Mentoring the Development of PAI Quality Assurance Modules Based on Local Wisdom at STAI Ibnurusyd Kotabumi

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| Abstract | This community service program aimed to improve lecturers' competence in developing a local wisdom-based Islamic Religious Education (PAI) quality assurance module at STAI Ibnurusyd Kotabumi. The program employed a participatory mentoring approach involving 10 participants, consisting of PAI lecturers, the Quality Assurance Institute (LPM), study program leaders, and a local community representative. Activities were conducted through socialization, training, workshops, intensive mentoring, and evaluation, with data collected using participant observation, interviews, and document analysis, and analyzed qualitatively. The main problem addressed was the existing quality assurance module, which was normative, culturally non-contextual, and lacked operational quality indicators. The results showed an increase in lecturers' conceptual understanding of local wisdom-based quality assurance, reflected in the successful formulation of contextual quality indicators integrating values of cooperation, deliberation, politeness, and religiosity. The main output of the program was a locally developed, wisdom-based PAI quality assurance module, validated by LPM. Practically, the module serves as an institutional reference for planning, implementing, and evaluating PAI learning, strengthens lecturers' professionalism, and supports the development of a culturally responsive quality culture in Islamic higher education, particularly in the socio-cultural context of North Lampung. |

| Keywords | Islamic Religious Education; Learning Module; Local Wisdom; Quality Assurance; STAI Ibnurusyd Kotabumi |

1. **INTRODUCTION**

Islamic Religious Education (PAI) in higher education plays a strategic role in shaping students' character, religious understanding, and social competence so they can respond to contemporary challenges without losing their Islamic identity and local cultural roots (Cahyaningtyas et al., 2025; Fahyuni et al., 2020). In multicultural contexts, PAI is expected not only to transmit doctrinal knowledge but also to internalize values that are socially lived and culturally meaningful. One such context is STAI Ibnurusyd Kotabumi, located in North Lampung, where local values such as gotong royong (cooperation), musyawarah (deliberation), politeness, and religiosity remain strong in community life.

However, initial observations and focus group discussions with PAI lecturers and the Quality Assurance Institute (LPM) revealed that the existing PAI quality assurance modules were still normative, generic, and detached from local socio-cultural realities. Quality indicators focused primarily on administrative compliance with national standards and did not provide operational guidance for integrating local wisdom into learning design, implementation, and evaluation. As a result, PAI learning tended to be theoretical, with limited relevance to students' lived cultural experiences.

Although numerous studies discuss the integration of local wisdom in Islamic education and character formation (Suyatno, 2017; Taufikin, 2021; Tilaar, 2002)There is a clear gap in community service practices that specifically focus on developing local wisdom-based PAI quality assurance modules at the higher education level. Previous initiatives have largely focused on curriculum content or learning methods, while systematic quality assurance instruments grounded in local wisdom remain underdeveloped, particularly in Islamic higher education institutions.

Based on these conditions, the problem statement of this community service is: How can lecturers' capacity be strengthened to develop a local wisdom-based PAI quality assurance module that is contextual, operational, and aligned with institutional quality standards?

Three interrelated factors drive the urgency of this program. First, national higher education policies increasingly demand graduates with strong character and socio-cultural sensitivity (Panditrao & Panditrao, 2020). Second, North Lampung's local wisdom aligns substantively with Islamic values but remains underutilized in formal quality assurance systems. Third, lecturers require structured mentoring to translate cultural values into measurable quality indicators. These conditions directly necessitate a participatory mentoring-based community service intervention.

Accordingly, this community service aims operationally to: (1) enhance lecturers' understanding of local wisdom-based PAI quality assurance, (2) assist lecturers in formulating contextual quality indicators integrating local cultural values, and (3) produce a validated local wisdom-based PAI quality assurance module approved by LPM.

The expected outputs include one institutional-quality assurance module, a set of locally grounded quality indicators, and improved lecturer competence in quality-oriented learning design. Scientifically, this program contributes a contextual model of PAI quality assurance grounded in local wisdom. At the same time, it practically strengthens institutional quality culture and provides a replicable framework for Islamic higher education institutions with similar socio-cultural characteristics.

2. METHODS

This community service activity was conducted as mentoring-based community service using a participatory action approach, positioning PAI lecturers from STAI Ibnurusyd Kotabumi as active collaborators throughout the process. This approach was selected because participatory mentoring effectively enhances professional capacity through collective reflection, dialogue, and joint problem-solving in educational development programs (Kapoor & Jordan, 2009, p. 54). The activity was implemented from March to June 2024 at the STAI Ibnurusyd Kotabumi campus, North Lampung, Indonesia. The mentoring process was carried out in a structured, chronological manner, consisting of initial socialization and needs assessment, conceptual training on local wisdom-based PAI quality assurance, module development workshops, intensive mentoring and iterative revision, and a final evaluation followed by institutional validation.

The participants consisted of 10 purposively selected informants, including six PAI lecturers who acted as module formulators, one Head of the PAI Study Program as academic coordinator, one Head of the Quality Assurance Institute (LPM) as institutional validator, one quality assurance expert as technical advisor, and one local community leader as a source of local wisdom values. Purposive sampling was applied based on three main criteria: active involvement in PAI learning or quality assurance management, experience in curriculum or quality assurance development, and relevance to the integration of local wisdom in Islamic education. In addition, several PAI students served as supporting informants in limited focus group discussions to provide perspectives on the cultural relevance and context of learning outcomes.

Data collection was conducted continuously throughout the mentoring period using participant observation, in-depth interviews, and documentation. Structured observation sheets guided observation to capture the level of lecturer participation, collaborative dynamics, and the process of identifying local cultural values. Semi-structured interview guides were used to explore informants' understanding of Islamic Religious Education (PAI) quality assurance, challenges in module development, and perceptions of relevant local wisdom. Documentation included module drafts, quality indicator matrices, mentoring notes, institutional quality standard documents, and activity records. The use of qualitative methods enabled an in-depth understanding of participants' experiences and needs during the mentoring process (Creswell et al., 2007).

Data analysis followed the interactive model of Miles, Huberman, and Johnny, involving data reduction, data display, and conclusion drawing (Huberman & Jhonny, 2014, p. 32). Interview transcripts and observation notes were open-coded into thematic categories, including normative quality assurance practices, local wisdom identification, contextual quality indicators, and module revision needs. These themes were then used directly to refine and revise the quality assurance module iteratively, ensuring alignment between empirical findings and module outputs. Data validity was ensured through source and technique triangulation, as well as member checking involving PAI lecturers and the Quality Assurance Institute (LPM). Ethical considerations were addressed through informed consent, voluntary participation, confidentiality of informants' identities, and formal institutional validation of the final module by LPM.

3. FINDINGS AND DISCUSSION

3.1. Findings

The mentoring program to develop a local wisdom-based PAI quality assurance module was conducted from March to June 2024 at STAI Ibnurusyd Kotabumi, using a participatory mentoring approach as outlined in the Methods section. The implementation consisted of five sequential stages: socialization, basic training, module development workshops, intensive mentoring, and final evaluation. Socialization was carried out in March 2024 through coordination meetings with PAI lecturers, study program leaders, and the Quality Assurance Institute (LPM) to identify needs and confirm expected outputs. This was followed by two training sessions in late March–early April 2024, focusing on PAI quality assurance concepts and on integrating North Lampung local wisdom values such as cooperation, politeness, deliberation, and religiosity.

The module development stage took place in April 2024 through three collaborative workshops, resulting in an initial module draft. This draft was then refined through four intensive mentoring sessions in May 2024, using an iterative revision process informed by expert feedback and participant reflection. The final evaluation was conducted in June 2024, with the LPM acting as the institutional validator to assess module feasibility and compliance with quality standards. As summarized in Table 1, the mentoring resulted in improved lecturer understanding of quality assurance, structured integration of local wisdom into quality indicators, increased lecturer engagement, and the production of one validated local wisdom-based PAI quality assurance module ready for implementation in PAI learning.

Table 1. Activity Results

No	Rated aspect	Conditions Before Mentoring	Conditions After Mentoring
1	Understanding of PAI quality assurance	Still limited, normative in nature	Significantly improved, comprehensive understanding of PAI concepts and quality standards
2	Integration of local wisdom in modules	Not structured, local values are not clearly identified	The values of cooperation, politeness, deliberation, and religiosity are integrated into quality indicators
3	Module development skills	The module is general and non-contextual	The complete module is compiled with quality indicators based on local wisdom
4	Compliance of modules with LPM standards	Not meeting institutional standards	The module has been validated and complies with STAI Ibnurusyd quality assurance standards
5	Lecturer involvement	Limited to the use of existing modules	Very active in designing, refining, and finalizing the module
6	Relevance of Islamic Education learning	Not yet strongly linked to the cultural reality of students	More contextual learning, close to the North Lampung culture

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7	Activity output	Tidak ada produk modul yang terstandar	A draft of a local wisdom-based PAI quality assurance module has been prepared, which is ready to be implemented

3.2. Discussion

3.2.1. Integration of Local Wisdom in Islamic Religious Education Quality Standards

The findings of this community service (see Table 1) indicate that integrating local wisdom into PAI quality assurance standards at STAI Ibnurusyd Kotabumi constitutes a substantive shift from previously normative and administrative practices toward a contextual, value-based quality assurance model. Prior to the mentoring program, PAI quality standards were generic. They did not operationalize local cultural values, leading to a largely theoretical learning experience poorly connected to students' socio-cultural realities. After mentoring, local wisdom values of North Lampung—such as cooperation (gotong royong), deliberation (musyawarah), politeness, and religiosity—were explicitly formulated as measurable quality indicators within the PAI quality assurance module. This confirms Taufikin's (Taufikin, 2021) assertion that quality-oriented Islamic education must integrate local cultural contexts to remain socially relevant.

Theoretically, this finding strengthens culture-based education perspectives that emphasize grounding learning quality in local contexts to shape students' character and identity (Tilaar, 2002). However, the novelty of this program lies in translating cultural values into operational quality assurance instruments rather than merely integrating them into learning content. At STAI Ibnurusyd, local wisdom was embedded into QA indicators covering cognitive, affective, and socio-cultural domains, such as students' ability to demonstrate cooperation in group learning, practice ethical academic behavior, and relate Islamic principles of ta'awun and shura to local traditions. These indicators were systematically aligned with institutional QA standards and validated by the LPM, thereby making local wisdom a formal component of quality control rather than an informal pedagogical addition.

Furthermore, the integration of local wisdom was operationalized by incorporating Contextual Teaching and Learning (CTL) principles into the QA module. CTL was not only recommended as a teaching approach but was explicitly linked to quality indicators and learning procedures within the module, such as the

use of local case studies, community-based learning tasks, and reflective assessments grounded in local religious practices (Johnson, 2002). This linkage ensures that contextual learning is continuously monitored and evaluated as part of quality assurance. As acknowledged by the LPM, this approach enhances lecturer professionalism and institutional quality culture by aligning pedagogical practices, cultural values, and quality standards. Thus, integrating local wisdom into PAI quality assurance at STAI Ibnurusyd represents a context-specific, replicable QA innovation that strengthens learning relevance, character education, and institutional quality governance.

3.2.2. Inhibiting and Supporting Factors in the Assistance of Local Wisdom-Based Quality Assurance Modules

The mentoring program to develop local wisdom-based Islamic Education (PAI) quality assurance modules at STAI Ibnurusyd Kotabumi went well. However, several inhibiting and supporting factors still affected its effectiveness. These factors stemmed from lecturers' internal conditions, institutional readiness, and the dynamics of mentoring implementation in the field. Identifying these inhibiting and supporting factors is crucial because they directly impact the quality of the resulting modules and the sustainability of the local culture-based quality assurance program. In terms of obstacles, the biggest challenge stems from lecturers' limited initial understanding of integrating local wisdom into the quality assurance of Islamic Religious Education. Prior to the mentoring, most lecturers were accustomed to using standard modules that were general and technical in nature, without considering cultural aspects (Qomarudin & Zuhri, 2025). This resulted in the initial workshop taking longer to align perceptions and introduce basic concepts such as local value-based quality indicators, contextual quality standards, and cultural-religious harmony. Furthermore, lecturers' limited experience in formulating quality indicators was a significant obstacle (Latifah et al., 2025; Pai et al., 2021). Lecturers are more accustomed to developing lesson plans and standard learning materials than to developing systematic quality standards. Another technical factor that arises is the limited time available for implementation, especially for lecturers with busy lecture schedules and administrative duties, which makes it difficult to revise modules quickly (Firoza et al., 2025; Supriyanti et al., 2025).

Another significant obstacle was the lack of written references to local wisdom in North Lampung. Many cultural values were previously understood only orally, such as the tradition of village cooperation, the custom of deliberation in decision-making, and local etiquette. This limited reference base required participants to seek

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information directly from community leaders or from personal experience, requiring lengthy discussions to identify local values. Although ultimately overcome, this factor slowed down the indicator formulation phase.

On the other hand, several supporting factors significantly contributed to the success of the mentoring program. One was the strong commitment and enthusiasm of the Islamic Religious Education (PAI) lecturers. The lecturers recognized that the local wisdom-based quality module was highly relevant to the campus and community's needs, leading them to participate in discussions, workshops, and revisions actively. Another supporting factor was the full support of the study program leadership and the Student Learning Institute (LPM), both of which provided facilities, technical assistance, and validation of the module content. The LPM's involvement ensured that the resulting module was not only contextually relevant but also in compliance with the institution's quality assurance procedures. Another crucial supporting factor was the availability of resource persons, quality assurance experts, and local community leaders, who provided firsthand information on North Lampung's cultural values. Their presence accelerated the identification of local values and helped lecturers understand how to integrate these values with Islamic Religious Education (PAI) standards. Furthermore, the participatory mentoring approach made participants feel valued, engaged, and empowered in the development of the modules they developed (Elsman et al., 2022; Susanto et al., 2024).

Therefore, as summarized in Table 2, the interaction between inhibiting and supporting factors created a constructive dynamic throughout the mentoring process. Although initial challenges included limited lecturer understanding of local wisdom-based quality assurance, time constraints, and the scarcity of written references on North Lampung local culture, these obstacles were gradually mitigated through structured mentoring and collaborative reflection. The strong participation of PAI lecturers, continuous institutional support from the Study Program and the Quality Assurance Institute (LPM), and the involvement of local community leaders emerged as the main factors that ensured the program's effectiveness.

Practically, these findings imply that the successful development of a local wisdom-based PAI quality assurance module requires not only technical guidance but also sustained institutional commitment and access to cultural resources. The mentoring model proved effective in transforming initial constraints into learning opportunities, enabling lecturers to systematically integrate local cultural values into measurable quality indicators and learning procedures. This dynamic demonstrates that participatory mentoring can serve as a strategic approach for strengthening

quality assurance systems in Islamic higher education institutions, particularly those operating within strong socio-cultural contexts such as STAI Ibnurusyd Kotabumi.

Table 2. Supporting and Inhibiting Factors

No	Category	Inhibiting Factors	Supporting Factors
1	Understanding and Competence	• Lecturers' initial understanding of local wisdom integration is still low. • Difficulty formulating quality indicators.	• High enthusiasm and commitment from lecturers. • Increased understanding after training and workshops.
2	Time and Technical	The lecturer's schedule is busy, so module revision is slow.	Campus facilities support mentoring activities.
3	Reference Source	There is a lack of written references regarding the local wisdom of North Lampung.	The presence of community leaders helps identify local values.
4	Institutional	The initial validation process requires lengthy discussion.	Strong support from the Study Program, LPM, and expert sources.
5	Module Implementation	The initial module is still normative and not contextual.	Intensive mentoring facilitates module refinement.

3.2.3. Implications of Module Development for Improving the Quality of Islamic Religious Education Learning

The development of a local wisdom-based Islamic Religious Education (PAI) quality assurance module at STAI Ibnurusyd Kotabumi has significant implications for improving the quality of Islamic Religious Education (ISE) learning. Prior to mentoring, Islamic Religious Education (PAI) learning tended to be normative. It did not fully connect Islamic teachings with the cultural values of the North Lampung community, such as cooperation, deliberation, politeness, and religiosity. The quality tools used by lecturers remained generic, thereby failing to provide technical guidance on integrating local values into the learning process. After the module was developed through mentoring, significant changes occurred in both the material, methods, and learning quality assurance processes.

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Theoretically, the integration of local wisdom in the PAI quality module is in line with the theory of culture-based education, which emphasizes that education must be in harmony with the culture of the community in order to be able to form the character of students comprehensively (Kurniawan & Putri, 2021). Local value-based modules help students learn religious teachings contextually, so that Islamic values are not only understood theoretically but also in everyday life practice (Fatahillah et al., 2023; Herdiyanti et al., 2025; Hermino & Arifin, 2020). This is reinforced by Suyatno's view that local wisdom has great potential as a source of character development and morality for students if it is integrated systematically into learning activities (Suyatno, 2017, p. 44).

The learning approach that emerges from the application of this module is also in line with the Contextual Teaching and Learning (CTL) theory, as put forward by Johnson (Johnson, 2002). CTL emphasizes that an effective learning process is when the teaching material is linked to the real world of students (Johnson, 2002; Mujahid, 2021; Wahyudi et al., 2025). In the context of STAI Ibnurusyd, lecturers using local wisdom-based modules were able to connect Islamic values such as ta'awun and shura with the practices of cooperation and deliberation prevalent in the North Lampung community. This was proven to improve student understanding because the learning became more concrete and closer to their lives.

The implementation of this module also has implications for improving lecturers' professionalism. The mentoring provides lecturers with a better understanding of how to develop quality indicators that measure students' cognitive, affective, social, and cultural aspects. This change aligns with the principles of humanistic pedagogy developed by Rogers (Rogers, 1983, p. 12), which emphasizes the importance of learning that facilitates holistic human development, not just academic aspects. With the new modules, lecturers are more creative in using cultural discussion methods, local case studies, and social projects that align with Islamic values and the culture of North Lampung.

At the institutional level, this module assists the LPM in developing quality standards that are more humanistic and responsive to local culture. The previously administrative module is now substantially enriched by reflecting the campus's cultural identity. This institutional impact aligns with the concept of quality culture in higher education, which emphasizes that a culture of quality must be built in a context-specific manner to the character of the institution (Harvey & Stensaker, 2021). Overall, the implications of developing this local wisdom-based PAI quality assurance module include greater relevance of Islamic Religious Education learning, strengthened

student character, and improved lecturers' pedagogical competence. More importantly, the module provides a sustainable quality assurance framework that can be continuously implemented, evaluated, and refined by the Quality Assurance Institute (LPM). At the institutional level, these findings support a policy recommendation to adopt the module as an internal PAI quality standard formally, and to integrate it into lecturer development programs and routine quality assurance cycles, ensuring that local wisdom remains a permanent and adaptive component of quality management at STAI Ibnurusyd Kotabumi.

4.   CONCLUSION

This community service program was conducted to strengthen lecturers' capacity in developing a local wisdom-based quality assurance module for Islamic Religious Education (PAI) at STAI Ibnurusyd Kotabumi, as stated in the Introduction. The mentoring process resulted in tangible improvements in lecturers' competencies, the quality of the module, and the contextual relevance of learning. Prior to the program, quality assurance instruments were generic and culturally detached; following structured training, workshops, and intensive mentoring, lecturers were able to formulate operational quality indicators that integrate North Lampung values such as cooperation, deliberation, politeness, religiosity, and social harmony. The final module was academically sound and formally validated by the Quality Assurance Institute (LPM) as a contextual and humanistic quality standard.

The implications of this program can be viewed from three perspectives. Practically, the module provides lecturers with a concrete reference for designing, implementing, and evaluating culturally grounded learning. Institutionally, it strengthens the campus quality culture and supports policy recommendations for the formal adoption of the module as an internal PAI quality standard, as well as its integration into lecturer development and routine quality assurance cycles. Academically, this program contributes a contextual model of local wisdom-based quality assurance that can enrich discourse and replication in similar Islamic higher education settings.

Despite these achievements, this program has limitations, particularly its focus on a single institution and the predominantly qualitative nature of its outcome indicators. Future community service and research may expand implementation to multiple campuses and incorporate quantitative measures of learning impact. Nevertheless, the validated module offers a sustainable quality assurance framework that the institution can continuously refine. Ultimately, this mentoring initiative

represents a strategic step toward transforming Islamic education into a culturally rooted, quality-oriented, and responsive learning system.

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