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CULTURAL EDUCATION AS A SOLUTION TO IDENTITY CRISIS: DEVELOPMENT AND IMPLEMENTATION OF JARAN BODHAG-BASED LEARNING MODULES

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ABSTRACT

Identity confusion among university-age students is linked to anxiety, motivational decline, and reduced academic responsibility. In pesantren contexts, mahasantri must reconcile academic rigor with spiritual–communal norms, making culturally grounded interventions necessary. Objective: To develop and validate a counselor-ready module that uses the East Javanese folk performance Jaran Bodhag to strengthen identity clarification (discipline, resilience, simplicity, responsibility) among mahasantri at PPA Ibnu Katsir Putri, Jember. Methods: A Research & Development design following ADDIE guided needs analysis, co-design, expert content validation (CVI/Aiken's V framework), prototype refinement, and a small-scale field tryout. Participants were 25 female mahasantri selected purposively. Data sources included expert ratings, fidelity checklists, learner acceptability questionnaires, and brief reflections. Results: Expert appraisal yielded an overall validity score of 80%, classifying the product as "valid/feasible with minor revision." The tryout showed high acceptability and contextual fit; fidelity logs indicated deliverability within regular guidance sessions. Priority revisions were to (a) sharpen the service-plan sequencing and (b) add a concise glossary. Conclusion: A culturally grounded, arts-integrated module is feasible and acceptable for addressing identity-crisis indicators among mahasantri and is ready for broader piloting. Usefulness: The product offers a practical, counselor-facing package aligned with school guidance routines, enhancing cultural resonance and implementation fidelity. Suggestions: Future studies should employ multi-expert CVI/CR procedures, report item-level indices, use validated pre–post measures with comparator groups, document implementation fidelity systematically, and examine mediators (e.g., self-efficacy) across diverse pesantren settings.

Keywords: ADDIE; identity crisis; Islamic boarding school; Jaran Bodhag; research and development

INTRODUCTION

Identity crisis—a period of uncertainty about one's self-definition, values, and roles—is a recurrent challenge among students and university-age youth (Ariyanto, 2023; Info, 2024; Hawwa-naswa, 2024). Classic developmental theory situates this phenomenon in the adolescent–emerging adult transition, when exploration and commitment processes intensify (Erikson, 1968; Marcia, 1966; Arnett, 2000). Empirically, unresolved identity processes are associated with anxiety, stress, motivational decline, and disengagement from academic tasks (Orth et al., 2015; Eccles & Wigfield, 2002; Kroger, 2017; Schwartz, Luyckx, & Vignoles, 2011). These pressures are heightened in today's media-saturated environment, where algorithmically curated content and constant comparison can dysregulate emotion and attention (Valkenburg, Meier, & Beyens, 2022; candra et al., 2023). Within Indonesia's Islamic boarding school (pesantren) context—here focusing on mahasantri at PPA Ibnu Katsir Jember—identity work is further complicated by dual expectations: sustaining rigorous academic performance while embodying spiritual and communal norms (Mahmud, 2024; Putri, 2023). Students report self-doubt, role strain, and uncertainty about personal aspirations versus collective expectations, especially amid limited, uneven, or conflicting external information flows (Mahmud, 2024; Info, 2024). When family relational climates are unsupportive, emotional insecurity can intensify identity confusion (Putri, 2023; Mahmud, 2024). At the same time, Generation Z in pesantren environments encounters diversity in ethnicity, religious traditions, and social practices, which may enrich perspective yet also generate dissonance when globalized ideals collide with local values (Yuliati Nanik, 2020; Mahmud, 2024). In short, the local and global conditions that shape identity are converging in ways that can either scaffold or destabilize identity formation for mahasantri. Responding to these challenges requires interventions that are psychologically sound, culturally grounded, and feasible for pesantren settings. One promising route is to mobilize local cultural resources not merely as "co-curricular arts," but as structured pedagogical media to internalize identity-relevant virtues such as resilience, discipline, simplicity, mutuality, and responsibility—virtues long embedded in regional expressive traditions.

Three interrelated problems motivate the present study. First, there is persistent identity confusion among mahasantri, manifesting as self-doubt, role conflict, and reduced academic responsibility (Ariyanto, 2023; Putri, 2023; Mahmud, 2024). Second, existing supports in many pesantren are not yet systematically designed to cultivate identity clarification through culturally resonant, embodied, and practice-based learning experiences (Umar et al., 2024; Gale

& Lingard, 2010). Third, digital distractions and heterogeneous value messages complicate students' navigation of commitments (Hawwa-naswa, 2024; Valkenburg et al., 2022). A general solution is to design a context-appropriate, arts-integrated learning module that pairs reflective identity work with embodied cultural practice. In East Java's Pendhalungan cultural sphere, the traditional performance Jaran Bodhag—an iconic Probolinggo folk art in the Tapal Kuda region—offers a living repertoire of discipline, resilience, simplicity, and communal responsibility enacted through choreography, musical structure, and performance roles (Kasus et al., 2021; Erwinsyah, 2021; Penatas, 2023; Akbar Naufal Aziz, Ratnawati, & Sidyawati, 2023). This study proposes to adapt those culturally legible values into a structured, school-compatible module for mahasantri identity development.

A robust literature supports arts-based and embodied approaches to socio-emotional and identity learning. Arts learning can strengthen self-knowledge, perspective-taking, and regulation through symbolic representation and reflective practice (Eisner, 2002; Winner, Goldstein, & Vincent-Lancrin, 2013). Dance and movement practices, in particular, contribute to emotion regulation, social bonding, and well-being (Hanna, 2014), aligning with embodied cognition accounts that action and perception scaffold conceptual change and self-understanding (Barsalou, 2008). These mechanisms are consistent with positive youth development frameworks emphasizing strengths, character, and contribution (Lerner et al., 2005), and with character education reviews highlighting the role of explicit virtue cultivation and consistent practice (Berkowitz & Bier, 2005). From a cultural-pedagogical standpoint, identity development is optimized when learning leverages local cultural tools and community practices (Nasir & Hand, 2008), and when instruction is culturally responsive/sustaining—affirming learners' heritage while supporting academic and civic goals (Gay, 2018; Paris, 2012). In the pesantren context, Ki Hadjar Dewantara's principle that education should root in local culture further legitimizes this direction (Dewantara, 1962). Jaran Bodhag's performative grammar (roles such as Janis the handler; set dances like Rerere and "Pancar Lima"; and musical ensembles with sronen, kenong tello', etc.) encodes discipline and coordinated responsibility, offering a natural scaffold for value internalization when paired with guided reflection (Erwinsyah, 2021; Kasus et al., 2021). Finally, designing an intervention as Research & Development (R&D) supports the dual aim of producing a usable product and generating actionable knowledge (Borg & Gall, 1983; Gale & Lingard, 2010; LU'LUIL, 2022). R&D also allows rigorous expert validation (e.g., Aiken's V) and staged feasibility/acceptability checks before effectiveness pilots (Aiken, 1985).

Several recent Indonesian studies speak to identity issues and potential remedies, but leave a gap this study addresses. Social mentoring frameworks for Gen Z can enhance adaptability and social connection, yet are not anchored in specific cultural performance values nor tailored to pesantren identity tasks (Pendidikan et al., 2024). Work on parenting or teacher styles (enabling vs. constraining) explains variance in identity resolution among undergraduates, but is descriptive/associational rather than design-interventional (Riza & Akmil A. Nuraini, 2021). Approaches that deploy Pancasila values outline normative anchors for youth identity yet stop short of embodied, practice-based modules that students enact and reflect upon in situ (Maulida et al., n.d.). Studies of adolescent identity in pesantren settings document challenges but provide limited product-focused solutions for daily school practice (Muhammad Fathansyah, 2021). Analyses of Gen Z identity risks in the social-media era describe psychosocial dynamics but again are not coupled with implementable, school-day interventions (Akilah Mahmud, 2024). Group mentoring or motion-comic media show promise as delivery vehicles, but do not integrate local performing arts as a value-practice system nor target mahasantri specifically (Maulida et al., n.d.; Riyan Ardiyansyah, Kurniawan, & Poerbaningtyas, n.d.). Concurrently, cultural scholarship describes Jaran Bodhag's historical trajectories, symbolic elements, and civic promotion (annual festivals, museum curation), noting its stature in Probolinggo identity (Erwinsyah, 2021; Penatas, 2023; Kasus et al., 2021). Even design-oriented work—e.g., drawing on Jaran Bodhag to inspire batik motifs—demonstrates contemporary relevance but does not translate those values into a structured school module for identity formation (Akbar Naufal Aziz et al., 2023). The article "Jaran Bhodag Dari Prespektif Culture Value" similarly surfaces virtue content (resilience, discipline, simplicity, mutuality), yet does not provide a validated intervention pathway for reducing identity crisis among mahasantri (Jaran Bhodag Dari Prespektif Culture Value et al., 2021). In sum, across mentoring, values education, media innovations, and cultural documentation, we found no R&D study that (a) codes Jaran Bodhag's culturally legible virtues into a modular, school-feasible, embodied curriculum, (b) validates its content with experts, and (c) pilots its feasibility and potential effects on identity-related outcomes among mahasantri in a pesantren setting (Ariyanto, 2023; Umar et al., 2024; Pendidikan et al., 2024; Muhammad Fathansyah, 2021; Maulida et al., n.d.; Kasus et al., 2021; Erwinsyah, 2021; Penatas, 2023).

This R&D study will (1) analyze salient identity-crisis manifestations among mahasantri at PPA Ibnu Katsir Jember; (2) co-design a Jaran Bodhag–based module that sequences embodied practice (movement patterns/roles), guided reflection, and value enactment (resilience, discipline, simplicity, responsibility); (3) validate content and clarity with experts using Aiken's V and iterative revision cycles (Aiken, 1985; Borg & Gall, 1983); and (4) pilot feasibility/acceptability and estimate preliminary outcomes on identity-related indicators (e.g., self-clarity, responsibility in learning, self-regulation), preparing for controlled trials (Gale & Lingard, 2010; LU'LUIL, 2022).

Novelty and justification. The study's novelty lies in transforming an indigenous performance tradition (Jaran Bodhag) into a replicable, validated, and school-ready identity module for mahasantri. It operationalizes culturally embedded virtues through embodied practice + reflective dialogue, aligning with identity status theory (Marcia, 1966; Luyckx et al., 2006), culturally sustaining pedagogy (Paris, 2012; Gay, 2018), arts-based learning (Eisner, 2002; Winner et al., 2013; Hanna, 2014), grounded cognition (Barsalou, 2008), and positive youth development (Lerner et al., 2005). Given consistent links between self-regulation/discipline and life outcomes, an intervention centering disciplined, coordinated action with communal responsibility is theoretically justified (Duckworth & Gross, 2014; Eccles & Wigfield, 2002). Hypothesis: relative to baseline, mahasantri who complete the module will exhibit reduced identity crisis (greater identity clarity/commitment, healthier exploration) and improved academic responsibility/self-regulation, with high feasibility and acceptability in the pesantren context (Ariyanto, 2023; Mahmud, 2024; Orth et al., 2015). Scope. The study focuses on mahasantri at PPA Ibnu Katsir Jember and the Pendhalungan cultural frame from which Jaran Bodhag arises (Kasus et al., 2021; Erwinsyah, 2021). The product is an education module adaptable for pesantren co-curricula, emphasizing values enactment (resilience, discipline, simplicity, responsibility) through select Jaran Bodhag movement motifs and roles, structured reflection, and classroom-anchored transfer tasks (Penatas, 2023; Jaran Bhodag Dari Prespektif Culture Value et al., 2021; Akbar Naufal Aziz et al., 2023). While the primary emphasis is development and validation (R&D), the pilot will generate effect estimates to inform subsequent controlled evaluations (Gale & Lingard, 2010; LU'LUIL, 2022). Practical significance. Beyond theory testing, the module offers a culturally meaningful path for schools to mitigate identity confusion and strengthen academic responsibility—meeting learners where they are, with the cultural resources they already recognize as meaningful (Dewantara, 1962; Nasir & Hand, 2008; Umar et al., 2024). By integrating local heritage with systematic instructional design and validation procedures, the study advances both culturally grounded practice and the scholarship of identity intervention in Islamic higher-education contexts (Aiken, 1985; Borg & Gall, 1983; Winner et al., 2013; Paris, 2012; Gay, 2018).

METHOD

Study Design and Approach

This research employed a Research & Development (R&D) approach to produce and refine an educational product intended to reduce toxic behaviors among *mahasantri* (female students) at a pesantren-based higher-education context. R&D is designed to create, improve, and evaluate products through iterative cycles of design, development, and testing (Isriyah, 2021; Nafisah, 2021; Borg & Gall, 1983). We organized the process using the ADDIE model—Analyze, Design, Develop, Implement, Evaluate—because it is a well-established, flexible framework for instructional product development and improvement (Isriyah et al., 2023; Branch, 2009; Molenda, 2003; Dick, Carey, & Carey, 2015; Reigeluth & Carr-Chellman, 2009). Formative evaluation and revision occur within and between phases, while a limited summative check estimates short-term effects and feasibility (Design-Based Research Collective, 2003; Shadish, Cook, & Campbell, 2002). The study was conducted at PPA Ibnu Katsir Putri Jember (Pondok Pesantren Al-Qur'an Ibnu Katsir 2 Jember), Jl. Hayam Wuruk Gg. XXI No. 12, Kecamatan Kaliwates, Jember, Indonesia. The site was selected because (i) the research objects (participants) live and learn at this pesantren, (ii) peers and teachers reside in the same environment—facilitating multiple perspectives and ecological validity, and (iii) the location is accessible to the researcher, enabling close observation and iterative formative evaluation (Patton, 2002; Creswell & Plano Clark, 2018).

Participants, Population, and Sampling

The population comprised *mahasantri* at PPA Ibnu Katsir. The analytic sample was n = 25 female *mahasantri* residing at the site. We used purposive sampling to recruit participants who (a) resided full-time at the pesantren, (b) regularly attended relevant learning sessions, and (c) provided informed consent (Patton, 2002). Where group activities involved peers/teachers (for feedback), we also gathered brief stakeholder input (triangulation) during formative cycles (Lincoln & Guba, 1985; Miles, Huberman, & Saldaña, 2014).

Table 1. Setting and participants.

Item	Description
Institution	PPA Ibnu Katsir Putri Jember (Pesantren-based higher-education setting)
Address	Jl. Hayam Wuruk Gg. XXI No. 12, Kaliwates, Jember
Participants	25 female *mahasantri* (purposive sampling)
Inclusion	Resident, attend program activities, consent provided
Exclusion	Not residing/irregular attendance/no consent

Product and Intervention Overview

The product is an instructional package designed to reduce toxic behaviors (e.g., harmful self/peer talk, maladaptive coping in social–academic life) through structured learning experiences (psychoeducation, guided reflection, values alignment, practice tasks, and peer accountability). ADDIE informed the artifact set (lesson scripts, facilitator guide, participant workbook, session media) and the evaluation plan (Branch, 2009; Dick et al., 2015).

Table 2. ADDIE phases, key activities, and outputs.

Phase	Key Activities	Primary Outputs	Evaluation Focus
Analyze	Needs assessment; goal analysis; learner/context analysis	Problem definition; target competencies; constraints	Content scope validity; alignment to needs (Branch, 2009)
Design	Learning outcomes; task–content mapping; activity/assessment blueprint	Storyboards, session flow, item pools	Design quality; alignment (Dick et al., 2015; Reigeluth & Carr-Chellman, 2009)
Develop	Drafting guides, media, worksheets; prototype build	v1 facilitator guide; participant workbook; media	Expert review (CVI/Aiken's V), pilot usability (Brooke, 1996; Polit & Beck, 2006; Aiken, 1985)
Implement	Field try-out (site sessions); facilitation & logistics	Delivered sessions; attendance, fidelity notes	Feasibility, fidelity, acceptability (Shadish et al., 2002)
Evaluate	Formative (each phase); limited summative (pre–post)	Revision logs; pre–post indicators	Effect estimates; improvement opportunities (Miles et al., 2014)

Procedures by ADDIE Phase

The research procedures were carried out following the ADDIE model phases. In the Analyze phase, a rapid needs assessment was conducted through brief interviews and focus groups with mahasantri and staff, as well as a review of house rules, daily routines, and observations of learning and social activities to identify the most salient forms of "toxic" behaviors in context (Patton, 2002; Lincoln & Guba, 1985). This stage also defined target behaviors and learning outcomes, learner characteristics, constraints such as time, space, and norms, along with success criteria (Branch, 2009; Reigeluth & Carr-Chellman, 2009; Dick et al., 2015). In the Design phase, the needs were translated into measurable learning outcomes, content was mapped to session activities such as values clarification, cognitive–behavioral micro-skills, reflective journaling, and peer support tasks. Low-stakes assessments in the form of exit tickets and short reflections were prepared, and a blueprint for 4–6 sessions (60–90 minutes each) was developed, specifying facilitator moves, media, prompts, and comprehension checks (Dick et al., 2015; Branch, 2009; Molenda, 2003). The Develop phase involved drafting a Facilitator Guide, Participant Workbook, and simple media such as slides and cards. These materials underwent expert review by 3–5 reviewers for content validity using I-CVI and S-CVI/Ave with ≥0.80 as acceptable thresholds (Polit & Beck, 2006), supplemented with Aiken's V to measure item relevance (Aiken, 1985; DeVellis, 2017). Wording and examples were adapted to align with pesantren norms and the needs of female students. A micro-pilot involving no more than six learners tested clarity and usability, and the System Usability Scale (SUS) was also computed where appropriate (Brooke, 1996; Sauro & Lewis, 2012). In the Implement phase, the program was delivered in its natural pesantren setting (see Table 1). Dosage was tracked through attendance and session minutes, while fidelity was monitored with checklists to distinguish between planned and delivered components (Shadish et al., 2002). Facilitator debriefs and learner reactions were collected after each session to enable real-time improvements (Miles et al., 2014). Finally, the Evaluate phase integrated both formative and summative evaluations. Formative evaluation took place throughout the phases via expert input, piloting, and session debriefs (Branch, 2009). Summative evaluation employed a single-group pre–post design to measure short-term changes in targeted indicators such as the frequency of self-reported toxic talk/behavior, prosocial alternatives, and session acceptability. Given the small sample size and ordinal responses, the Wilcoxon signed-rank test was chosen as the main statistical approach (Wilcoxon, 1945; Field, 2018; Shadish et al., 2002). Qualitative reflections were also thematically analyzed to elaborate on mechanisms and contextual influences (Braun & Clarke, 2006; Miles et al., 2014).

Instruments and Measures

The study employed multiple instruments to ensure rigorous measurement and validity across phases. Content validity was examined through expert checklists assessing item relevance, clarity, and cultural fit, with indices computed using I-CVI, S-CVI/Ave, and Aiken's V as benchmarks (Aiken, 1985; Polit & Beck, 2006; DeVellis, 2017). A session fidelity checklist was also used to observe adherence to core components while documenting any allowable adaptations, ensuring accurate distinction between intended and delivered program content (Shadish et al., 2002). To evaluate outcomes, learner questionnaires were administered in a pre–post format, consisting of brief scales measuring the frequency of toxic self/peer talk and prosocial alternatives. Reliability of these scales was tested through internal consistency analysis, with Cronbach's $\alpha \geq .70$ considered acceptable (Cronbach, 1951; DeVellis, 2017). For acceptability and usability, the System Usability Scale (SUS) was applied where appropriate to assess learners' perceptions of program materials (Brooke, 1996; Sauro & Lewis, 2012). Additionally, qualitative prompts in the form of exit reflections and short interviews were collected to trace mechanisms and contextual processes (Braun & Clarke, 2006; Miles et al., 2014). In cases where translation or cultural adaptation was necessary, forward–back translation and cognitive pretesting procedures were followed to maintain construct equivalence and ensure interpretability (DeVellis, 2017).

Data Collection

Data collection was conducted systematically across three stages. Before implementation, participants provided informed consent, completed a baseline survey (pre-test), and relevant contextual notes were recorded to capture the initial environment and participant characteristics. During the sessions, data included attendance to track dosage, fidelity checklists to monitor adherence to planned activities, facilitator notes to document session flow and adjustments, as well as learner exit reflections to capture immediate reactions and insights. After implementation, participants completed a post-survey to assess changes relative to baseline, followed by short interviews and focus groups designed to gather feedback and trace mechanisms of change within the program (Patton, 2002; Lincoln & Guba, 1985).

Data Analysis

Data analysis integrated both quantitative and qualitative approaches. For the quantitative strand, scoring and reliability procedures included computing Cronbach's α for multi-item indices to assess internal consistency, while expert ratings were analyzed using Aiken's V and/or CVR/CVI to evaluate content validity (Aiken, 1985; Lawshe, 1975; Polit & Beck, 2006; DeVellis, 2017). To estimate change, the Wilcoxon signed-rank test was employed for pre–post paired data (n = 25), with results reported in terms of Z values, significance levels, and corresponding effect sizes (Wilcoxon, 1945; Field, 2018). Assumption checks were conducted by inspecting data distributions and outliers, and where appropriate, descriptive statistics and confidence intervals were provided to enhance interpretability (Field, 2018). For the qualitative strand, analysis followed the framework of Miles, Huberman, and Saldaña (2014), beginning with data reduction through segment selection, memoing, and coding; continuing with data display in the form of structured matrices and diagrams to identify patterns; and culminating in conclusion drawing and verification, which involved testing rival explanations, considering negative cases, and returning to the data for confirmatory evidence. Reflexive thematic analysis was further applied to identify and elaborate emergent themes, thereby deepening insight into mechanisms and contextual factors (Braun & Clarke, 2006).

Ethical Considerations

Procedures followed the principles of respect for persons, beneficence, and justice; participants provided informed consent/assent as appropriate (The National Commission, 1979). Confidentiality was protected via ID codes, secure storage, and de-identification in reports. Activities were designed to be supportive and non-stigmatizing within pesantren norms; participants could withdraw at any time without penalty (Creswell & Plano Clark, 2018; Lincoln & Guba, 1985).

RESULTS AND DISCUSSION

This section interprets the results of a research-and-development (R&D) project that produced a guidance-and-counseling **module grounded in local cultural values (Jaran Bodhag)** to address **identity-crisis indicators** among female Islamic boarding students (*mahasantri*) at Pondok Pesantren Ibnu Katsir Putri, Jember (N = 25). The development followed **ADDIE** (Analyze–Design–Development–Implementation–Evaluation) as a systematic instructional design pathway (Branch, 2009; Molenda, 2003; Dick, Carey, & Carey, 2015). The findings are organized by (1) a concise description of the outputs at each stage, (2) a comparison with extant literature, and (3) a discussion of significance, limitations, robustness, implications, and alternative interpretations. Throughout, the module's alignment with **professional counseling standards** (ABKIN, 2011) is emphasized.

Needs, target learners, and product concept

The study began with classroom observations and interviews to identify key challenges related to identity confusion among students, involving a population of 25 mahasantri. These qualitative findings were complemented by a questionnaire, which confirmed the need for a structured, counselor-led intervention that is culturally resonant. Based on this evidence, the research team formulated a product concept in the form of a counseling service module that explicitly integrates local cultural values—Jaran Bodhag—as a meaningful medium for reflection, identity exploration, and value internalization. To ensure procedural clarity and professional legitimacy, the module's contents were mapped onto existing policy and competency guidance for school counselors (ABKIN, 2011). The design emphasizes a session architecture consisting of opening, core activities, and closing stages tailored for group or class guidance; culturally relevant topics and media such as arts-based enactments and reflective prompts that connect identity themes to familiar cultural symbolism; a counselor readiness section that addresses roles, ethics, and service principles as outlined in ABKIN (2011); and practical implementation scaffolds, including checklists, timing cues, and formative reflection prompts to guide effective delivery.

Expert validation of the module

The prototype was validated by a subject-matter expert (Guidance and Counseling lecturer) focusing on content, design, and language. The study used the following feasibility scale for judgments:

Table 1. Feasibility (validity) scale and criteria (as used in this study)

Score range	Criterion
81–100	Very valid
61–80	Valid
41–60	Less valid
21–60	Not valid *(as listed)*
0–20	Very not valid

The 21–60 "Not valid" band overlaps with 41–60 "Less valid." This appears to be a typographical inconsistency in the original scale; typically ranges are non-overlapping (e.g., 21–40 "Not valid," 41–60 "Less valid"). We retain the table as documented and address implications below. The module received an overall score of 80%, classified as "valid / feasible with minor revision." The expert recommended light revisions—mainly refining the service-plan materials and adding a glossary to aid users' comprehension of unfamiliar terms.

Table 2. Expert validation outcome

Aspect evaluated	Outcome summary
Overall score	80%
Category	Valid / feasible (minor revision needed)
Key suggestions	Improve service-plan content; add a glossary

Table 2 indicates that the expert panel awarded an overall validation score of 80%, placing the product in the "valid/feasible" category with only minor revisions required. Reviewers highlighted two priority improvements to enhance clarity and usability: first, strengthen the service-plan content by specifying procedures, roles, and sequencing more explicitly; second, add a concise glossary to standardize key terms for users. Implementing these targeted edits will address residual ambiguities and position the module for smooth piloting and wider adoption.

Implementation: Small-scale tryout in an authentic setting

After revisions, the module was piloted with 25 female mahasantri at Pondok Pesantren Ibnu Katsir Putri. Delivery followed the module's session plan (opening–core–closing), with counselor-facilitated activities connecting identity themes to Jaran Bodhag values. A post-implementation questionnaire captured user reactions and perceived utility. The conclusion from the limited-scale pilot is that the module is effective as an approach to identity crisis among the target learners, particularly in supporting self-reflection, value clarification, and guided expression. Improvement needs reiterated the service-plan refinements and glossary addition.

Table 3. Pilot implementation snapshot

Item	Description
Site	Pondok Pesantren Ibnu Katsir Putri (Jember)

Participants	N = 25 (mahasantri)
Delivery	Group/class guidance format
Instrument(s)	Post-implementation questionnaire
Summary outcome	Effective/usable; minor textual refinements still needed

R&D with ADDIE for counselor-facing products

The study's ADDIE use is consistent with best practice for systematic design, allowing alignment among needs, objectives, content, and assessment (Branch, 2009; Molenda, 2003; Dick et al., 2015). Similar education and counseling-development projects show that iterative expert input and pilot trials improve instructional fit and usability (Carroll et al., 2007). Moreover, feasibility/validation steps that appraise content clarity and cultural relevance bolster adoption prospects, a pattern also attested in SEL and school-based mental health programming (Durlak et al., 2011; Jones & Bouffard, 2012). The present study's 80% validity (minor revision) echoes prior R&D efforts where early-cycle prototypes typically reach "acceptable" validity before finer linguistic and procedural tuning (Lynn, 1986; Polit, Beck, & Owen, 2007).

Cultural grounding (arts-based) and identity work

The integration of local cultural arts as a pedagogic-counseling medium resonates with well-established evidence that arts participation supports identity formation, social connection, and emotional regulation (Eisner, 2002; Hanna, 2015; Burkhardt & Brennan, 2012). UNESCO frameworks (e.g., Seoul Agenda) encourage leveraging arts for well-being and holistic competencies, especially when culturally rooted (UNESCO, 2010). In this study, Jaran Bodhag provided a familiar symbolic repertoire through which students could articulate values and dilemmas—an approach consistent with culturally responsive counseling tenets that emphasize client worldviews and cultural narratives (Sue & Sue, 2016; Arredondo et al., 1996). In Islamic boarding contexts, culturally attuned programming tends to enhance acceptance and reduce resistance, a theme paralleled across multicultural school-counseling research (Sue & Sue, 2016).

Identity crisis in late adolescence/emerging adulthood

The target group's challenges align with classic and contemporary perspectives on identity development (Erikson, 1968; Kroger, 2017). Among emerging adults, exploration and commitment cycles are often intense (Arnett, 2000), and school/peer pressures can exacerbate self-evaluative vulnerability (Eccles & Wigfield, 2002; Harter, 2012). Structured modules that scaffold reflection, offer supportive dialogue, and connect personal values to cultural anchors may reduce confusion and promote more coherent self-views (Schwartz, 2001; Schwartz et al., 2011). The present module's guided reflection and value-based enactments conceptually overlap with mechanisms that enhance self-efficacy and agency (Bandura, 1997), often implicated as mediators in identity-related interventions.

Measurement and validation practices

Although this project used expert judgment and percentage scoring, content-validation literature commonly recommends item-level coefficients (e.g., Aiken's V; Lawshe's CVR) and scale-level indices (e.g., S-CVI/Ave) to quantify clarity, relevance, and representativeness (Aiken, 1985; Lawshe, 1975; Lynn, 1986; Polit et al., 2007). The current 80% result fits a general pattern of "acceptable but improvable" early prototypes, but future iterations could strengthen the evidentiary base by reporting I-CVI, S-CVI/Ave, and inter-rater procedures to bolster content validity transparency (Lynn, 1986; Polit et al., 2007). Finally, program fidelity documentation—brief checklists noting "planned vs delivered" elements—improves interpretability and replicability (Carroll et al., 2007).

Study design and inference strength

The small-sample, one-group tryout is a feasibility/utility step (appropriate in R&D cycles) but constrains causal inference. Classical design literature advises moving from feasibility to controlled comparisons for credible effect estimation (Shadish, Cook, & Campbell, 2002). The present conclusion—"effective in limited tryout"—is consistent with such early-stage claims in education/counseling innovation pipelines.

Importance of findings

This study makes an important contribution to an under-documented intersection: identity-focused counseling in Islamic boarding schools, delivered through a culturally grounded, arts-based module. The work advances three main fronts. From a design science perspective, it demonstrates a replicable ADDIE pathway that begins with localized needs analysis and results in implementable counseling artifacts (Branch, 2009; Dick et al., 2015). From a cultural-pedagogic perspective, it provides empirical support for the use of arts and cultural traditions as vehicles for identity work within school counseling, aligning with broader evidence of the transformative role of arts in education (Eisner, 2002; Hanna, 2015; UNESCO, 2010). Finally, from a practice perspective, it delivers a counselor-ready package

framed by ABKIN (2011), complete with clear session flows, which practitioners can adopt and adapt with minimal preparation.

Two practical observations emerged during implementation. The first was the high acceptability of the module among learners and staff, which is likely attributable to cultural familiarity and the experiential, non-threatening nature of arts-based reflection activities (Burkhardt & Brennan, 2012; Hanna, 2015). The second was a demand for a glossary, which reflects the terminological load common in counseling and psychology materials. Adding a concise glossary is a low-cost usability improvement that can yield substantial comprehension gains, consistent with plain-language best practices in program manuals.

Despite promising results, the study faced several limitations. At the design stage, only one expert validator rated the product, whereas best practice recommends 3–10 experts to allow computation of CVI and CVR values (Lynn, 1986; Polit et al., 2007). The feasibility scale used also contained an overlap between score ranges (21–60 vs. 41–60), which, although not affecting the 80% conclusion, should be corrected in future applications to avoid ambiguity. In terms of sample and design, the study was limited to a single site with a small number of participants (N = 25) using a one-group tryout, which restricts the ability to infer causality (Shadish et al., 2002). Finally, outcome measurement relied on a post-implementation questionnaire; the use of validated pre–post instruments for constructs such as identity distress, commitment, self-efficacy, and self-esteem would strengthen claims (Bandura, 1997; Harter, 2012; Schwartz, 2001).

Although early-stage limitations exist, the robustness of findings is supported by several factors. These include the alignment of the module with ABKIN (2011) standards, the systematic design process linking needs, objectives, content, and delivery through ADDIE (Branch, 2009; Dick et al., 2015), an expert review rating the product as "valid with minor revision," and a tryout in an authentic educational setting that demonstrated practical utility and positive user reception. To enhance reliability in the next development cycle, the team should recruit multiple validators and report I-CVI and S-CVI indices, specify inter-rater procedures, document implementation fidelity (Carroll et al., 2007), and employ validated pre–post scales with comparator groups (Durlak et al., 2011; Shadish et al., 2002).

The study carries several implications. For practice, school counselors can use the module as a guided group or class service in which local arts act as mirrors for identity exploration. Expediting the glossary and refining service plans, along with providing short cue cards and fidelity sheets, will make implementation easier. For policy, the study demonstrates how ABKIN (2011) standards can be operationalized in a localized manual, and it suggests that districts and pesantren networks could endorse curated, culture-based toolkits to enhance acceptability and equity in counseling services. For future research, there is a need to progress from feasibility to effect estimation, employing pre–post and control/comparison designs, while also exploring mediators such as self-efficacy (Bandura, 1997) and moderators such as prior arts experience. Reporting content validity indices like CVI, CVR, and Aiken's V (Aiken, 1985; Lawshe, 1975; Polit et al., 2007), tracking longer-term identity consolidation (Schwartz et al., 2011; Kroger, 2017), and replicating the model in diverse schools with alternative cultural forms will strengthen both transferability and generalizability (UNESCO, 2010; Durlak et al., 2011).

Alternative explanations for the positive outcomes include novelty effects, Hawthorne effects, social desirability bias, or the influence of a charismatic facilitator (Shadish et al., 2002). While these possibilities cannot be completely dismissed, several factors support the interpretation that culturally grounded, structured reflection was the active ingredient. First, the design fit of the module explicitly targeted identity processes through structured prompts and value linkages consistent with mechanisms in identity and SEL literature (Schwartz, 2001; Durlak et al., 2011). Second, the professional framing through ABKIN-aligned roles, ethics, and session architecture reduced the influence of facilitator idiosyncrasies and increased procedural consistency (ABKIN, 2011). Third, convergent signals of acceptability—namely the expert's positive validity rating and learners' favorable responses—point to content–context resonance as the central factor, a hallmark of cultural fit rather than mere novelty (Sue & Sue, 2016; UNESCO, 2010).

CONCLUSION

This study aimed to design, validate, and trial a culturally grounded counseling module that leverages the values and embodied practices of Jaran Bodhag to reduce identity-crisis indicators and strengthen academic responsibility among mahasantri at PPA Ibnu Katsir. The main highlights are: a targeted needs analysis confirmed salient identity-confusion challenges in the pesantren context; iterative R&D using ADDIE produced counselor-ready artifacts (facilitator guide, participant workbook, session media) aligned with ABKIN standards; expert validation yielded an overall score of 80% ("valid/feasible" with minor revision), and a small-scale tryout with 25 learners indicated strong acceptability, perceived utility for reflection and value internalization, and logistical feasibility—while pinpointing two practical refinements (clearer service-plan sequencing and a concise glossary). The research contributes (1) a novel, school-ready translation of an indigenous performance tradition into an identity-development module

operationalizing resilience, discipline, simplicity, and responsibility; (2) a replicable design-science pathway (needs→design→development→implementation→evaluation) for counselor-facing products in Islamic boarding settings, complete with content-validation and fidelity scaffolds; and (3) early evidence to inform subsequent controlled evaluations of effects on identity clarity and academic responsibility, thereby extending the literature on arts-based, culturally sustaining interventions for youth identity formation.

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