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Integrating Culinary Heritage into Islamic Education: Developing an Audio-Visual Cocurricular Module for Halalan Thayyiban Learning in Primary Schools

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ABSTRACT

Traditional culinary heritage can connect Islamic Religious Education (IRE) with students' everyday experiences, yet its integration into co-curricular learning about *halalan thayyiban* remains underexplored. This study developed and evaluated an audiovisual co-curricular module using traditional foods to teach *halalan thayyiban* in primary schools. It combined ethnographic inquiry with the ADDIE (Analysis, Design, Development, Implementation, and Evaluation) model. Observations and interviews with eight informants at two sites in East Java examined *klepon, bikang, nagasari, and tape.* The module was piloted with 49 fifth-grade students: 22 from SDN Coban Blimbing I and 27 from SDN Sladi Kejayan. Evaluation used expert-validation forms and teacher and student response questionnaires. The overall expert-validation score was 95.6%, and teacher responses reached 97.2%. Student response scores were 88.4% in the small-scale trial and 90.1% in the large-scale trial. These results indicate favorable expert assessments and positive user responses. The study contributes a culturally contextualized audiovisual resource that connects local culinary knowledge with Islamic principles of food consumption. Because learning outcomes were not directly measured, the findings do not establish the module's effectiveness in improving students' understanding of halalan thayyiban. Further research should use direct assessments to evaluate learning outcomes.

INTRODUCTION

Culinary heritage represents more than traditional recipes and food products; it also embodies cultural knowledge, preparation practices, local values, and meanings transmitted across generations. Integrating this heritage into education can connect school learning with students' everyday experiences while supporting the preservation of local cultural identity. UNESCO acknowledges that intangible cultural heritage can provide context-specific content and pedagogical approaches that enhance the relevance of education and generate opportunities for the transmission of knowledge across generations (UNESCO, 2024). In primary education, traditional foods can therefore serve as meaningful learning resources through which students are able to explore the relationship between food, culture, community knowledge, and everyday life. However,

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the educational value of culinary heritage depends on how it is incorporated into learning activities rather than merely presented as information about local traditions.

Despite the cultural and educational value of traditional food, previous studies suggest that familiarity with and preferences for local culinary heritage cannot be taken for granted among younger consumers. A preliminary study involving students at private universities in Surabaya found that their familiarity with traditional East Javanese food was limited and that an attractive presentation did not necessarily lead to a preference for traditional food over modern alternatives (Adiasih & Brahmana, 2017). Similarly, adolescents in Mantrijeron, Yogyakarta, showed more favourable perceptions of modern food than traditional food (172 versus 86 in the study's comparison) and a stronger tendency to choose modern food (148 versus 110) (Putri & Sempati, 2017). Although these findings are specific to their respective study contexts and should not be generalized to Indonesian youth as a whole, they highlight the importance of creating educational opportunities through which younger learners can recognize and appreciate traditional culinary heritage. The incorporation of local food knowledge into primary education represents a viable approach to linking cultural preservation with students' everyday learning experiences.

This potential is particularly relevant to Islamic Religious Education (IRE), or *Pendidikan Agama Islam (PAI),* which connects religious knowledge with ethical decision-making and everyday conduct. The Islamic concept of *halalan thayyiban* encompasses both permissibility under Islamic teachings and the goodness, quality, and wholesomeness of food. Consequently, learning about food should extend beyond identifying halal and haram categories to considering the characteristics, ingredients, and qualities of food consumed in daily life. A study of halal-food teaching in Indonesian school curricula found that students' attention to halal labels when purchasing products remained limited, indicating a potential gap between classroom instruction and everyday consumption decisions (Wahyudin et al., 2018). More recently, Islamic Religious Education was identified as having the potential to promote responsible food-consumption awareness by connecting halal principles with *thayyib* values and ethical responsibility (Alzeer et al., 2018). These perspectives suggest that culturally familiar foods can provide a relevant context for discussing religious principles through everyday situations that students can readily recognize and interpret.

Previous studies have explored several components of this educational opportunity, although they have generally addressed them through different curricular and pedagogical orientations. Traditional food has been examined as a thematic learning resource in primary schools, demonstrating the relevance of local culinary knowledge to curriculum-based learning (Atmojo et al., 2025; Zidny et al., 2020). An ethnoscience-based textbook incorporating traditional Bugis food into fourth-grade science and social studies learning was developed, with evaluation focusing on product validity and user responses (Hanum et al., 2023). A project-based module on traditional Bogor food was also investigated as a means of fostering students' competence and global character (Hidayatulloh et al., 2025), while the cultural history, preparation, and symbolic meanings of *mendoan* have been explored as potential local-content material for elementary schools (Rahadini et al., 2026). Collectively, these studies demonstrate the educational potential of traditional food as a resource for contextual learning, cultural understanding, and the development of learning materials. Nevertheless, their principal emphases lie in thematic learning, ethnoscience, cultural proficiency, or local-content education rather than the integration of culinary heritage into Islamic Religious Education specifically for teaching *halalan thayyiban.*

A related body of scholarship has examined halal-food education and the integration of Islamic Religious Education with other fields of knowledge. Halal-food instruction within Indonesian school curricula has been investigated (Wahyudin et al., 2018), as has the integration of Islamic Religious Education and science learning in an elementary school. A conceptual discussion of food-consumption awareness from an Islamic perspective has also been developed (Alzeer et al., 2018). These studies establish the relevance of connecting Islamic principles with students' everyday knowledge and practices. However, they do not collectively address the design of an audiovisual co-curricular module that uses traditional culinary heritage as the contextual medium for teaching *halalan thayyiban*. Thus, the relevant research gap concerns the intersection of three areas: culinary heritage as culturally grounded learning content, Islamic food principles as the substantive learning focus, and audiovisual co-curricular materials as the instructional medium.

The co-curricular context provides an opportunity to connect curricular concepts with learning experiences situated in students' social and cultural environments. Indonesia's curriculum regulation, as amended through Minister of Primary and Secondary Education Regulation No. 13 of 2025, includes adjustments to the structure and implementation of co-curricular learning (Purnamasari et al., 2025). Within this context, culinary heritage can serve as a bridge between Islamic knowledge and familiar food practices. An audiovisual module can represent food ingredients, preparation processes, and cultural contexts through coordinated visual and verbal information. The multimedia learning framework provides a basis for designing such materials so that visual and verbal representations support learning rather than simply add media elements (Mayer, 2024). Meanwhile, experiential learning offers a complementary rationale for connecting representations and concepts with observation, discussion, and reflection on familiar experiences (Ranken et al., 2024; Zou et al., 2024). These principles are treated as complementary components of a single instructional framework rather than as separate theoretical explanations.

The conceptual framework of this study therefore links four elements. First, culinary heritage provides culturally meaningful content grounded in local food knowledge and practices. Second, the audiovisual module presents this content through visual and verbal representations that help contextualize the learning material. Third, co-curricular activities provide a structured setting in which students can connect the represented food practices with Islamic teachings. Fourth, *halalan thayyiban* serves as the substantive focus through which students are invited to consider both the permissibility and the goodness of food. This relationship establishes a conceptual pathway from cultural content, through audiovisual representation and co-curricular engagement, to the intended development of religious and cultural literacy. In this study, religious and cultural literacy refers to the intended educational orientation of the module, not an outcome independently demonstrated through achievement testing.

The novelty of this study lies in integrating these elements into an audiovisual co-curricular module for teaching *halalan thayyiban* within Islamic Religious Education in primary schools. In contrast to studies that use traditional food primarily for thematic, scientific, or cultural learning, this study establishes culinary heritage as the contextual foundation for aligning local knowledge with Islamic principles of food consumption. It also combines an ethnographic approach, which supports the contextualization of culinary heritage, with the ADDIE development model Analysis, Design, Development, Implementation, and Evaluation to structure the production and initial evaluation of the learning module. The intended contribution is therefore both pedagogical and cultural: to

provide a context-sensitive learning resource that connects Islamic religious content with the preservation and educational use of culinary heritage.

Accordingly, this study aims to develop an audiovisual co-curricular module integrating culinary heritage into Islamic Religious Education for teaching *halalan thayyiban* in primary schools. It also evaluates the module through expert validation and questionnaire-based responses from teachers and students. Because the evaluation focuses on product validation and user responses rather than direct measurements of learning outcomes, the study addresses the module's validity and acceptability and does not claim to establish its effectiveness in enhancing students' comprehension. This distinction defines the scope of the research and paves the way for further studies employing direct assessments of learning outcomes.

RESEARCH METHOD

Research Design and Setting

This study employed an educational research and development (R&D) design that integrated ethnographic inquiry with the ADDIE instructional design model: Analysis, Design, Development, Implementation, and Evaluation (Coffelt & Koziel, 2025; McKenney & Reeves, 2021). Ethnographic inquiry explored traditional culinary knowledge and local food practices relevant to teaching *halalan thayyiban* in Islamic Religious Education (IRE). Findings from this phase informed the development of an audiovisual co-curricular module for fifth-grade primary school students. Product evaluation involved expert validation and questionnaire-based responses from teachers and students. Because the study did not use pre-test–post-test measurements or a comparison group, it assessed product quality and user responses rather than learning effectiveness.

Ethical Considerations

Ethical approval for this study was granted by the Institute for Research and Community Service (LPPM), Universitas Yudharta Pasuruan, Indonesia (Approval No. 0272/S8/LPPM.UYP/08/2026, dated 19 August 2026). The approval confirmed that the proposed research met the applicable ethical requirements and could be conducted in accordance with the approved research protocol. The study was subject to ethical principles concerning institutional permission, adequate information for participants and informants about the research purpose and procedures, informed consent, confidentiality of personal information, voluntary participation and the right to withdraw, restricted use of research data for academic purposes, and additional protection for participants who were minors. The researchers were responsible for implementing these principles in accordance with the approved protocol. Any substantial changes to the research methods, locations, participant characteristics, or procedures were to be referred to the Research Ethics Committee for further consideration.

Ethnographic Inquiry

Fieldwork was conducted at the traditional snack and souvenir centre at Cheng Ho Mosque in Pandaan, Pasuruan, and at Omah Madhang Saridjoyo in the Malang area, East Java, Indonesia. Data were collected through direct observation and interviews. The products examined were *klepon, bikang, nagasari, and tape.* Observation documented the products and their presentation, while interviews explored ingredients, preparation, local culinary practices, and cultural meanings in relation to the Islamic principles of halal and *thayyib.*

Eight informants participated in the ethnographic inquiry, with four selected from each research site through purposive sampling. Informants were recruited based on their

direct involvement in preparing or selling traditional snacks or their demonstrated knowledge of local culinary practices. Qualitative data were analyzed using the interactive analytical framework of data condensation, data display, and conclusion drawing and verification (Miles et al., 2014; Tshabangu et al., 2021). Observation records and interview transcripts were organized systematically according to culinary product, research site, and analytical topic. The data were then compared across sources and sites to identify convergent patterns, contextual differences, and recurring cultural meanings. Interpretations were developed by examining the relationship between culinary ingredients, preparation practices, modes of presentation, local food traditions, and the Islamic principles of *halal* and *thayyib*. Conclusions were reviewed against the collected evidence to maintain consistency between the empirical data and the resulting interpretations. The identified themes subsequently informed the selection, organization, and contextualization of culinary heritage content for the development of the audiovisual co-curricular module.

Module Development and Field Trials

The ADDIE model guided module development. In the Analysis stage, the learning context, relevant IRE content, and ethnographic findings were considered. In the Design stage, these findings were translated into learning objectives, content, audiovisual presentation, and co-curricular activities. During Development, the audiovisual module was prepared and reviewed by three expert validators with complementary expertise in IRE/*halalan thayyiban* content, audiovisual or instructional media, and primary education or curriculum. The validation form assessed Display Design, Material, and Evaluation. Expert feedback informed revisions before implementation.

Implementation involved two fifth-grade teachers and 49 fifth-grade students from two primary schools. The small-scale trial involved 22 students from SDN Coban Blimbing I, followed by a large-scale trial involving 27 students from SDN Sladi Kejayan. Teachers and students completed questionnaires to provide feedback on the module. The Evaluation stage summarized expert-validation results and user responses. No direct measure of student learning gains was administered; therefore, the study does not establish whether the module improved students' understanding of *halalan thayyiban.*

Instruments and Data Analysis

The instruments comprised of observation and interview protocols for the ethnographic phase, an expert-validation form, and teacher and student response questionnaires. The product-assessment dimensions were Display Design (visual layout, readability, and audiovisual presentation), Material (accuracy, relevance, and clarity of content), and Evaluation (assessment items or learning activities included in the module). The teacher and student questionnaires used a four-point Likert-type scale scored from 1 to 4, with higher scores indicating more positive responses. Consistent reporting of response options and score interpretation is important when using Likert-type scales in educational research (Joshi et al., 2015).

Qualitative data were analyzed as described above. Quantitative data from expert validation and teacher and student questionnaires were analyzed descriptively using percentage scores. The percentage was calculated by dividing the score obtained by the maximum possible score and multiplying by 100 (Creswell & Creswell, 2023; Rickards et al., 2012):

$$P = (S_o / S_m) \times 100\%$$

P is the percentage score, S_o is the score obtained, and S_m is the maximum possible score. For the four-point scale, S_m was calculated by multiplying the number of valid item

responses by four, provided that all applicable items used the same scale. Percentage scores were calculated separately for expert validation, teacher responses, and student responses and were used descriptively to summarize product assessment and user responses, not to infer causal effects on learning outcomes.

RESULT AND DISCUSSION

Ethnographic Findings and Their Integration into the Module

The ethnographic inquiry was conducted at two sites in East Java, Indonesia: the traditional snack and souvenir centre at Cheng Ho Mosque in Pandaan, Pasuruan, and Omah Madhang Saridjoyo in the Malang area. Eight informants were purposively selected, with four participants from each site, based on their involvement in preparing or selling traditional snacks or their knowledge of local culinary practices. Data collection involved direct observation of the selected food products and their presentation, as well as interviews concerning ingredients, preparation practices, local culinary knowledge, and cultural meanings. Four foods were selected to contextualize the audiovisual module: *klepon, bikang, nagasari, and tape.*

The culinary characteristics of these products provided different entry points for connecting traditional food knowledge with the Islamic concept of *halalan thayyiban.* In commonly documented preparations, the four foods involve different ingredients and processing methods, making them suitable examples for examining food composition, preparation, and suitability for consumption. Their instructional value therefore lies not only in their status as traditional snacks but also in the opportunity to relate familiar food products to questions about ingredient permissibility, cleanliness, processing practices, and food quality. Because culinary recipes and production methods can vary between regions and producers, the characteristics described below should be distinguished from any specific practices documented at the two research sites.

Klepon: Ingredients, preparation, and food handling. *Klepon* is generally prepared from glutinous rice flour formed into small balls and filled with palm sugar, then boiled and coated with grated coconut. Its preparation involves several recognizable steps, including dough preparation, shaping, filling, boiling, and coating. These features provide a visual sequence through which students can examine the ingredients used in a familiar traditional snack and consider the importance of clean preparation and appropriate food handling. In the module, *klepon* can be used to connect the identification of ingredients with the distinction between a food's traditional identity and the criteria relevant to its assessment as *halal* and *thayyib.*

Bikang: Ingredient composition and cooking practices. *Bikang* is commonly prepared using rice flour, coconut milk, sugar, and salt, with variations in additional flour, colouring, and preparation techniques. The batter is cooked in a specialized mold, typically producing a distinctive porous surface. These general characteristics provide a context for discussing how ingredients and cooking methods contribute to the form and quality of a traditional cake. In the audiovisual module, the ingredients and preparation sequence can be presented through visual representations, followed by questions about ingredient selection, hygienic handling, and the importance of understanding how food is prepared. The specific formulation and preparation practices at the two research sites should be established from the field observations and interviews rather than inferred from a general recipe.

Nagasari: Ingredients, wrapping, and steaming. *Nagasari* is a traditional steamed cake commonly made from rice flour, coconut milk, sugar, and banana, with banana leaves frequently used as wrapping. Its preparation connects the selection of ingredients with

wrapping and steaming practices. These features provide an opportunity to discuss how ingredients, preparation methods, and the handling of food relate to its suitability for consumption. In the module, *nagasari* can be represented through a sequence showing ingredient preparation, placement of banana slices, wrapping, and steaming. The accompanying learning activity can invite students to identify the ingredients and consider why cleanliness and appropriate food preparation matter when relating familiar culinary practices to *halalan thayyiban.*

Tape: Fermentation and the transformation of food. *Tape* is a traditional Indonesian fermented food commonly produced from cassava or glutinous rice using *ragi* as a starter culture. Fermentation contributes to the change in the product's sensory characteristics, including sweetness, aroma, acidity, and texture, although these characteristics vary with the raw material, starter culture, and processing conditions. Research on *tape* products has documented differences in sensory characteristics across products from different household producers, illustrating the importance of considering production practices rather than treating all *tape* as identical. In the module, *tape* provides a context for examining food transformation and discussing why knowledge of ingredients and processing practices is relevant to evaluating food under the principle of *halalan thayyiban*. The presence of fermentation alone should not be treated as sufficient evidence to determine a particular product as halal or haram; such an assessment requires attention to the actual ingredients, production process, and applicable Islamic guidance.

These four foods collectively offer complementary contexts for integrating culinary heritage into Islamic Religious Education. *Klepon* illustrates the relationship between ingredients and a sequence of preparation steps; *bikang* provides an example of ingredient composition and mold-based cooking; *nagasari* connects ingredients with wrapping and steaming; and *tape* introduces fermentation as a food-processing practice. These differences enable the module to present traditional food through visual representations of ingredients and processes rather than merely listing regional culinary products.

The selected food examples were connected conceptually with the principle expressed in Surah Al-Baqarah (2:168), which calls for consuming what is lawful and good. This connection provided the religious focus for relating culinary knowledge to questions about ingredients, preparation practices, cleanliness, and suitability for consumption. Within the ADDIE development process, culinary content supplied the contextual material, while the audiovisual format supported its presentation as an instructional resource for fifth-grade primary school students. The module was designed to offer a structured opportunity to consider Islamic food principles through familiar culinary examples. However, the ethnographic description and the instructional rationale do not independently demonstrate changes in students' understanding of *halalan thayyiban*; the evaluation results reported in this study concern expert assessments and teacher and student responses to the developed product.

Product Development and Expert Validation

The study produced an audiovisual co-curricular module integrating traditional culinary heritage into Islamic Religious Education (IRE), with a focus on the concept of *halalan thayyiban* for fifth-grade primary school students. The module was developed by translating contextual information from the ethnographic inquiry into visual and instructional materials. Selected visuals from the module are presented in Figure 1.

Figure 1
Selected Visuals from the Audiovisual Module



Figure 2 presents the QR code provided as a digital access point to the final audiovisual product.

Figure 2
QR Code for the Final Audiovisual Product

The expert validation results are summarized in Table 1. The module obtained an overall score of 95.6%. The scores were 95.0% for Islamic education content, 95.5% for instructional design, and 96.3% for audiovisual media. These scores indicate that the product received favourable assessments across the content, instructional, and media dimensions covered by the validation instrument.

Table 1
Expert Validation Results

Validation aspect	Score	Assessment
Islamic education content	95.0%	Highly Valid
Instructional design	95.5%	Highly Valid
Audiovisual media	96.3%	Highly Valid
Overall average	95.6%	Highly Valid

The audiovisual media dimension received the highest score, while the content and instructional design dimensions also gained high scores. Taken together, the results support the assessed suitability of the module for use in the target learning context. The interpretation is limited to the criteria measured by the validation form; the score does not independently demonstrate improvements in students' learning outcomes.

Teacher Responses

Teacher responses yielded an overall score of 97.2%. As shown in Table 2, the scores covered perceived learning relevance (98%), ease of implementation (96%), media attractiveness (97%), and student engagement (98%). These responses suggest that the

participating teachers viewed the module favourably in relation to its relevance, classroom use, presentation, and anticipated or observed student participation.

Table 2
Teacher Response Results

Assessment aspect	Score
Learning relevance	98%
Ease of implementation	96%
Media attractiveness	97%
Student engagement	98%
Average score	97.2%

Student Responses

The small-scale student trial produced an overall response score of 88.4%. The aspect scores were 89% for media attractiveness, 87% for ease of understanding, 88% for learning engagement, and 89.5% for project participation (Table 3). These results show generally favourable student responses, while ease of understanding received the lowest score among the four aspects and may warrant attention in subsequent revisions.

Table 3
Student Responses in the Small-Scale Trial

Assessment aspect	Score
Media attractiveness	89%
Ease of understanding	87%
Learning engagement	88%
Project participation	89.5%
Average score	88.4%

The large-scale student trial yielded an overall response score of 90.1%. The reported scores were 91% for learning motivation, 90% for cultural literacy, 89.5% for understanding *halalan thayyiban*, and 90% for collaborative participation (Table 4). The overall score was 1.7 percentage points higher than the small-scale trial. Because the trials involved different groups of students, this difference describes the observed response scores and should not be interpreted as evidence of improvement over time or as a causal effect of revisions.

Table 4
Student Responses in the Large-Scale Trial

Assessment aspect	Score
Learning motivation	91%
Cultural literacy	90%
Understanding of *halalan thayyiban*	89.5%
Collaborative participation	90%
Average score	90.1%

Figure 3
Classroom Implementation of the Audiovisual Module



Figure 3 documents the module's use during classroom activities. The photographs provide contextual evidence that the product was implemented in the participating school settings; they do not, by themselves, measure student engagement or learning gains. The questionnaire results complement this visual documentation by describing the responses reported by teachers and students.

Discussion: Culinary Heritage, Cultural Knowledge, and Audiovisual Learning

The principal contribution of this study is the development and preliminary evaluation of an audiovisual co-curricular module that connects traditional culinary heritage with *halalan thayyiban* in Islamic Religious Education (IRE). The foods identified in the ethnographic phase *klepon, bikang, nagasari*, and *tape* provide concrete examples through which students can examine ingredients, preparation practices, and food-related considerations in relation to Islamic principles. This contextual approach makes local food knowledge a starting point for religious learning rather than treating *halalan thayyiban* solely as an abstract concept. At the same time, traditional food should not automatically be assumed to be *halal* or *thayyib* merely because it is traditional; ingredients, processing, cleanliness, safety, and nutritional considerations still require appropriate examination.

The integration of traditional culinary heritage into the module was grounded in the Islamic principle of *halalan thayyiban*. The selected foods *klepon, bikang, nagasari,* and *tape* served as contextual examples through which students could relate familiar culinary products to Islamic teachings concerning food consumption. This integration was not based on the assumption that traditional foods are automatically *halal* or healthier than modern alternatives. Rather, it provided an opportunity to discuss the permissibility of ingredients, food preparation practices, cleanliness, and the quality of food within an Islamic framework. In this way, culinary heritage served as a context for linking local cultural knowledge with the ethical and religious dimensions of everyday food choices.

The Qur'anic foundation for this learning orientation is expressed in Surah Al-Baqarah (2:168), which calls upon humankind to consume what is lawful and good. The verse states: "O mankind, eat from whatever is on earth that is lawful and good, and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy" (Agama, 2020). In the context of the module, this principle provides a basis for discussing food beyond the simple distinction between halal and haram, including considerations of ingredients, preparation, and suitability for consumption. By connecting the Qur'anic principle with examples of local culinary heritage, the module sought to contextualize Islamic teachings within students' everyday experiences.

This finding is consistent with previous research identifying *Tolimbu* and *Juada* as potential traditional-food resources for thematic learning in an Indonesian primary school (Atmojo et al., 2025; Herlina & Nursakina, 2024). Both studies posit food heritage as a culturally meaningful learning resource. The present study extends that line of work by focusing specifically on the Islamic concept of *halalan thayyiban* and by translating ethnographic information into an audiovisual co-curricular module. A related development study produced a digital encyclopedia of Kediri local wisdom, including traditional food, and reported favourable validation and user-response scores (Nur Husna Afandi et al., 2025). Unlike the present study, Nur Husna Afandi et al. (2025) also reported an achievement-related indicator, stating that 96% of 17 students exceeded the minimum mastery criterion. The numerical results across the two studies are not directly comparable because their instruments, products, and evaluation procedures differ; nevertheless, this comparison highlights the value of combining product validation and user feedback with direct learning measures in future evaluations of the present module.

The results can also be interpreted through research on cultural knowledge and place-based education. A scoping review of 84 studies showed that students' cultural knowledge encompasses resources from students themselves, their families, and their communities, and can inform teaching in culturally diverse settings (Petri et al., 2025). Local culinary practices are one concrete form of community knowledge that can be brought into the curriculum. Similarly, a systematic review of 149 publications on place-based education found that the field has largely concentrated on environmental studies and science, while other subject areas have received less attention (Yemini et al., 2023). Integrating culinary heritage into IRE therefore offers a context-specific example of connecting local knowledge with a religious-education objective. However, the present study's 90% score for the cultural-literacy aspect in the large-scale questionnaire represents a response score, not a direct test demonstrating growth in students' cultural literacy.

The module obtained 95.6% in expert validation and 97.2% in teacher responses. Student-response scores were 88.4% in the small-scale trial and 90.1% in the large-scale trial. Overall, these findings indicate favourable assessments of the module's content, instructional design, audiovisual presentation, and user experience within the measured dimensions. The 1.7-percentage-point difference between the student trials should be interpreted descriptively: the trials involved different groups of students, and the design does not establish that the difference resulted from product revisions or represented improvement over time.

The favourable assessment of the audiovisual dimension (96.3%) suggests that experts regarded the module's media features positively according to the validation criteria. This is compatible with multimedia-learning principles, which emphasize the purposeful coordination of words and images rather than the addition of visuals for decoration alone (Mayer, 2024). More directly, a study examining fifth-grade students' learning from videos and content-equivalent illustrated texts found that students studied videos faster and that the rate was associated with better learning outcomes and lower cognitive load (Haavisto & Jaakkola, 2026). This study provides relevant evidence for the potential of video-based materials, but it used a within-subject design and direct learning measures in science topics. The present study did not compare formats or measure learning gains; hence, its response scores cannot be interpreted as a replication of those effects.

This distinction is important when interpreting the co-curricular and collaborative activities associated with the module. A systematic review of 11 studies involving 722

kindergarten and elementary students found that evidence for the effects of project-based learning on academic achievement was inconclusive and that many studies had methodological weaknesses or incomplete reporting (Ferrero et al., 2021). Their review reinforces the need to distinguish positive perceptions and implementation feasibility from demonstrated learning effects. In the current study, expert validation and questionnaires provide evidence about assessed product quality and user responses; they do not show whether students' comprehension of *halalan thayyiban* increased, whether such comprehension was retained over time, or whether the module outperformed another instructional approach.

This study contributes to bringing together the ethnographic reconstruction of culinary knowledge, the Islamic principle of *halalan thayyiban,* and the development of an audiovisual co-curricular product within a primary-school IRE context. The findings offer preliminary support for the module's assessed quality and acceptability in the involved environment. For practice, the module provides teachers a structured resource for discussing local foods and Islamic principles through familiar examples. For research, the next step is to evaluate its educational contribution using direct, appropriately validated measures of students' conceptual understanding and cultural literacy. Pre-test–post-test designs, suitable comparison groups where feasible, and follow-up measures would help establish whether the module produces learning gains and whether those outcomes persist across time and different school contexts.

CONCLUSION

This study developed an audiovisual co-curricular module integrating traditional culinary heritage into Islamic Religious Education, particularly the teaching of *halalan thayyiban* to fifth-grade primary school students. By combining ethnographic inquiry with the ADDIE instructional design model, the study connected local culinary knowledge with Islamic principles concerning lawful and wholesome food consumption. The ethnographic findings concerning *klepon, bikang, nagasari,* and *tape* provided contextual materials for the module, demonstrating how cultural heritage can be incorporated into religious education through locally relevant learning resources.

The evaluation results showed an expert validation score of 95.6%, a teacher response score of 97.2%, and student response scores of 88.4% in the small-scale trial and 90.1% in the large-scale trial. These findings indicate favourable expert assessments and positive responses from teachers and students toward the developed module. The study contributes to the development of contextualized Islamic Religious Education by unifying culinary heritage, *halalan thayyiban*, and audiovisual co-curricular learning in a structured instructional product.

However, the findings should be interpreted within the scope of the evaluation. Because the study relied on expert validation and questionnaire-based responses without pre-test–post-test measurements or a comparison group, it does not establish that the module improves students' learning outcomes, cultural literacy, or understanding of *halalan thayyiban*. Future research should employ direct learning assessments and an appropriate comparative design to examine these outcomes. Further development could also adapt the module to culinary traditions from other regions, allowing the integration of local cultural knowledge into Islamic Religious Education to be explored across diverse educational contexts.

DECLARATION OF AI-ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

The authors used ChatGPT (OpenAI) to assist with language refinement, academic writing, organization of selected manuscript sections, and the development of the discussion. The tool was also used to identify potentially relevant literature for consideration. All AI-assisted content was reviewed and revised by the authors, who remain fully responsible for the accuracy of the research data, interpretation of findings, citation integrity, and final content of the manuscript. ChatGPT was not credited as an author, and the authors retain full responsibility for the scholarly integrity of the work.

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AUTHOR CONTRIBUTIONS

Author 1: Wiwit Aprilia
Wiwit Aprilia contributed to the research implementation, data collection, data analysis, and preparation of the initial manuscript. She also contributed to the interpretation of the findings and revision of the manuscript.
Author 2: Ahmad Marzuki
Ahmad Marzuki contributed to the research conceptualization, methodological design, supervision, interpretation of the findings, and critical revision of the manuscript. He also contributed to the development of the discussion and finalization of the manuscript.

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