Practicality of a Sasak Local Wisdom–Based Sociology Module for Enhancing Senior High School Students' Social Skills

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ABSTRACT:

This study aims to examine the practicality of a Sociology learning module grounded in Sasak local wisdom and designed using a Culturally Responsive Teaching (CRT) approach to enhance senior high school students' social skills. The product's practicality was evaluated through both a limited trial and a large-scale field trial. The limited trial involved 27 students and 5 teachers, while the large-scale trial was conducted with 31 students at SMA Negeri 1 Masbagik and 30 students at SMA Negeri 2 Selong. Data were collected through teacher and student response questionnaires, classroom implementation observation sheets, and reflective notes. The findings indicate that, in the limited trial, the module was rated as highly practical by both teachers and students. Consistent results were also obtained in the large-scale trial, in which the module likewise achieved a highly practical category. Qualitative evidence further revealed that the module was easy to use, supported by clear instructions, visually appealing, and highly relevant to students' cultural experiences. These findings confirm that a Sociology module integrating Sasak local wisdom within a CRT framework is feasible and appropriate as an innovative instructional resource. The study suggests that integrating local culture into teaching materials can strengthen contextual, inclusive, and meaningful learning, while also providing an empirical basis for developing culturally responsive instructional resources in multicultural secondary education contexts in Indonesia.

Keywords: Practicality of the Module, Culturally Responsive Teaching, Sasak Local Wisdom, Sociology Learning, Social Skills.

1. Introduction

Twenty-first-century education increasingly recognises social skills as a core component of students' essential competencies. Social skills encompass not only the ability to communicate and collaborate effectively, but also empathy, social sensitivity, mutual respect, and the capacity to build constructive relationships in diverse social settings (Ariyanto et al., 2023; Muttaqin & Wardana, 2018). In the context of Sociology education, these competencies occupy a central position because the discipline is inherently concerned with social interaction, collective life, social institutions, solidarity, and social change. Accordingly, Sociology instruction should not be confined to the transmission of conceptual knowledge; rather, it should function as a pedagogical space for cultivating students' social competence in ways that are relevant to their lived realities. This orientation requires instructional materials that are not only conceptually sound but also pedagogically meaningful, culturally grounded, and closely connected to students' social experiences.

In recent years, the development of teaching materials based on local wisdom has gained increasing attention as an approach for strengthening the contextual relevance of school learning. Previous studies have shown that instructional modules incorporating local cultural values can enhance students' social values, character formation, and meaningful engagement with learning content (Habibudin, 2020; Kertih et al., 2021; Yuniarti et al., 2021). Within multicultural educational settings, this orientation is highly consistent with the framework of Culturally Responsive Teaching (CRT), which emphasizes that students' cultural backgrounds should be acknowledged, valued, and mobilized as legitimate assets for academic learning, identity development, and social participation (Gay, 2018; Ladson-Billings, 1995). CRT is therefore not merely a normative stance toward diversity, but a pedagogical approach that enables instruction to become more inclusive, context-sensitive, and responsive to the cultural identities of learners. In Sociology education, this perspective provides a strong foundation for designing learning resources that connect disciplinary concepts to local cultural realities and, in doing so, support the development of students' social skills.

Despite these pedagogical expectations, Sociology learning in senior high schools often remains dominated by verbalistic and teacher-centered practices. Instruction frequently emphasizes memorization of abstract concepts and theoretical definitions, while offering limited opportunities for students to examine concrete social phenomena embedded in their own environments. As a result, Sociology is often perceived as a theoretical subject centered on conceptual recall rather than as a discipline that helps students interpret social life critically and develop socially relevant competencies. This condition weakens the transformative potential of Sociology education and constrains students' opportunities to practice collaboration, empathy, communication, civic awareness, and social responsibility—competencies that should be integral to the subject's learning outcomes (Ariyanto et al., 2023; Damayanti T, Enjelaria S, Raihan Asy SA, 2024).

The problem becomes more pronounced when the instructional materials used in classrooms do not reflect students' socio-cultural backgrounds. Meaningful learning requires a close relationship between curricular content and the realities familiar to learners. However, many existing teaching materials are still detached from the local contexts in which students live, thereby reducing their relevance and pedagogical resonance. In Lombok, the Sasak community possesses rich local wisdom traditions such as besiru (mutual cooperation), begawe (collective work in community ceremonies), begibung (togetherness), and other cultural practices that embody solidarity, reciprocity, social cohesion, and communal responsibility. These values offer substantial potential as learning resources for Sociology because they allow students to understand concepts such as social interaction, collective action, social institutions, empowerment, and social change through cultural experiences that are familiar and meaningful to them (Mudana, 2023; Muzakir & Suastra, 2024). Yet, this potential has not been systematically transformed into instructional

modules that are readily usable in actual classroom practice.

Another important concern relates to the quality of educational products themselves. In instructional design and educational development research, a teaching material cannot be judged solely on the basis of theoretical validity. A product that is conceptually strong may still fail to function effectively in classrooms if it is difficult to use, poorly organized, mismatched with available learning time, insufficiently engaging, or not well received by teachers and students. For this reason, practicality is widely regarded as one of the central indicators of educational product quality, alongside validity and effectiveness. Within the tradition of instructional design and educational design research, practicality refers to the degree to which a product is easy to use, implementable, readable, efficient, flexible, and acceptable to its end users in authentic learning settings (Branch & Kopcha, 2013; Plomp, 2013; Tessmer, 2013). Without adequate evidence of practicality, innovative instructional materials may remain promising at the conceptual level but encounter substantial barriers to sustained adoption in real educational contexts.

Although earlier studies have established the value of local-wisdom-based teaching materials for strengthening students' character, social values, and engagement in learning (Habibudin, 2020; Kertih et al., 2021; Yuniarti et al., 2021), and although the CRT literature has consistently demonstrated the pedagogical significance of using students' cultural identities and experiences as resources for learning (Gay, 2018; Ladson-Billings, 1995), a significant gap remains in the field. More specifically, limited attention has been given to the practicality of Sociology learning modules that integrate Sasak local wisdom within a CRT framework for the explicit purpose of enhancing senior high school students' social skills. Existing studies have tended to focus on conceptual development, character education, or general effectiveness, while the operational dimension of how such modules are actually used by teachers and students in real classroom settings remains underexplored.

This gap is particularly important because practicality serves as the operational precondition for the successful implementation of any instructional innovation. Without empirical evidence demonstrating that a module is clear, user-friendly, attractive, time-efficient, flexible, and suitable for students' characteristics, its long-term adoption by teachers is unlikely. Therefore, there is a need for empirical inquiry that not only develops culturally grounded instructional materials but also rigorously examines their practicality through limited and broader classroom trials involving direct users.

Against this background, the present study aims to analyse the practicality of a Sociology learning module based on Sasak local wisdom and designed through a Culturally Responsive Teaching approach to enhance senior high school students' social skills. Specifically, the study evaluates the module's practicality in terms of ease of use, clarity of instructions, implementation feasibility, time suitability, visual attractiveness, flexibility, and its alignment with students' socio-cultural characteristics, as perceived by teachers and students. By conducting both a limited and a large-scale trial, this study seeks to provide empirical evidence on the operational viability of culturally responsive and locally grounded instructional materials, while contributing to the broader development of contextual, inclusive, and meaningful learning in Sociology in secondary education.

2. Methodology

This study employed a Research and Development (R&D) approach adapted from the ADDIE model, which comprises five interrelated stages: analysis, design, development, implementation, and evaluation. The ADDIE framework was selected because it provides a systematic structure for developing instructional products and for ensuring coherence between learners' needs, content organization, implementation procedures, and evaluation criteria. In the present study, particular emphasis was placed on the implementation and evaluation stages, as the main purpose was to examine the practicality of a Sociology learning module grounded in Sasak local wisdom and designed through the principles of Culturally Responsive Teaching (CRT). The module was

developed by integrating systematic instructional design procedures, culturally relevant local content, and pedagogical strategies intended to connect sociological concepts with students' socio-cultural experiences.

The research was conducted in senior high schools in East Lombok Regency, Indonesia. The limited trial involved 27 students and 5 Sociology teachers. After the initial trial, a larger-scale implementation was carried out in two senior high schools, namely 31 Grade XII social science students at SMA Negeri 1 Masbagik and 30 Grade XII social science students at SMA Negeri 2 Selong. The participants were purposively selected based on the suitability of the schools for module implementation and the extent to which the students reflected the characteristics of the intended target users. This sampling strategy was considered appropriate because the study sought to obtain empirical evidence on the product's usability in authentic classroom settings rather than to generate broad statistical generalisations.

Data were collected using four main instruments. First, a student response questionnaire was administered to assess students' perceptions of the module's practicality. Second, a teacher response questionnaire was used to capture teachers' evaluations of the module's practicality during classroom use. Third, an observation sheet was used to document the implementation of learning activities and assess the extent to which the module was carried out as intended. Fourth, reflective notes were compiled throughout the implementation process to record contextual findings, user feedback, and practical issues encountered during instruction. The use of multiple instruments allowed the study to generate both quantitative and qualitative evidence, thereby providing a more comprehensive assessment of the module's practicality.

The practicality indicators examined in this study included ease of use, readability of the material, clarity of instructions, suitability with the allocated instructional time, efficiency of use, visual attractiveness, user engagement, flexibility of implementation, completeness of content, and relevance to the local context. These indicators were considered essential because a module may be theoretically valid yet still difficult to apply in actual classroom practice if it is not accessible, understandable, efficient, and contextually meaningful for its users. In the context of Sociology learning, practicality also refers to the extent to which the module can support contextual and culturally relevant instruction in ways that are manageable for both teachers and students.

Quantitative data were analysed descriptively by calculating the mean score of the questionnaire responses and then converting the results into practical categories. The practicality questionnaire consisted of 15 items rated on a five-point scale, yielding a maximum possible score of 75 and a minimum possible score of 15. The ideal mean score was calculated using the following formula: Xi = 1/2 (maximum score + minimum score). Accordingly, Xi = 1/2 (75 + 15) = 45. Based on the assessment criteria adapted from Sudjana (2010), the practicality levels were classified as follows: $X > 63$ = very practical; $51 < X \leq 63$ = practical; $36 \leq X \leq 51$ = fairly practical; $27 \leq X \leq 36$ = less practical; and $X < 27$ = not practical. In addition, qualitative data obtained from observations and reflective notes were analyzed interpretively to enrich the quantitative results and to provide a deeper understanding of how the module functioned in real instructional settings. The criteria used to interpret the practicality scores are presented in Table 1.

Table I: Assessment Criteria for Module Practicality

No.	Score Range	Grade	Category
1	$X > 63$	A	Very Practical
2	$51 < X \leq 63$	B	Practical
3	$36 \leq X \leq 51$	C	Fairly Practical
4	$27 \leq X < 36$	D	Less Practical
5	$X < 27$	E	Not Practical

Source: Adapted from Sudjana (2010)

As shown in Table 1, higher scores indicate a greater degree of practicality, reflecting stronger usability, clarity, feasibility, and acceptability of the module among its intended users.

3. Results

The findings demonstrate that the Sociology module based on Sasak local wisdom achieved a consistently high level of practicality from both the teachers' and students' perspectives across the limited and large-scale trials. On the teacher side, the limited trial involved five Sociology teachers in one senior high school in East Lombok Regency. The analysis showed a mean teacher response score of 68.60, exceeding the reference mean of 45 and placing the module in the "Very Practical" category. This result indicates that, even at the initial implementation stage, teachers responded favourably to the module and regarded it as highly usable in classroom practice. The teachers' positive evaluation centred on the integration of content, the clarity of instructions, the ease of classroom implementation, and the module's relevance to contextual Sociology learning. The data therefore suggest that the developed module was not only acceptable in principle but also operationally feasible for classroom use.

This positive pattern was reinforced in the large-scale trial. In that phase, practicality testing from the teacher perspective involved 11 Sociology teachers drawn from several senior high schools in East Lombok Regency, namely SMA Negeri 2 Selong, SMA Negeri 1 Masbagik, and SMA Negeri 1 Aikmel. The mean teacher response score increased to 72.54, well above the benchmark of 45 and again within the "Very Practical" category. This stronger score in the broader trial indicates that the module's practicality was not limited to one school context but was similarly recognised across multiple implementation settings. The findings also show that teachers assessed the module positively for ease of use, clarity of learning steps, integration of materials, and relevance to the local context. In other words, the module was considered manageable for instruction and sufficiently aligned with the contextual needs of Sociology teaching in East Lombok.

Qualitative evidence from teacher responses further clarifies why the module was perceived as highly practical. Based on interviews and questionnaire data from 16 Sociology teachers involved in both the limited and large-scale trials, teachers consistently expressed positive views regarding the developed product. One teacher stated,

> "This module is very helpful because it directly connects the material to local culture. Usually, we have to find our own examples to make the learning more contextual." Another teacher added, "The learning steps are clear, so it is easy to implement in the classroom. The students also appear more active compared to when using the standard textbook."

These statements show that, from the teachers' perspective, the module reduced the instructional burden of having to independently locate contextual examples and provided a clearer sequence for classroom implementation. The interview data also indicate that teachers found classroom management easier when using the module because the learning activities were already organized and supported by discussion and project-based tasks. At the same time, teachers offered limited but constructive suggestions, especially the need to increase the variety of higher-order thinking skills (HOTS)-based evaluation items and to enrich the examples with cases drawn from other areas of East Lombok.

The student data reveal an equally strong pattern of practicality. In the limited trial, which involved 27 students in one senior high school in East Lombok Regency, the mean student response score was 64.11. This score was above the reference mean of 45 and therefore categorized as "Very Practical." This initial result indicates that the module was positively received by students before it was implemented more broadly. In the large-scale student trial at SMA Negeri 1 Masbagik, which involved 31 students from Grade XII Social Science class D, the mean response score reached 65.22. This score also exceeded the benchmark and was classified as "Very Practical." Similarly, at SMA Negeri 2 Selong, where the trial involved 30 students from Grade XII Social Science class A, the mean score was 64.8, which again fell within the

"Very Practical" category. Taken together, these results show that the practicality of the module was consistently recognized by students across different school settings.

The student responses also make clear that this high practicality was associated not only with the module's usability but also with its relevance and attractiveness. The data indicate that students responded very positively to the module in terms of its appearance, content, and usefulness in learning. During classroom observation, students were reported to show greater enthusiasm than in previous lessons that relied only on the standard textbook. They appeared more active in group discussions, more willing to express their opinions, and more capable of linking the lesson content to their own social experiences. These observations are important because they show that the module did not merely function as a readable text, but as a learning resource that encouraged more active engagement in the Sociology classroom.

Interview data from students strengthen this interpretation. One student stated,

> "The module is easier to understand because the examples are about Sasak culture, which we often see ourselves in the community. So, it is not just theory."

This statement indicates that the module helped reduce the abstractness of Sociology content by anchoring it in familiar cultural examples. Another student explained,

> "Usually, Sociology lessons involve a lot of memorisation, but with this module, we can discuss and analyse real examples, such as the traditions of begawe and besiru, which we had just learned about, and there are also the traditions of begibung and nyongkolan."

This response suggests that the module created more space for discussion and analysis rather than rote memorisation, while also introducing students to concrete examples drawn from local cultural practices. A further comment addressed the visual and presentational dimension of the module:

> "The pictures are appealing, and the explanations are clear, so it is not boring like the usual textbook."

Collectively, these quotations show that students experienced the module's practicality through clarity, cultural familiarity, and an engaging presentation.

Overall, the findings indicate that the module possesses a strong degree of practicality from both the teacher and student perspectives. All measured mean scores were substantially above the benchmark score of 45 and consistently fell into the "Very Practical" category in both limited and large-scale trials. The qualitative data support these results by showing that the module was easy to use, clearly structured, visually engaging, and closely connected to the learners' local socio-cultural context. Within classroom implementation, the module also appeared to foster more active discussion, stronger student participation, and deeper engagement with concepts such as social change and social integration in the Sasak society. Thus, based on the empirical evidence gathered in this study, the developed module can be understood as a highly practical instructional resource for Sociology learning in the East Lombok context.

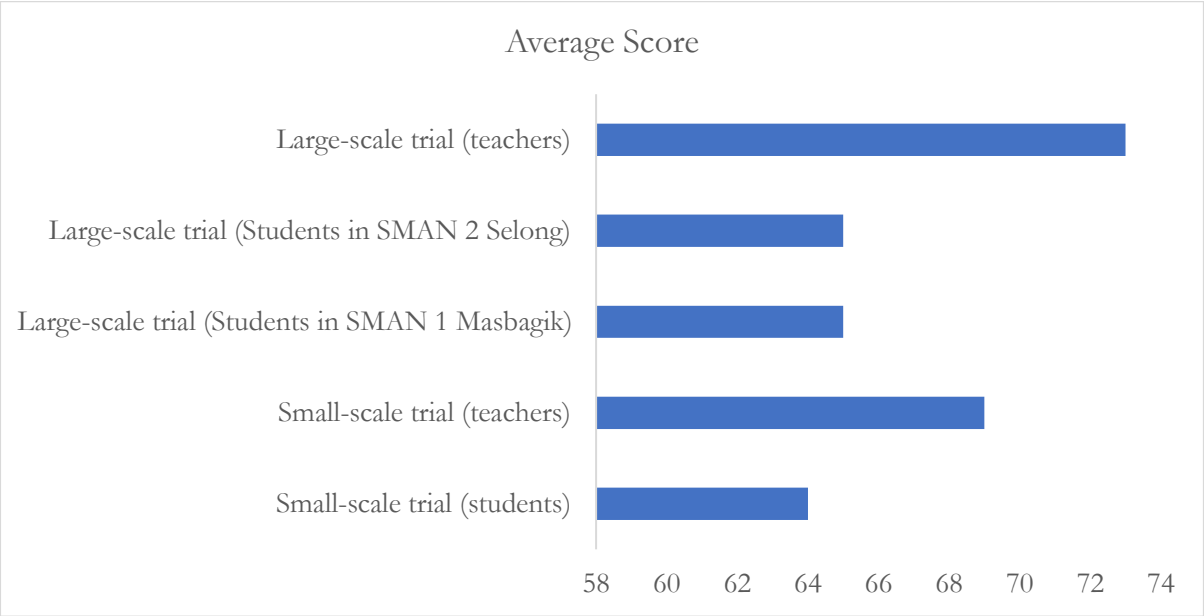

Figure I: Module Practicality Scoring

The findings indicate that the Sasak local wisdom–based Sociology module demonstrated consistently high practicality across all stages of testing. In the limited trial, students reported a mean response score of 64.11, while teachers assigned a higher mean score of 68.60. Both scores exceeded the established benchmark, indicating that the module is very practical for classroom use. The higher rating provided by teachers suggests that, as primary instructional users, they were able to more fully appreciate the module's organisation, clarity, and ease of implementation within the teaching process.

This pattern remained stable during the large-scale trial. At SMA Negeri 1 Masbagik, the mean student response score reached 65.22, while at SMA Negeri 2 Selong it was 64.80. Both results fall within the very practical category, demonstrating that the module maintained a strong level of usability across different school contexts. This consistency is particularly important, as it shows that the module is not only suitable for limited testing conditions but also remains practical when implemented more broadly.

The highest score was obtained from teachers in the large-scale trial, with a mean of 72.54. This result indicates that the module was perceived as highly practical by those directly responsible for instructional delivery. Such a high rating suggests that the module provides clear instructions, a well-structured presentation of content, efficient support for classroom implementation, and strong relevance to the context of Sasak local wisdom. These qualities enable teachers to use the module more effectively and systematically in facilitating learning.

Overall, the findings confirm that the developed module met the practicality criterion to a very high degree from both students' and teachers' perspectives. The module was not only easy to use in the learning process, but also demonstrated stable practicality across different testing stages and school settings. It may therefore be considered suitable for wider use as a contextual, applicable, and culturally relevant instructional resource for strengthening Sociology learning in schools.

4. Discussion

The findings of this study indicate that the Sociology learning module, based on Sasak local wisdom and designed using a Culturally Responsive Teaching (CRT) approach, demonstrated a very high level of practicality. This result confirms that the module was not only conceptually appropriate but also operationally feasible for classroom use. In the context of educational product development, this is an important outcome because practicality reflects the extent to which a product can be used efficiently, clearly, and consistently by its intended users in authentic learning situations. Within the

framework of formative evaluation, a practical product is typically characterised by good readability, clear instructions, efficiency of use, and strong implement ability in actual classroom conditions (Tessmer, 2013). The present findings therefore suggest that the module fulfilled these core criteria and can be regarded as a usable instructional resource for Sociology learning.

The module's high practicality can be understood through three main factors. First, from an instructional design perspective, the module was organised systematically and followed a coherent learning sequence, beginning with general information, learning objectives, and guiding questions, and continuing with project activities, assessment tasks, and reflection. Such an organised structure is consistent with the principles of systematic instructional design embedded in the ADDIE model, which emphasises alignment among objectives, content, strategies, and evaluation (Branch & Varank, 2009; Molenda, 2015). Because the module provided a clear pedagogical pathway, both teachers and students were able to follow the learning process more easily. This structured design also reduced instructional ambiguity and helped support the effective implementation of classroom activities.

Second, from a pedagogical perspective, the CRT approach appears to have played a central role in enhancing the module's practicality. When local culture is positioned as a bridge between academic concepts and students' lived experiences, conceptual understanding becomes more accessible, and student engagement increases. This pedagogical effect aligns with Gay's argument that culturally responsive pedagogy strengthens student participation, the meaningfulness of learning, and a sense of belonging in the learning process (Gay, 2018). Similarly, Ladson-Billings (1995) emphasises that culturally relevant teaching can enhance not only academic achievement but also students' social competence. In this study, the integration of Sasak cultural values into the learning material appears to have made Sociology less abstract and more meaningful, thereby contributing significantly to the module's usability in classroom practice.

Third, from a local context standpoint, incorporating Sasak local wisdom gave the module strong social relevance. Values such as mutual cooperation, solidarity, collaboration, and respect for difference are deeply embedded in Sasak cultural practices. Their integration into the module enabled Sociology learning to move from conceptual abstraction toward concrete social experience. This is highly consistent with the perspective of contextual teaching and learning, which emphasises connecting instructional content to students' real-world environments to improve the quality of learning and the acceptability of teaching materials (Johnson, 2002). In this sense, the module's practicality was not merely technical; it was also pedagogical and cultural, as it connected academic learning to the social world familiar to students.

The findings of this study are consistent with previous research showing that teaching materials grounded in local wisdom are generally more readily accepted by students because they are contextual, engaging, and supportive of conceptual understanding. Arsyad and Ramlah (2022), for example, found that Sociology teaching materials integrated with the local wisdom of the Timorese community supported more relevant and meaningful learning. The present study extends this line of evidence by showing that contextual relevance also contributes to practicality. In other words, materials are not only more meaningful when they reflect students' social and cultural realities but also easier to use and more readily adopted in classroom practice.

At a broader level, the present results also reinforce scholarship on the implementation of CRT. Alhanachi et al. (2021) and Moore et al. (2021) argue that CRT contributes positively to teacher readiness, student engagement, and the quality of classroom interaction. These broader observations are consistent with the current findings, in which teachers appeared to benefit from the availability of locally grounded examples, structured learning scenarios, and ready-to-use classroom activities, while students showed greater involvement and stronger participation in discussion-based learning. The present study, therefore, supports the argument that culturally responsive learning materials can

improve not only the quality of pedagogy in principle but also its practical usability in real educational settings.

However, the current study also offers a more specific contribution by positioning practicality as a key outcome of culturally grounded instructional design. While previous studies have often focused on general relevance, engagement, or effectiveness, this study highlights that using local wisdom and CRT can make instructional products more manageable for teachers and more accessible to students. This is especially important in the study of Sociology, where abstract concepts often need to be translated into concrete examples to become pedagogically meaningful.

Despite these positive findings, several limitations should be acknowledged. First, the study focused primarily on practicality rather than on broader dimensions such as effectiveness or long-term learning impact. As a result, although the module was shown to be highly usable, the present findings do not yet provide conclusive evidence of its sustained effects on learning outcomes or the development of social skills over time. Second, the study was conducted in a limited geographical and educational context, namely several senior high schools in East Lombok. Because the module was specifically designed around Sasak local wisdom, its practicality may be closely tied to the socio-cultural familiarity of students and teachers within that context.

Third, although the module received highly positive responses, teacher feedback also indicated areas for refinement, particularly the need to provide a wider variety of higher-order thinking skills-based evaluation items and a broader range of cases from other parts of East Lombok. These suggestions do not weaken the main findings, but they indicate that the module may still benefit from further development to strengthen its depth and adaptability.

The implications of this study are both theoretical and practical. Theoretically, the study reinforces the idea that practicality should be understood not only as a technical feature of instructional products but also as a pedagogical and cultural attribute. A teaching module becomes practical not simply because it is easy to use, but because it is meaningful, contextually grounded, and aligned with learners' lived realities. This extends the discussion of practicality in educational design research beyond usability alone and situates it more clearly within culturally responsive pedagogy.

Practically, the findings suggest that teachers benefit substantially from modules that already provide local examples, learning scenarios, and classroom activities that can be used directly. Such resources reduce the burden of searching for additional contextual material and help ensure that learning remains manageable within available instructional time. For students, modules rich in local context can strengthen understanding while also fostering cultural identity and social skills. Accordingly, the present study suggests that the development of locally grounded and culturally responsive teaching materials has strong potential to improve the quality of Sociology learning in secondary education.

5. Conclusion

This study concludes that the Sociology learning module, based on Sasak local wisdom and developed through a Culturally Responsive Teaching (CRT) approach, demonstrated a very high level of practicality in both the limited- and large-scale trials. From the teachers' perspective, the module consistently achieved the "Very Practical" category, with a mean score of 68.60 in the limited trial and 72.54 in the large-scale trial. From the students' perspective, similarly strong results were obtained, with a mean score of 64.11 in the limited trial, 65.22 at SMA Negeri 1 Masbagik, and 64.8 at SMA Negeri 2 Selong. These results show that the module was positively received across different implementation settings and by both major user groups involved in the learning process. In practical terms, the module can therefore be regarded as a feasible, acceptable, and classroom-ready instructional resource for Sociology learning in the East Lombok context.

The findings further indicate that the module's practicality was reflected not only in numerical scores but also in users' experiences during implementation. Teachers perceived the module as

helpful because it directly connected the lesson content with local culture, provided clear instructional steps, and made classroom implementation easier. They also reported that the module reduced the burden of searching for contextual examples independently and supported more structured classroom management through discussion and project activities. Students, in turn, responded positively to the module because it was easier to understand, visually attractive, and closely related to the Sasak cultural realities they encounter in everyday life. Observation data also showed that students became more active in discussion, more confident in expressing opinions, and more capable of relating sociological concepts to their own social experiences. These patterns suggest that the module's practicality operates at technical, pedagogical, and cultural levels simultaneously.

Taken together, the study affirms that integrating Sasak local wisdom into a CRT-based Sociology module provides meaningful support for contextual and inclusive learning. The module functioned not only as supplementary teaching material but also as an instructional tool that helped bridge academic concepts and students' lived realities. This is particularly important in Sociology education, where meaningful learning depends on students' ability to connect theoretical concepts with actual social life. The strong practicality scores and positive qualitative responses, therefore, provide empirical support for the use of culturally grounded learning materials in secondary education.

Based on these findings, several recommendations can be proposed. First, the module should be considered for broader implementation in senior high school Sociology classrooms, particularly in contexts where local cultural values can serve as relevant learning resources. Second, future revisions of the module should incorporate a wider range of higher-order thinking skills (HOTS)-based evaluation items and include additional contextual cases from other areas of East Lombok, as suggested by teachers. Third, further studies are needed to move beyond practicality and examine the module's effectiveness in improving students' social skills, conceptual understanding, and long-term learning outcomes. Finally, teachers and curriculum developers are encouraged to strengthen the integration of local wisdom and culturally responsive pedagogy in instructional materials, since this study shows that such integration not only increases contextual relevance but also enhances usability and classroom acceptance. In this regard, the present module offers a strong foundation for the continued development of meaningful, locally grounded, and pedagogically practical Sociology learning resources.

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