

Designing an English reading instructional model incorporating Islamic content for Integrated Islamic High Schools

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Abstract

Reading is a fundamental language skill that plays a key role in students' academic success, yet in faith-based schools English reading instruction often lacks integration with Islamic values and character formation. While previous studies have highlighted the need for contextualized materials, limited research has offered a systematic model that aligns English reading with Islamic content and the Emancipated Curriculum (Kurikulum Merdeka). This study therefore aimed to design, validate, and evaluate an English reading instructional model that incorporates Islamic themes and the ten Muwashafat. Employing a Research and Development (R&D) design using the ADDIE framework, the study involved English teachers and students at an Integrated Islamic Senior High School in Semarang, Indonesia. Data were gathered through collaborative classroom action research (CAR) combining questionnaires, observations, interviews, and pre/post tests. The model produced includes a conceptual framework, syllabus, lesson plans, and Islamic-themed reading texts structured through the IMPACT sequence (Initiate, Map, Perceive, Analyze, Construct, Think back). Expert evaluation confirmed its feasibility with average ratings of 3.53–3.67, while classroom implementation demonstrated effectiveness, as students' reading scores increased from 6.8 (pre-test) to 7.8 (post-test), alongside positive improvements in engagement, classroom climate, and character development. The findings conclude that integrating Islamic content with character-based values strengthens English reading instruction in faith-based contexts, and future researchers are encouraged to adapt and expand the model across diverse educational settings.

Keywords: Curriculum; English; instructional, Islamic; reading

INTRODUCTION

English reading instruction is crucial for enabling students to access global knowledge and academic discourse. Yet in many Integrated Islamic Senior High Schools (SMAIT), English curricula and materials seldom integrate Islamic values and character education. Research in Indonesia highlights persistent challenges: the absence of textbooks with embedded Islamic content, limited teacher knowledge, and restricted time for lesson adaptation (Hadijah, 2017; Safitri, 2023). Meanwhile, studies developing contextualized modules for Islamic

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schools show that integrating religious themes can simultaneously enhance linguistic competence and moral development (Hanifiyah et al., 2023). To address these gaps, the present study proposes an English reading instructional model that embeds Islamic values—particularly the ten *Muwashafat*—into the framework of the Emancipated Curriculum (*Kurikulum Merdeka*), aligning linguistic skills with the mission of character formation in Islamic education.

The global importance of English underscores this need. It is the dominant language of science, technology, diplomacy, and trade, with most international scholarly publications and academic databases produced in English (Hyland, 2015). Multinational corporations likewise adopt English as their working language across branches. Individuals with advanced reading proficiency are therefore better positioned to participate in international discourses and contribute to knowledge development (Cameron et al., 2023)

In Southeast Asia, English gained greater prominence following the establishment of the ASEAN Economic Community (AEC) in 2015, which highlighted the need for mutual understanding in economic integration (Lee et al., 2022). English serves as the de facto working language of ASEAN Click or tap here to enter text. and is widely recognized as a prerequisite for employability in Asia (Hu, 2024). In Indonesia, English has long been part of the national curriculum, and the introduction of *Kurikulum Merdeka* marked a shift from content-heavy instruction to learner-centered approaches promoting functional skills and critical thinking (Kemendikbudristek, 2022). For English, the curriculum emphasizes communicative competence across all skills and engagement with diverse text genres (Setiawan & Murtiningsih, 2023)

Among these skills, reading plays a particularly central role. Reading is both a foundation for language acquisition and a gateway to academic success (Cameron et al., 2023). Yet difficulties with text structure, vocabulary, and implicit meaning remain common (Niyozova, 2020). The problem worsens when texts are culturally detached, lowering student motivation and comprehension. In addition, national assessments in Indonesia stress reading comprehension, requiring higher-order thinking such as analysis and synthesis (Kemendikbudristek, 2021). Thus, improving reading instruction is a strategic necessity.

Despite these policy innovations, practice in SMAITs still shows gaps. These schools, part of the *Jaringan Sekolah Islam Terpadu* (JSIT), integrate Islamic character education across subjects, aiming not only for academic excellence but also for students' spiritual, moral, and social responsibility (JSIT Indonesia, 2018). In reality, English instruction often relies on Western-oriented textbooks that disconnect from learners' religious identities (Mulyati & Kultsum, 2023). Teachers lack structured frameworks for embedding values such as *salimul aqidah* (sound faith) or *mujahadatul nafs* (self-discipline) (JSIT Indonesia, 2018), leaving them to improvise. Moreover, instruction is often grammar-focused and fails to align with the genre-based pedagogy of *Kurikulum Merdeka* (Siregar, 2019). These challenges underscore the need for a contextualized instructional model that explicitly integrates Islamic values while meeting national curriculum goals.

The present study therefore introduces the IMPACT sequence—Initiate, Map, Perceive, Analyze, Construct, and Think Back—as a contextualized instructional framework. Designed to scaffold comprehension and ethical reflection, the model encourages teachers to link readings with Qur’anic verses or hadith at the Initiate stage, and guide students in reflecting on moral implications at the Think Back stage. Such integration resonates with literature on culturally responsive pedagogy, which shows that affirming learners’ cultural identities enhances engagement and achievement (Minas & Charles, 2020), while character education is most effective when embedded into daily instruction rather than treated as an add-on (Caingcoy, 2023; Ghufroon et al., 2024)

Review of Literature

Scholars have emphasized four key pillars for effective English reading instruction in faith-based contexts: the Genre-Based Approach (GBA), instructional models, the *Kurikulum Merdeka*, and the integration of Islamic content. Together, these pillars ensure pedagogical soundness, curricular alignment, and cultural-religious relevance.

The Genre-Based Approach (GBA) emphasizes that texts are shaped by social and communicative purposes, with recognizable structures that guide language use in context. It promotes explicit teaching of language features, text organization, and functional goals to help students develop genre awareness and improve their writing and reading skills (Alenkina, 2022). Within GBA, genres are broadly classified based on their communicative goals into categories such as narrative, recount, report, and discussion, each serving distinct social functions (Melissourgou & Frantzi, 2017). This study focuses on recount, narrative, and report genres, as these are prioritized in the senior high school curriculum and allow for the seamless incorporation of Islamic values through moral stories, biographical texts of Islamic figures, and descriptive reports on religious practices (Aslamiah, 2021).

In practice, the Genre-Based Approach (GBA) is operationalized through the Teaching–Learning Cycle introduced by (Hammond et al., 1992), which consists of four scaffolded stages: Building Knowledge of the Field (BKoF), Modeling of Text (MoT), Joint Construction of Text (JCoT), and Independent Construction of Text (ICoT). These stages are designed to gradually support learners from guided to autonomous text production. Feedback plays a central role, particularly during the JCoT stage, where scaffolding, questioning, peer evaluation, and corrective recasting facilitate language development (Krashen, 1982; Richards, 2007). This pedagogical model continues to be applied and refined in recent genre-based instructional studies, including those integrating Islamic content into English reading (Yasin et al., 2023). In Islamic classrooms, GBA enables the contextualization of texts through Qur’anic-themed recounts, Islamic moral narratives, and reflection-based writing tasks, aligning cognitive comprehension with character formation..

Instructional models complement GBA by structuring teaching actions, lesson planning, classroom environments, and resources. One of the foundational frameworks in this field is presented by (Joyce et al., 2011), who outlined six key elements of an instructional model: focus, syntax, social

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system, principles of reaction, support systems, and instructional effects. These models are designed to generate both academic and socio-emotional outcomes. For example, Cooperative Learning improves reading comprehension while fostering teamwork and empathy (Slavin, 1995), and Project-Based Learning enhances higher-order thinking and motivation (Thomas, 2000). Contemporary research has reinforced these findings, demonstrating that instructional models such as Cooperative Learning and PBL continue to enhance engagement, autonomy, and character development in EFL classrooms (Abdelrahman & Irgin, 2021). Such models can be adapted in SMAIT contexts by embedding Islamic themes into collaborative projects, thereby reinforcing both language proficiency and moral development..

The *Kurikulum Merdeka* represents a significant pedagogical shift in Indonesia, emphasizing student-centered learning, contextual instruction, and differentiated teaching (Riskianto et al., 2023). Approaches such as Communicative Language Teaching (CLT) align with these goals and have proven effective in enhancing motivation and real-life engagement (Ramadhani et al., 2024). Yet teachers face challenges due to limited training, lack of resources, and confusion in interpreting flexible guidelines (Anggaira, 2023; Reza et al., 2023). Effective implementation depends heavily on school readiness and teacher competence (Nur et al., 2024).

Finally, the integration of Islamic content ensures instructional relevance to students' spiritual identities. Islamic education materials, drawn from the Qur'an, Hadith, and exemplary Muslim figures, aim not only to inform but to transform by integrating moral, spiritual, and intellectual dimensions (Muttaqien, 2017; Ningsih et al., 2024). In English reading contexts, such integration bridges language acquisition with character development. Previous studies have explored genre-based pedagogy in general EFL settings (Anggaira, 2023) and developed Islamic-oriented texts (Azizah & Fitriana, 2020; Septiyana et al., 2022), but few have produced structured instructional models that combine Islamic values, national curriculum reforms, and genre-based pedagogy.

This study addresses that gap by proposing an English reading model that systematically integrates the ten *Muwashafat* within the *Kurikulum Merdeka*. By embedding faith-based values into genre pedagogy, the model contributes a novel, replicable framework for holistic instruction. The objective is twofold: (1) to design an instructional model that unites Islamic content, genre-based pedagogy, and character education; and (2) to evaluate its feasibility, effectiveness, and acceptability through expert judgment and classroom implementation.

METHOD**Research Design**

This study employed a Research and Development (R&D) design, which is commonly used in instructional design to create, validate, and refine educational models. The primary goal of R&D in education is not only to analyze existing phenomena but also to develop practical products that can be directly implemented in classroom contexts (Borg & Gall, 1983). This approach remains

widely adopted in contemporary educational research, especially in developing learning media and instructional innovations (Putri, 2023; Untoroseto, 2023). In this study, the R&D approach was selected because the aim was to design an instructional model for English reading, construct its components, and test its feasibility and effectiveness in an Islamic school context.

To guide the development process, the study adopted the ADDIE model, an instructional design framework consisting of five stages: Analyze, Design, Develop, Implement, and Evaluate. The ADDIE model was chosen because of its systematic and iterative nature, which allows continuous refinement based on feedback and contextual needs. As noted by (Branch, 2009), ADDIE provides flexibility for educational designers to make evidence-based decisions while keeping the product responsive to learners' characteristics, institutional goals, and cultural settings.

In line with its developmental orientation, this study adopted a mixed-method approach, combining quantitative and qualitative techniques to provide a comprehensive evaluation of the model. Quantitative data were obtained primarily from reading tests and student questionnaires, while qualitative data were collected through classroom observations, interviews, and reflective journals.

Respondents

The study was conducted in an Integrated Islamic Senior High School (SMAIT) located in Semarang, Indonesia. To preserve confidentiality and because the study focuses on instructional model development rather than institutional evaluation, the school's name is withheld. The participants included 22 eleventh-grade students and one English teacher. The students were selected purposively because of their direct involvement in English reading instruction within the Emancipated Curriculum framework, and the teacher was chosen as a collaborator due to her experience in teaching English at faith-based schools.

The school setting was considered appropriate for this study for two reasons. First, SMAIT schools explicitly integrate Islamic values into their curricula, making them relevant contexts for the incorporation of Islamic content into English learning. Second, teachers in these schools have long expressed challenges related to the lack of integrated instructional models and materials, which aligns with the study's aim of designing a systematic solution.

Instruments

Multiple instruments were employed to collect both qualitative and quantitative data. Questionnaires were distributed to students to gather information on their engagement, perceptions of relevance, and self-reported character development during the lessons. Structured interviews were conducted with both the teacher and selected students to explore their experiences, challenges, and expectations in greater depth. Classroom observations were carried out using checklists and field notes, enabling the researcher and collaborators to document instructional practices, student participation, and classroom atmosphere.

Pre- and post-tests were used to measure reading comprehension, focusing on main ideas, inference, vocabulary mastery, and moral reflection. In

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addition, rubrics were developed to assess not only linguistic outcomes but also indicators of Islamic character, such as sincerity (*ikhlas*), responsibility (*tanggung jawab*), and discipline (*disiplin*), which were aligned with the ten *Muwashafat*. All instruments were subjected to expert validation by three specialists in English education and Islamic pedagogy, ensuring both content validity and contextual relevance.

Procedures

The research procedures were organized according to the five stages of the ADDIE framework: Analyze, Design, Develop, Implement, and Evaluate.

Analyze Stage

The analysis stage was designed to identify instructional needs, gaps, and contextual constraints. Two complementary activities were undertaken: a literature review and a field-based needs analysis.

The literature review clarified key concepts, including genre-based pedagogy (Septiyana et al., 2022), culturally responsive instruction (Yusoff, 2024), and Islamic character education based on the ten *Muwashafat* (JSIT Indonesia, 2018). It also revealed the absence of a comprehensive instructional model that systematically integrates Islamic content into English reading instruction within Indonesia's curriculum.

The needs analysis was conducted at the target school through structured questionnaires and interviews. The findings highlighted three main issues: (1) existing reading materials lacked Islamic relevance, (2) most students had never engaged with English texts that reflected their religious identity, and (3) both students and the teacher expressed a strong desire for more interactive and collaborative learning experiences. These findings provided the foundation for designing the instructional model.

Design Stage

The design stage translated the analysis results into a detailed blueprint for the instructional model. The design included a conceptual framework, the IMPACT instructional sequence (Initiate, Map, Perceive, Analyze, Construct, Think back), and supporting components such as a syllabus aligned with the Emancipated Curriculum, lesson plan templates incorporating Islamic content, prototype reading materials, and assessment rubrics.

Each component was designed to reflect a dual focus: the improvement of reading comprehension and the cultivation of Islamic character values. Genres emphasized in the design included recount, narrative, and report texts, as these are prioritized in the senior high school curriculum and lend themselves naturally to the integration of Islamic themes, such as biographies of Muslim scholars, moral narratives, and reports on Islamic cultural heritage.

Develop Stage

In the development stage, the instructional components were fully constructed and refined. Lesson plans and syllabi were written and formatted, Islamic-themed texts were selected or created for each genre, and supplementary

materials such as visual aids and task sheets were designed to encourage reflection on Islamic principles. A rubric was developed to evaluate both linguistic and character-related outcomes.

Expert validation was carried out by three professionals in English education and Islamic pedagogy. They used a 4-point Likert evaluation rubric covering clarity, relevance, innovation, and usability. Their comments and suggestions were incorporated into revised versions of the model's components to ensure higher feasibility before classroom implementation.

Implement Stage

The implementation stage involved testing the model through Collaborative Classroom Action Research (CAR), following the cyclical framework of planning, acting, observing, and reflecting proposed by Kemmis & McTaggart (2009). Two cycles of CAR were conducted over four weeks.

In the first cycle, the lessons focused on recount texts about exemplary Muslim figures such as Ibnu Sina and Khadijah RA. The IMPACT sequence was followed, beginning with Initiation through reflective questions and storytelling, then Mapping students' prior knowledge, Perceiving details from the texts, Analyzing narrative structures and values, Constructing summaries, and finally Thinking Back to relate the values to students' own lives. The framework not only scaffolded students' reading comprehension by helping them identify main ideas, sequence events, and expand vocabulary but also facilitated moral reflection. In the Think Back stage, for example, students explicitly discussed how Ibnu Sina's perseverance in seeking knowledge or Khadijah's integrity in business could inspire their own attitudes and behavior. Thus, IMPACT strengthened language learning while simultaneously cultivating Islamic character, demonstrating the dual function of the model in addressing both linguistic and moral development.

In the second cycle, descriptive texts about Islamic cultural heritage and architecture were used. Students began with Initiation by discussing cultural identity, proceeded to Mapping contextual knowledge, Perceiving descriptive features, Analyzing vocabulary and grammar, Constructing their own descriptive texts, and Thinking Back about how Islamic art and spaces reflect spiritual values. Observations, student worksheets, and teacher reflections were collected throughout the cycles to document the learning process and outcomes.

Evaluate Stage

The evaluation stage assessed the effectiveness and feasibility of the model by synthesizing both quantitative and qualitative data. Quantitative data from pre- and post-tests revealed that the average reading score increased from 6.8 to 7.8. Questionnaire responses indicated positive student perceptions of engagement, relevance, and character growth.

Qualitative data were collected through interviews, classroom observation notes, and reflective journals. Using Miles and Huberman's interactive analysis model (Miles et al., 2014)—comprising data reduction, data display, and conclusion drawing—the data revealed that students became more confident, demonstrated stronger moral awareness, and actively participated in reflective

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tasks. These findings confirmed both the linguistic and character-based benefits of the model.

Data Analysis

Consistent with its Research and Development (R&D) design, this study employed a mixed-method approach to analyze the data. Quantitative data from tests and questionnaires were analyzed using descriptive statistics, including means and percentages, to evaluate patterns of improvement in reading comprehension and engagement. Qualitative data from interviews, observations, and reflective journals were analyzed thematically using Miles and Huberman's interactive model (Miles et al., 2014). To ensure validity and reliability, triangulation was conducted by comparing data from multiple sources, including students, the teacher, and external observers.

RESULTS AND DISCUSSION

This section presents and discusses the findings in line with the two research objectives: (1) to design an instructional model that unites Islamic content, genre-based pedagogy, and character education, and (2) to evaluate its feasibility, effectiveness, and acceptability through expert judgment and classroom implementation. In addition to addressing these objectives, the section also highlights the model's theoretical alignment and broader implications, offering insights into how the findings contribute to existing scholarship and practice.

Design of the Instructional Model

This section presents the results of the design phase, beginning with the needs analysis that identified instructional gaps and continuing with the formulation of the model's six components.

Findings from the Needs Analysis

In the needs analysis involving 22 eleventh-grade students, 20 students (90.9%) reported through the questionnaire that they had never encountered English reading texts containing Islamic content or reflecting moral values rooted in their religion. Additionally, the English teacher, interviewed during the same phase, confirmed the absence of guidance or structured frameworks to align English instruction with the school's vision and character education goals.

These findings confirm the relevance of integrating culturally and spiritually appropriate content into reading instruction. Students expressed a desire for materials that were "meaningful," "related to real life," and "connected with Islam." Such feedback indicates that instructional materials are more impactful when they resonate with students' lived experiences and religious worldview. This aligns with theories of culturally responsive pedagogy, which emphasize that student engagement increases when materials reflect learners' identities (Ghufron et al., 2024).

Components of the Developed Model

The instructional model that emerged from the R&D process includes six major components, which function together to create a comprehensive and reflective reading experience:

1. Focus. At the heart of the model is the integration of Islamic content and the ten Muwashafat with the principles of genre-based instruction mandated by the Emancipated Curriculum. Each lesson is built upon texts that not only meet genre criteria (e.g., recount, descriptive, narrative, etc.) but also incorporate themes from Islamic history, ethics, or daily life.

For example, a recount text might narrate the perseverance of a Muslim scholar, while a descriptive text might portray the physical and moral beauty of a masjid. These choices were intentionally made to stimulate both cognitive and moral engagement, and student responses confirmed their relevance: many expressed appreciations that the texts reflected Islamic values, reported feeling more motivated to read, and highlighted that the materials strengthened both their understanding of English and their connection to religious identity.

2. Syntax (IMPACT Sequence). In the Initiate stage, students were encouraged to activate prior knowledge and emotional engagement by linking the topic with Islamic values or daily experiences. For instance, teachers might begin a lesson with a question such as *“What does Islam teach us about honesty?”* before guiding students to read a text on trustworthiness. Interview data confirmed the effectiveness of this stage; one student explained that it *“made the lesson more interesting and easier to follow because it connected directly with Qur’anic messages.”*

The Map stage required students to explore the organization and structure of the text, focusing on generic features, text purpose, and vocabulary. With the teacher’s guidance, learners examined how information was sequenced and what linguistic devices were employed to convey meaning.

During the Perceive stage, students engaged more deeply with the text to build comprehension. They answered guiding questions, identified key ideas, and clarified unfamiliar terms, often with the aid of a bilingual glossary that included Arabic, English, and Bahasa Indonesia.

In the Analyze stage, students critically examined the moral implications of the text. For example, they discussed the values embedded in a character’s actions or evaluated the ethical dimensions of a narrated event. This critical engagement provided opportunities to link linguistic analysis with moral reasoning.

The Construct stage allowed students to demonstrate their understanding through writing and speaking activities. They wrote reflective paragraphs, produced summaries, and even composed short prayers inspired by the lessons learned. One participant reflected, *“Writing reflections made me realize that English texts can strengthen my faith.”* Finally, in the Think Back



Figure 1. Instructional IMPACT section

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stage, students were invited to reflect on the spiritual and emotional lessons of the text and to apply them to their daily lives. This process was highlighted in student interviews, with one learner noting, “*When we connected the story of Khadijah RA to our own behavior, I realized that English reading can also help me improve my attitude and discipline.*” Such reflections demonstrate that the IMPACT sequence not only enhanced reading comprehension but also nurtured moral awareness, thereby fulfilling the dual objectives of academic literacy and Islamic character formation.

3. Social System. The model envisions the classroom as a collaborative learning environment. Teachers act as facilitators, moral exemplars, and motivators. They are expected to model sincerity, patience, and compassion during instruction, aligning with the *Muwashafat* values. Meanwhile, students are positioned as active participants who take responsibility for their learning, share insights, and support one another through peer discussions and group tasks.

4. Principle of Reaction. The model encourages teachers to provide constructive, formative feedback that nurtures both cognitive growth and character formation. For instance, instead of simply marking incorrect answers, teachers might comment, “You made a thoughtful connection to the Prophet’s behavior. Could you expand it with another example?”

This approach reflects Vygotsky’s principle of scaffolding within the Zone of Proximal Development, where learners are guided just beyond their current ability with supportive teacher input.

5. Support System. A key strength of the model lies in its support system, which consists of a set of contextualized instructional materials designed to ensure structured and scalable implementation. These materials include lesson plans with explicit Islamic learning objectives, student worksheets embedded with reflection prompts, assessment rubrics that measure both academic performance and character development, as well as visual aids such as infographics of the *Muwashafat* and Qur’anic verses relevant to the reading themes. Together, these tools provide teachers with practical guidance and students with meaningful learning resources, allowing the model to be implemented consistently across classroom contexts.

6. Instructional and Nurturant Effects. Beyond academic outcomes, the model seeks to cultivate intrinsic moral qualities. Instructional effects include enhanced reading comprehension, vocabulary acquisition, and grammatical awareness. Nurturant effects include heightened spiritual awareness, increased motivation to read, and improved classroom behavior. This dual impact reflects the Islamic view of education (*ta’dib*) as a process that refines both the intellect and the soul.

Taken together, the components of the model demonstrate a close alignment with established pedagogical theories. The IMPACT sequence parallels the Teaching–Learning Cycle of the Genre-Based Approach (Hammond et al., 1992; Richards, 2007) but extends it by embedding reflective stages (“Think Back”) that explicitly connect language use with moral reasoning. This positions the model as both a continuation and an innovation in genre pedagogy. Moreover, the emphasis on scaffolding, peer collaboration, and

feedback resonates with socio-cultural theory, where learning is mediated by interaction and guided support (Homayouni, 2022). At the same time, the deliberate infusion of Islamic content situates the model within the broader tradition of character-based pedagogy, responding to calls for education that integrates cognitive and affective domains (Minas & Charles, 2020). By uniting these strands, the model offers a distinctive framework that addresses gaps in previous studies which often treated genre instruction and value integration separately

Evaluation of the Model's Feasibility, Effectiveness, and Acceptability

This section addresses the second research objective by evaluating the model's feasibility, effectiveness, and acceptability, drawing on data from Classroom Action Research (CAR) supported by complementary quantitative and qualitative evidenc.

Results from Classroom Action Research (CAR)

To evaluate its practical application, the model was implemented in two cycles of Classroom Action Research (CAR) with eleventh-grade students at SMAIT Semarang. This iterative process enabled refinement while capturing both linguistic and character-related outcomes, and the results consistently demonstrated the model's effectiveness in enhancing reading comprehension and moral reflection.

Cycle 1: Recount Texts about Muslim Figures. Students read and analyzed texts about figures such as Khadijah RA and Ibnu Sina. During the *Analyze* and *Think Back* stages, students expressed admiration for the moral virtues demonstrated in these lives. Observations recorded high levels of engagement, emotional responses, and reflective dialogue. However, two key areas for improvement emerged: (1) students required greater support in handling unfamiliar vocabulary, and (2) time management during group discussions needed refinement. These issues were systematically addressed in the second cycle.

Cycle 2: Descriptive Texts on Islamic Values and Landmarks. In the second cycle, students worked with descriptive texts on Islamic cultural heritage and moral teachings. Compared to the first cycle, their comprehension scores and response articulation improved noticeably. Peer collaboration also became more effective, as students displayed greater confidence and deeper awareness of genre conventions. Overall, the classroom atmosphere grew more respectful and participatory, with learners asking thoughtful questions and applying values from the texts to real-life contexts such as time management, friendship, and honesty in examinations. These outcomes provided the basis for a summary of both cycles, as shown in Table 1.

Table 1. Summary of CAR Cycles

Cycle	Text Genre	Key Achievements	Areas for Improvement
1	Recount (Muslim figures)	High engagement, emotional responses, reflective dialogue on values of honesty and perseverance	Vocabulary support, discussion time management

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2	Descriptive (Islamic heritage)	Improved stronger enhanced respectful atmosphere	comprehension, articulation, collaboration, classroom	More scaffolding for advanced vocabulary use
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These findings echo previous studies on character-based reading instruction, which highlight that culturally relevant texts increase engagement and foster positive classroom behavior (Ghufron et al., 2024). Similarly, reflections on moral values during reading align with the view that faith-based integration supports both cognitive and affective development (Douglass & Shaikh, 2004).

Quantitative Evidence of Effectiveness

The effectiveness of the instructional model was quantitatively evaluated through pre-test and post-test reading comprehension scores as well as expert validation ratings. The reading tests, which assessed main ideas, inference, vocabulary, and reflective comprehension (see *Method, Evaluation Stage*), showed a measurable improvement in student performance. The pre-test mean score was 6.8, while the post-test mean score increased to 7.8. Although the gain of 1.0 point appears modest, a paired-sample t-test indicated that the difference was statistically significant ($p < 0.05$). Such improvement is meaningful in classroom-based, value-oriented instruction, where learning outcomes are expected to progress incrementally but sustainably (Creswell, 2014).

To triangulate these findings, expert reviewers ($n = 3$) assessed the feasibility and clarity of the model using a four-point Likert scale. Their evaluations yielded the following average ratings: instructional framework = 3.56, syllabus = 3.67, lesson plans = 3.59, and reading materials = 3.53. These scores indicate that the model was consistently judged to be “relevant” to “very relevant.” Table 2 below summarizes the quantitative results:

Table 2. Pre- and Post-Test Scores and Expert Evaluation

Indicator	Pre-Test Mean	Post-Test Mean	Mean Difference	Expert Rating (1–4)
Reading Comprehension	6.8	7.8	+1.0	–
Instructional Framework	–	–	–	3.56
Syllabus	–	–	–	3.67
Lesson Plans	–	–	–	3.59
Reading Materials	–	–	–	3.53

Beyond test scores and numerical ratings, the model’s acceptability was reinforced through qualitative feedback from both students and teachers. The English teacher emphasized that the model provided long-awaited guidance for integrating faith-based values into English lessons, calling it “a structured bridge between the curriculum and our school’s mission.” Students also affirmed its relevance; one explained that linking lessons to Qur’anic messages “made reading feel more meaningful and closer to our daily lives.” Another reflected that “writing responses helped me realize English can strengthen my discipline and honesty.” These perspectives, combined with the positive expert ratings, demonstrate that the model was not only effective but also perceived as

feasible, relevant, and replicable across Integrated Islamic Senior High Schools. Such findings underscore its acceptability and confirm its potential for broader application

These quantitative outcomes confirm both the academic effectiveness and the practical feasibility of the model. When considered alongside the qualitative evidence, the results provide strong support for the integration of Islamic content into English reading instruction under the *Kurikulum Merdeka*.

Alignment with Theoretical Perspectives

The model is theoretically grounded in multiple educational paradigms. From a constructivist perspective, it allows learners to actively build knowledge through interaction and personal meaning-making. From a socio-cultural view, it respects students' cultural backgrounds and leverages faith-based content as a resource for learning. And from the perspective of Islamic educational philosophy, it operationalizes the principle that education should develop both intellect (*aql*) and heart (*qalb*), not merely deliver information.

CONCLUSION

This study set out to fill a pedagogical gap in Integrated Islamic Senior High Schools by developing and evaluating an English reading instructional model that integrates Islamic content and the ten Muwashafat with the Emancipated Curriculum. Using the ADDIE framework, the research systematically designed, implemented, and assessed a model grounded in both empirical evidence and relevant educational theory.

The findings confirm that learners in faith-based schools desire reading materials that are not only academically relevant but also culturally and spiritually meaningful. Needs analysis data, supported by teacher and student feedback, highlighted the absence of such materials in current practice. The IMPACT model—comprising Initiate, Map, Perceive, Analyze, Construct, and Think back—successfully addressed this need by combining reading comprehension with moral reflection. Unlike conventional reading models that emphasize cognitive outcomes alone, the IMPACT model represents a novel contribution in its dual focus on literacy development and Islamic character formation.

The six integrated components of the model (focus, syntax, social system, reaction principle, support system, and instructional/nurturant effects) worked cohesively to establish a structured yet reflective learning environment. In practice, the model encouraged teachers to function both as language facilitators and as exemplars of Islamic character, while students engaged more deeply with texts that resonated with their values.

Classroom implementation through two cycles of Collaborative Action Research demonstrated both feasibility and effectiveness. Quantitative evidence showed measurable gains in reading scores, while qualitative observations revealed enhanced engagement, critical thinking, and moral awareness. Expert evaluations further validated the model's clarity, relevance, and applicability.

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Despite these promising results, some discrepancies were noted. Students required additional support with advanced vocabulary and time management during group discussions, highlighting areas where the model can be refined. Moreover, the study was limited to one school context, which restricts generalizability. Future research should therefore replicate and adapt the model across diverse Islamic schools or even other cultural-educational settings to test its robustness and scalability.

The broader implication of this study is that English instruction need not be culturally neutral. By embedding Islamic content and the ten Muwashafat into structured reading instruction, teachers can reconcile academic goals with identity formation, demonstrating that English can be both a tool of global communication and a medium for nurturing faith and character. The IMPACT model thus contributes not only to the discourse on genre-based pedagogy and curriculum contextualization, but also offers a replicable framework for integrating values-based education into language teaching.

AUTHOR STATEMENTS

All authors contributed equally to this study. **Seful Bahri** collected the data, participated in the analysis, and drafted the findings and discussion sections, formatted the manuscript according to the journal's guidelines, and, together with all authors, collaboratively reviewed and proofread the drafts to ensure clarity and coherence. **Rini Susanti Wulandari** and **Hendi Pratama** were actively involved in data analysis, co-writing the findings, and verifying the accuracy of the data and conclusions.

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