padang, representatives of extension agents, cadres, and parents of three BKB. The FGD II featured the same resource persons, as did the FGD I. In general, the FGD participants received two well-developed modules. However, there were a number of notes that need to be refined in regard to several components (Table 2):

Table 2: The Results of Focus Group Discussion II

No.	Aspects	Revision Notes
1	Cover Design	Cover is still considered less firm and contrasting. Also, there are no firm elements of interest in module 1 to be an inspiring BKB cadre.
2	Title	Initially, the module title was "Becoming Great Parents." The title is still the same as the BKKBN module's title of being great parents. The only difference is the addition of a subtitle based on Islamic and Minangkabau culture. Therefore, it should be emphasized that the title of the module be changed to "Becoming a Great Muslim Parent: Bringing the Righteous and Cultured Generation."
3	Design of the Contents	Font size needs to be increased to make it easily readable by parents.
4	Contents	It is necessary to add some implementation of Minangkabau in each material, then given a special sign so that it is easier to understand and to sort them out.

Source: Kosim *et al.*

Based on the second FGD record, two modules were revised. The cadres also said that the material in the Parenting Education module based on Islam could easily be integrated into BKB material provided by the BKKBN. BKB participants' parents also welcomed the presence of this module. With this module, parents get additional Islamic knowledge for educating children and dealing with their delinquencies.

Summative Evaluation Phase

After the questionnaire about practicality was circulated, cadre respondents evaluated the module "Becoming Great Muslim Parents," as follows: the practical value of attractiveness was 91.66 percent, the usage process was 89.58 percent, the ease of use was 95 percent, and the time efficiency was 95.83 percent, and its overall practicality was rated as high as 93.01 percent. Practicality testing was also done using interviews, in which all respondents stated that they strongly agreed with the contents of the module because it greatly helped BKB cadres understand parenting according to Islamic teachings and Minangkabau local wisdom, unlike the practice so far, where BKB materials were focused only on parenting services according to BKKBN. Furthermore, parenting according to Islam and Minangkabau local wisdom is not available.

In this study, effectiveness was seen only from the point of view of its implementation. For the purpose of this activity, one cadre, named Fifela Elvina, was chosen, from BKB Cendana, Padang Selatan, Padang. The activity carried out was to test the module by conducting counseling for parents in a limited space. The research team and observers observed this simulation process directly. The results of the observations indicate that BKB cadres who are the models have done the following:

- a. Cadres conducted preliminary activities, core activities, and closing activities.
- b. In the preliminary activities, all observers stated that
 - 1) cadres opened the activity with greetings and read the *basmalah*,
 - 2) cadres greeted the parents kindly,
 - 3) cadres explained the title of the material to be discussed and the objectives to be achieved. In this case, cadres delivered the material about "Effective Communication."

- c. During the learning process, the cadres did the following:
- 1) motivated parents to understand the material in accordance with BKB materials.
 - 2) explained the material as scheduled in BKB activities.
 - 3) integrated Islamic views (as in modules) that are relevant to BKB materials.
 - 4) integrated Minangkabau local wisdom (as in the module) that is relevant to BKB materials.
 - 5) Parents were interested in listening to the explanation of Islamic views that are relevant to BKB materials.
 - 6) Parents were interested in hearing the explanation of Minangkabau local wisdom that is relevant to BKB materials.
- d. At the end of learning, the cadre closed the activity by reading *hamdalah*.

Discussion

Urgency of Parenting Education–Based Islam in BKB

The Toddler Family Development Program (Bina Keluarga Balita or BKB) is conducted with the aim of increasing the knowledge, skills, and awareness of mothers and other family members to foster the growth of children under 5 years old through physical, motoric, intellectual, social, emotional, and moral stimulations that take place in the interaction between mothers with children under five. The BKB program places more emphasis on encouraging parents to know things related to children’s development so that they can raise these children according to their developmental tasks. The program actually works as a nonformal educational institution in the form of parenting education. Parenting education is directed toward parents, showing them how to care for children at home by creating a home atmosphere and environment for children (Holloway and Pimlott-Wilson 2014; Hopwood 2014).

On the other hand, Minangkabau people, guided by the philosophy of *Adat Basandi Syara, Syara Basandi Kitabullah* (Natsir and Hufad 2019; Rozi 2017), certainly want to align all aspects of their lives with Islamic values, including childcare. This traditional philosophy is the basis on which the Minangkabau people build their values and norms of life. Customary values originating from nature are united with Islam to create an order and norm for shaping the Minangkabau community. Islam is the melting pot of traditional teachings, united and compounded with the teachings of Islam as the religion of *rahmatan lil ‘alamin* (Kosim et al. 2019; Ma’arif 2018; Gani 2019). So parenting in accordance with Islamic teachings needs to be developed and applied in the daily life of the Minangkabau people.

However, not all parents have a good understanding of how children are to be educated on the basis of Islamic values (Markarma 2017; Niyozov and Memon 2011; Shah 2014) and Minangkabau cultural values. This is why strengthening the BKB program as a parenting educational institution for parents is important. However, the material presented must be developed with Islamic teachings and Minangkabau cultural values as local wisdom in West Sumatra. This condition strengthens the urgency of applying the results of this study in the West Sumatra region and other regions that desire Islamic education for parents to educate their children and raise them to be a pious and cultured generation. Therefore, for the education of their children, parents need sufficient knowledge of both psychology and methodical didactics, especially in terms of the *syaria* point of view (Bacikova-Sleskova, Hricová, and Orosová 2018; Hayati 2019; Zhou et al. 2019). This module is thus one of the means by which to equip parents with the knowledge of how children should be educated in terms of the *syaria* point of view.

The Development of Parenting Education Module Based on Islam and Local Wisdom

The module for parents to implement BKB counseling has been provided by BKKBN, namely, “Becoming Great Parents.” The module can be developed further so that it functions as an independent learning tool that can be optimized (Al Mamun, Lawrie, and Wright 2020; Soule et al. 2018). As a reinforcement against modules from the BKKBN module that focus solely on child development, the module developed in this study contains the theory of Islamic values and Minangkabau local wisdom to complete it. This module has been prepared and developed in reference to the material set by BKKBN for BKB activities. Islamic education material in this module covers the education of children in the family. Family education in Islam, which includes pre marriages, should cover children aged 6 years (Idris and Mukti 2017; Purnama 2018; Rohman 2018; Sadiyah and Mahalli 2017), as determined by BKKBN.

This module examines Minangkabau local wisdom, apart from Islamic values in the family. The term local wisdom itself has a positive meaning because wisdom is always interpreted as good or positive (Kartikawangi 2017). Local wisdom can also be the basis for implementing education (Maretta 2016; Pornpimon, Wallapha, and Prayuth 2014). Minangkabau local wisdom contains values that fully address children’s education in the family. Historically, Minangkabau customs have paid special attention to the education of children and *kamanakan*. This means that the Minangkabau people prioritize education for the independence of *adat*, culture, religion, and a decent life. However, religion remains the highest reference point; Franz von Benda-Beckmann said that the aphorism *Adat Basandi Syarak, Syarak Basandi Kitabullah* (customary laws are based on Islamic laws) emphasizes that Islam represents the highest level of the life and culture of the Minang people (von Benda-Beckmann, von Benda-Beckmann, and Bell 2017).

This indicates that Minangkabau local wisdom contains abundant educational values in the form of proverbial and traditional expressions in the community (Hadijah 2019; Meisuri and Bahri 2019). Therefore, this module contains the *pepatah-petitih* of Minangkabau traditional values in educating children, in addition to the traditions handed down by the Minangkabau people.

Family education in the Minangkabau realm is dominant because the Minangkabau people adhere to a matrilineal system, in which lineage is passed down through mothers. Thus, the role of mothers is very important in the education of children in the family (Basri, Ratna, and Zulfikarni 2018; Putri 2020). The establishment of customary norms governing the matrilineal system derives from the efforts of the ancestors of the Minangkabau people to protect and guarantee the lives of their grandchildren in the future. With the lineage given to the mothers, the children will lead safer and more secure lives. Moreover, most of the assets are given to the mother as resources intended for the upkeep of the children. Children’s education is also the responsibility of the mother’s uncle or *mamak* (Bonate 2017). Thus, the children get considerable attention from their family members.

Integration of Islam and Minangkabau Cultural Values with BKB Materials

The process used in the development of the module is integration. Integration, in the context of meaningful nature, means one entity and, literally, represents the opposite of separation, an attitude that assigns each of these areas of life to different boxes. Integration efforts are also needed to overcome the educational dichotomy that Islamic values have been undergoing (Azyumardi 2017; Niyozov and Memon 2011; Taşkın 2014). The most prominent type of dichotomy concerns science. For several decades, the Islamic world has experienced the problem of the dichotomy of science and has always been faced with a distinction between what is called Islamic and non-Islamic sciences, Western science and Eastern science (Bocca-Aldaqré 2019; Ramly, Walidin, and Idris 2018). Another kind of dichotomy also occurs in the form of grouping between public forms of education and religious forms of education.

The dichotomy of science into religious and general sciences has long been taking place and has been known in classical works. Al-Ghazali, for example, terms these two types of knowledge *Ulum syar'iyah* and *ghair syariyyah*. Likewise Ibn Khaldun, designated both as *al Ulum al-Naqliyyah* and *al-Ulum al-Aqliyah*. However, this dichotomy did not pose any difficulty in the Islamic education system at that time, because the dichotomy in question is only about sorting between or classifying knowledge, not about separating the two so that one rejects the other truth (Kartanegara and Bagir 2005). The integration of Islamic and Minangkabau local wisdom into BKB materials is an effort to blend the materials (values) of Islamic norms and Minangkabau cultural values into thirteen BKB materials so as not to be biased between faith and devotion to the science (Purwati et al. 2018; Rufai 2016).

If it is associated with BKB activities, the materials developed by cadres are in the category of science that emphasizes psychology studies. BKB material needs to be integrated with Islamic materials and Minangkabau local wisdom materials. Islamic education can be integrated into general material in two ways: the first is through the basic search and equivalent of concepts, theories of knowledge sought from the Quran and Hadith of the Prophet and scholarly opinion. In this case, the concepts and theories of the general sciences are not contested but only filled with Islamic values or just looking for the equivalent concept and given its foundation based on both the *aqli* and the *naqli* arguments so as to give legitimacy to the general subject matter. The second is by taking or studying general concepts and theories and combining them with Islamic material. It has been done by: 1) accessing Islamic education material in order to provide Islamic values for general knowledge concepts or theories; 2) accessing Islamic education material to give direction to the use of general knowledge; 3) linking theories and concepts of general sciences together with the science of religion in order to strengthen each other; and 4) bringing together the theories and concepts of the general sciences that conflict with the science of religion in order to find a solution (Ramayulis 2010). For this reason, the learning pattern that integrates Islamic teachings and Minangkabau local wisdom in this study is an attempt to implement nondichotomic Islamic values that help parents understand how to educate children in ways that are no longer partial, dichotomous, or secular.

Conclusion

The two modules developed in this study were “Becoming Great Muslim Parents” and “Creating a Virtuous and Civilized Generation modules.” The method used was research development, proposed by Plomp 2013. This module contains material on how to educate children in accordance with Islamic teachings and the local wisdom of the Minangkabau culture. Parents must read the material in the module in sequence. Reading the material thoroughly will help parents to become ideal teachers of their children and create a godly and civilized generation. According to research that was conducted, the module is considered both valid and very practical for application in BKB activities in Indonesia, especially in West Sumatra. The module can be applied outside of West Sumatra for the Islamic material in particular, whereas for Minangkabau local wisdom, it can be adjusted to the local wisdom of each region. That is why this module distinguishes between the presentation of Islamic material and that of Minangkabau culture.

This study makes the following recommendations: first, the product of this study should be used by BKKBN for application in BKB activities, especially by Muslim parents in Indonesia. Second, BKB activities must be developed through parenting education. Thus, BKB management is needed with an educational approach. Therefore, BKB cadres need to be trained and prepared to become trainers, teachers, and motivators for parents as BKB participants. Third, this study may be developed for BKKBN activities at a higher level, especially for adolescent family development (BKR) to address the conditions in which the world focuses on the educational

process amid the pandemic, namely, COVID-19. It is hoped that further research on the two modules developed in this study will contribute to resolving current global issues.

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