DEVELOPING RELIGIOUS MODERATION-BASED READING MATERIALS FOR ENGLISH INSTRUCTION AT MA AWALUDDIN KUBU RAYA

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Abstract

This study focuses on developing English instructional materials based on religious moderation for students at MA Awaluddin Kubu Raya. It used a design and development approach, guided by the ADDIE model (Analysis, Design, Development, Implementation, Evaluation). The work was limited to the first three stages, which are Analysis, Design, and Development, to create and validate the new learning materials through expert evaluation. While the ADDIE framework provided a clear and thorough process for development, the later stages of implementation and classroom assessment were not conducted. These remaining phases are noted as important next steps and a key limitation of this study. The materials were designed by integrating linguistic elements with the four pillars of religious moderation, namely national commitment, tolerance, non-violence, and appreciation of local culture. The product was validated by three experts: an English language content expert, an education specialist, and a religious moderation expert from the Forum for Religious Harmony (FKUB). The results indicate a feasibility level of 95.00%, categorized as highly appropriate, with scores of 96.75% for content, 93.25% for linguistic aspects, and 95.00% for design and media. The final product, Reading Comprehension Lessons Based on Religious Moderation, comprises ten thematic reading units designed to foster tolerance, national values, peaceful interaction, and cultural respect. The findings confirm that the developed materials are strong in both theory and content, according to expert evaluation. They are therefore deemed suitable and ready for initial implementation and pilot testing with students. The product offers a validated model as an alternative resource for English language teaching in madrasah settings.

Keywords*: ADDIE Model, English Instruction, Religious Moderation.*

INTRODUCTION

English language education in Indonesia faces complex challenges in integrating the values of diversity and religious moderation into learning practices. Indonesia has the largest Muslim population and requires an English language learning method that not only develops linguistic competence but also strengthens the values of tolerance, social harmony, and intercultural understanding (Zainurrahman, 2019). English language learning is often dominated by content that is neutral or oriented towards Western culture, without considering the context of religious diversity and local values that constitute Indonesian national identity (Widodo et al., 2020).

The Indonesian government focuses on strengthening national identity and preventing the potential emergence of radical ideology through religious moderation (Kementerian Agama RI, 2019). It refers to a pattern of religiosity that not only emphasizes the consistent implementation of religious teachings but also fosters mutual respect for the beliefs of others with differing views (Akhmadi, 2019). The world of

education plays a crucial role in developing these values, as schools are expected to produce a young generation that is open, tolerant, and able to coexist peacefully in a pluralistic society (Sutrisno, 2019). However, implementing the values of religious moderation into the learning process, particularly in English, is not always easy, as several challenges remain in terms of concepts and teaching approaches.

Language learning materials must be relevant to the social and cultural context of learners to achieve optimal effectiveness (Richards & Rodgers, 2014). Contextualized English learning allows students to develop communicative competence while strengthening their cultural identity and local values (Brown, 2014). Tomlinson (2011) notes that quality learning materials must cater to students' cognitive, affective, and social needs, including the need to understand and appreciate diversity. Therefore, it is time to design English learning materials that incorporate the values of religious moderation, as this is a real need in today's Indonesian education system.

Several previous studies have shown that character values were effective in integrating into English learning. One such study is by Syahri and Susanti (2016), who designed character-building-oriented teaching materials for high school students and found that their use had a positive impact on the development of students' attitudes and behaviors. Meanwhile, Fahrudin (2018) integrated multicultural values into English courses at a university and found this approach to be effective in increasing students' cultural awareness. However, these studies have not specifically integrated the concept of religious moderation as a foundation for developing learning materials.

Several scholars have also researched religious moderation in educational contexts. Misrawi (2020) examined how religious moderation values are implemented in the Islamic education curriculum and found that integrating these values can strengthen students' character and foster respect for differences. Miswanto et al. (2021) proved that religious moderation learning is effective in fostering students' tolerant attitudes. However, those focused on religious subjects and did not address foreign language learning, such as English.

Based on the literature mentioned above, most research on religious moderation in education focuses on Islamic religious education or civics (Akhmadi, 2019; Misrawi, 2020), while the integration of religious moderation values into English language learning remains very limited. Although there is research on the integration of character and multicultural values into English language learning (Syahri & Susanti, 2016; Fahrudin, 2018), there is no research comprehensively that develops English language learning materials using the conceptual framework of religious moderation, which encompasses four primary indicators: national commitment, tolerance, non-violence, and accommodation to local culture (Kementerian Agama RI, 2019).

Previous research has been primarily descriptive or exploratory in nature, without producing concrete products in the form of ready-to-implement learning materials (Miswanto et al., 2021). These studies often identified the need for integration but

stopped short of developing specific, operational lesson plans or modules. Furthermore, they did not systematically translate the theoretical pillars of religious moderation, namely national commitment, tolerance, non-violence, and appreciation of local culture, into structured pedagogical content and language tasks. Furthermore, there is no content and language integrated learning (CLIL) connecting to the principles of religious moderation in the process of designing English language teaching materials (Coyle et al., 2010).

This research offers significant novelty in several aspects. It develops English language learning materials that explicitly and systematically integrate the values of religious moderation based on the conceptual framework of the Indonesian Ministry of Religious Affairs (2019), which includes national commitment, tolerance, non-violence, and accommodation to local culture.

This research also produces a concrete product in the form of a teaching materials book that can be directly implemented by English teachers in Indonesia, differing from previous research that was conceptual or descriptive in nature. This combines the CLIL approach and the principles of religious moderation, enabling students to develop their English Skills while enhancing their understanding of living harmoniously in a diverse society (Coyle et al., 2010). Furthermore, this research develops an assessment instrument that measures both English language competency and the level of internalization of religious moderation values in students as proposed by Brown (2014).

Therefore, this research is expected to make significant contributions to Islamic students, especially the MA Awaluddin Students of Kubu Raya Regency. This design of English language teaching materials focuses not only on language skills but also on helping students develop mutual respect, sensitivity to diversity, and moderate behavior in their religious lives. The findings and products of this research can also serve as a reference for the development of other foreign language materials that align with Indonesia's social, cultural, and religious realities.

METHODOLOGY

This research employed a design and development framework informed by the systematic procedures of Research and Development (R&D) (Borg & Gall, 2003) and guided by the ADDIE instructional design model (Branch, 2009). The study focused specifically on the first three phases of ADDIE: Analysis, Design, and Development. These phases were selected to fulfill the primary objective of creating and establishing the expert validity of a new instructional product. The ADDIE model provided a systematic, flexible, and comprehensive structure for this development process (Molenda, 2015). It is important to note that the subsequent Implementation and Evaluation phases, which assess practical effectiveness in the classroom, are identified as necessary future steps and constitute a key limitation of the current study.

Analysis means conducting learner analysis, and context analysis through classroom observations and teacher interviews at MA Awaluddin Kubu Raya to identify: (1) availability of English materials integrating religious moderation values, (2) teachers' needs for contextual materials aligned and (3) challenges in integrating character values into English instruction. Design was developing the blueprint for learning materials including: (1) specific learning objectives integrating English competencies with religious moderation values, (2) material framework with 10 thematic units, (3) component design (learning objectives, input texts, activities, exercises, and evaluation). Development was creating the initial draft of materials, validated by three expert validators, revised based on feedback, and finalized the product titled "Reading Comprehension Lessons Based on Religious Moderation".

The research subjects consisted of three expert validators selected purposively based on their expertise, (1) Validator 1 was English teacher from MA Awaluddin (2) Validator 2 was eepresentative from the Interfaith Harmony Forum (FKUB) of West Kalimantan, assessing religious moderation content accuracy and (3) Validator 3 was English education lecturer from IAIN Pontianak with expertise in materials development, evaluating materials and language aspects.

Data were collected using validation questionnaires with a 4-point Likert scale (4 = Excellent, 3 = Good, 2 = Fair, 1 = Poor). The questionnaire assessed three main aspects: (1) material aspects (content alignment, concept accuracy, example relevance, integration, question variety), (2) language aspects (clarity, difficulty level, term consistency, translation accuracy, readability), and (3) media/design aspects (layout, image quality, typography, design integration, format suitability).

Data were analyzed using quantitative descriptive analysis. Validation scores were tabulated and calculated using the formula adapted from Akbar (2013):

$$\text{Feasibility Percentage} = \frac{Score\ Obtained}{Maximum\ Score} \times 100$$

In addition, this analysis technique provided an objective determination of product validity and guided subsequent improvement steps (Riduwan, 2015).

*Table 1. **Eligibility Validation Criteria***

Percentage	Category	Description
81%-100%	Highly Valid	Ready to use without revision
61%-80%	Valid	Ready with minor revisions
41%-60%	Moderately Valid	Requires moderate revisions
21%-40%	Less Valid	Requires major revisions
0%-20%	Not Valid	Not suitable for use

FINDINGS AND DISCUSSION

This research produced English learning materials based on religious moderation titled "Reading Comprehension Lessons Based on Religious Moderation" developed through the ADDIE model up to the Development stage. The product consists of ten chapters integrating religious moderation values: national commitment, tolerance, anti-violence, and accommodation of local culture.

The product was validated by three experts: (1) Practitioner from MA Awaluddin, (2) Religious moderation expert from FKUB, and (3) English education expert from IAIN Pontianak. Validation results showed as follows:

*Table 1. **Overall Validation Results***

Aspect	Validator 1	Validator 2	Validator 3	Average	Percentage	Category
Content	4.0	3.8	3.8	3.87	96.75%	Highly Valid
Language	3.8	3.6	3.8	3.73	93.25%	Highly Valid
Media/Design	4.0	3.6	3.8	3.80	95.00%	Highly Valid
Overall Average	3.93	3.67	3.8	3.80	95.00%	Highly Valid

The overall validity achieved 95.00%, categorized as "Highly Valid" (81%-100% range), indicating the materials meet quality standards for implementation at the MA/senior high school level. In addition, the validators provided improvement suggestions: (1) increase multiple-choice options from 4 to 5 alternatives (a-e) to match MA-level standards, (2) clarify definitions of key religious moderation terms with more rigorous references, and (3) improve layout consistency and adherence to Indonesian spelling guidelines (EYD). Revisions were implemented based on these recommendations.

Based on the research findings presented, there are several important findings that need to be discussed in greater depth with support from relevant theories and research. This discussion analyses product validity or feasibility from various aspects and relate it to theoretical and empirical foundations. Validation results show that the material aspect obtained a feasibility percentage of 96.75% in the highly valid category. This finding indicates that the developed learning materials had quality standards in terms of content, alignment with learning objectives, and integration of religious moderation values.

The validity of this material aspect aligns with principles of learning material development proposed by Tomlinson (2011), who emphasizes that quality learning materials must be relevant to learning objectives, appropriate to student needs, and present accurate and meaningful content. In the context of this research, learning materials not only develop reading skills (reading comprehension) but also integrate

religious moderation values contextually, making learning more meaningful and relevant to the lives of students in multicultural Indonesia.

Content suitability with learning objectives that received a perfect score (4.0) from all three validators shows that the materials successfully integrate dual focus, namely language competence development and internalization of religious moderation values. This aligns with the Content and Language Integrated Learning (CLIL) approach proposed by Coyle et al. (2010), where language learning is conducted through meaningful content, in this case, content about religious moderation. This integration is operationalized through the CLIL Language Triptych: (1) Language of learning: Key vocabulary and grammatical structures (e.g., modal verbs for expressing obligation, adjectives for describing character) are explicitly taught to comprehend texts on tolerance and national identity. (2) Language for learning: Students use functional language for discussion, debate, and collaborative tasks (e.g., phrases for agreeing, clarifying, and presenting opinions) to actively engage with moderation concepts. (3) Language through learning: New language emerges from learner interaction with the content, such as through reflective writing or project presentations that require them to articulate personal understandings of moderation. The CLIL approach proves effective because it provides authentic context for language use while enriching student knowledge about specific content (Marsh, 2012).

The relevance of examples and evidence used in materials, such as Qur'anic verses and hadiths, the Treaty of Hudaybiyyah story, and Wali Songo figures, also received very good assessment from validators. The use of contextual and cultural examples is important to help students relate learning to their life realities. Richards (2001) confirms that effective language learning materials must use examples and contexts familiar to students so as to facilitate deeper understanding and transfer of learning to real situations. In the Indonesian context, the use of Islamic references and moderate local figures helps students understand that religious moderation is not a foreign or abstract concept but has been practiced in their own history and traditions (Akhmadi, 2019).

Integration between reading texts and comprehension activities that received perfect scores also shows that materials are well-designed pedagogically. Brown (2014) explains that effective language learning must provide meaningful input (reading texts) and opportunities to process that input through various activities (comprehension, analysis, discussion). This integration ensures that students not only read texts passively but also actively construct understanding through various learning activities.

Question variation including True/False, Multiple Choice Questions (MCQ), discussions, and projects was also assessed as very good by validators. This variation is important to accommodate various levels of student cognitive ability, from low (remembering and understanding) to high (analysing, evaluating, and creating) according to revised Bloom's taxonomy (Anderson & Krathwohl, 2001). Nation (2009) also emphasizes the importance of activity variation in reading learning to develop

various reading sub-skills, from literal comprehension to inferential and evaluative comprehension.

However, there were notes from Validator 2 about the need to add more rigorous references for religious moderation terms. This is important to provide a strong conceptual foundation for students and teachers. The Ministry of Religious Affairs RI (2019) has compiled a comprehensive conceptual framework for religious moderation, which can serve as the main reference. Additionally, academic works on religious moderation in the Indonesian context such as Misrawi (2020) and Sutrisno (2019) can add depth and credibility to content.

The language aspect obtained a feasibility percentage of 93.25% in the highly valid category. This finding shows that learning materials use clear, accurate English appropriate to the ability level of MA Awaluddin Kubu Raya students. English language clarity in terms of grammar, vocabulary, and sentence structure that received a perfect score (4.0) indicates that materials use grammatically correct and easily understood language. This aligns with principles proposed by Krashen (1985) in his input hypothesis, where language learning materials should be slightly above students' current ability level but still comprehensible with context or scaffolding support. Language that is too difficult will frustrate students, while language that is too easy does not provide sufficient challenge for competence development (Harmer, 2015).

Accuracy of Arabic/Islamic term translation that also received perfect scores shows that materials successfully bridge Indonesian, Arabic, and English languages in the context of religious moderation learning. This is important because many religious moderation concepts originate from Arabic terminology that does not always have direct equivalents in English. Kramsch (2014) emphasizes that language learning cannot be separated from cultural learning and inter-language meaning transfer, so translation accuracy becomes crucial to ensure that the essence of concepts is not lost in the language transfer process.

Attractiveness of language style and readability that received very good assessment is also important to increase student learning motivation. Tomlinson (2011) explains that learning materials that are attractive and readable will increase student engagement with materials, which in turn improves learning effectiveness. The use of language that is not only accurate but also attractive and communicative makes language learning more enjoyable and meaningful (Brown, 2014). However, there were two aspects that received lower scores, difficulty level appropriate for target (3.3) and consistency of key terms (3.3). For difficulty level, Validator 1 suggested that multiple choice questions use 5 answer choices (a-e) to increase complexity and align with examination standards for MA level. This suggestion is valid because according to Gronlund and Waugh (2009), multiple choice questions with five options are more effective for measuring understanding at higher levels because they reduce the possibility of answering correctly randomly and require deeper analytical ability.

For consistency of key terms, Validator 2 emphasized the need for rigorous and definitive understanding in defining each word, particularly terms such as moderation, wasatiyyah, tolerance, jihad, and others. This is important because terminological inconsistency can confuse students and weaken their conceptual understanding. Nation (2013) emphasizes the importance of systematic and consistent vocabulary teaching, particularly for key words (key vocabulary) that become the foundation of content understanding. In the context of religious moderation, clear and consistent definitions are very important considering these terms are often misunderstood or interpreted differently by different groups (Akhmadi, 2019).

The media/design aspect obtained a feasibility percentage of 95.00% in the Very Feasible category. This finding shows that learning materials have attractive visual design, good layout, and relevant illustrations supporting comprehension. Quality and relevance of supporting images/illustrations that received perfect scores (4.0) show that materials use effective visual elements to support learning. This aligns with dual coding theory from Paivio (1986), which states that information presented through two channels (verbal and visual) will be more easily understood and remembered compared to information presented through only one channel. In language learning, the use of relevant illustrations helps students understand content better, particularly for abstract concepts such as religious moderation (Mayer, 2009).

Design integration with religious moderation theme that also received perfect scores indicates that visual elements not only function as decoration but functionally support religious moderation content. For example, images showing diversity, harmonious interaction among religious communities, or moderation symbols help strengthen messages conveyed through text. Smaldino et al. (2019) emphasize that effective learning media must be integrated with learning content and support achievement of learning objectives, not merely decorative elements.

Format suitability for classroom learning that received very good assessment shows that materials are practical and can be implemented in real learning settings. Graves (2000) emphasizes that learning materials must be user-friendly for both teachers and students, with clear instructions, systematic structure, and easy-to-use format. Validators stated that materials are very suitable for MA level and ready to be published immediately, indicating that the product has met practicality standards. However, the layout and neatness indicator received the lowest score (3.3), with notes from Validator 2 about the need for greater attention to detail in writing and arranging several paragraphs and sub-sections. Validator 2 also suggested alignment with EYD and reorganization of the structure per-sub material. This suggestion is important because neat and systematic layout facilitates student navigation and comprehension of materials. Typographical errors or format inconsistencies can disrupt the learning process and reduce material credibility (Smaldino et al., 2019).

One important finding in this research is the success of materials in integrating religious moderation values (al-wasatiyyah, tolerance, anti-violence) into the English language learning contextually and naturally. All three validators gave positive assessments of the relevance of examples and evidence used, and design integration with the religious moderation theme. Value integration in language learning is an approach aligned with the holistic education paradigm that not only develops cognitive competence but also affective and social competence (Widodo et al., 2020). In the context of multicultural and multireligious Indonesia, integration of religious moderation in English language learning has dual significance: first, providing a meaningful and relevant context for language learning; second, forming a student character that is tolerant, inclusive, and capable of living harmoniously in diversity (Sutrisno, 2019).

This value integration approach in language learning aligns with the Content and Language Integrated Learning (CLIL) concept proposed by Coyle et al. (2010), particularly in the Culture aspect of the 4C framework (Content, Communication, Cognition, Culture). CLIL emphasizes that language learning must develop intercultural awareness and values important to students. In this research, religious moderation values become cultural content integrated with English language learning, so students not only learn language but also develop attitudes and values important for their lives as religious Indonesian citizens (Widodo et al., 2020).

The use of contextual examples such as the Treaty of Hudaybiyyah story, Wali Songo, and tolerance practices in the Indonesian context helps students understand that religious moderation is not an abstract or foreign concept but has been practiced in their own history and traditions. Byram (2021) emphasizes the importance of using examples relevant to students' lives in developing intercultural competence. In the Islamic education context, Akhmadi (2019) and Misrawi (2020) also emphasize the importance of using authentic references from the Qur'an, hadiths, and Islamic history to teach religious moderation concepts so they have theological and historical legitimacy.

Integration of religious moderation in English language learning also has practical benefits in the globalization context. English as a global lingua franca provides opportunities for Indonesian students to communicate religious moderation values to the international world (Kramsch, 2014). In an era where Islam is often misunderstood and associated with extremism in global media, the ability of Indonesian students to articulate moderate and tolerant Islamic practices in English becomes very important (Canagarajah, 2013). These learning materials equip students with vocabulary, expressions, and discourse to communicate their identity as moderate Muslims who appreciate diversity.

This research makes several key contributions to the field of English learning materials development in the Indonesian context. It directly addresses a gap identified in the literature, where prior work on value integration in language learning has often

been conceptual or descriptive, without producing concrete, validated instructional products (Syahri & Susanti, 2016; Fahrudin, 2018). This study provides a tangible outcome in the form of ready-to-use learning materials that have been tested for expert validity and feasibility. The resulting product can be directly adopted by English teachers at MA Awaluddin Kubu Raya and serves as a practical model for developing similar materials across different educational levels and contexts.

This research provides methodological contributions by demonstrating how the ADDIE model can be effectively used to develop language learning materials that integrate certain values. The systematic development process through three stages of the ADDIE ensures that the produced product is high quality and appropriate to user needs (Branch, 2009). Validation by experts from various fields (materials, language, and religious moderation) also ensures that the product meets quality standards from various perspectives (Richey & Klein, 2014).

This research provides empirical evidence about the possibility and effectiveness of integrating religious moderation in English language learning without sacrificing focus on linguistic competence development. Very good validation results on all aspects (materials, language, and media) show that value integration and language learning can be done harmoniously and mutually reinforcing, aligned with the CLIL approach (Coyle et al., 2010). This finding is important to convince practitioners and policymakers that language learning can and should contribute to character education and religious moderation (Ministry of Religious Affairs RI, 2019).

Additionally, this also provides practical examples of how religious moderation values can be integrated in English learning materials through various strategies: selection of relevant topics and themes, use of texts containing moderation content, application of activities promoting moderate values, and inclusion of reflections encouraging value internalization. These practical examples can be adapted by other teachers and materials developers for different contexts and subjects. Very good assessment from validators on relevance of examples and material content indicates that English language learning will be more effective if using content relevant to student lives and values. English teachers need to develop or select materials that not only focus on linguistic aspects but are also contextually and culturally meaningful (Tomlinson, 2011; Brown, 2014). This also shows that language learning can become an effective medium for character education, particularly religious moderation. English teachers should not view themselves only as language instructors but also as educators contributing to student character formation (Richards, 2015). Integration of values such as tolerance, appreciation of diversity, and anti-violence in language learning helps realize holistic national education goals (Ministry of Religious Affairs RI, 2019).

Very good assessment of media/design aspects shows that visual elements are not merely additions but important components of effective learning materials. Teachers and materials developers need to give sufficient attention to visual design, illustrations,

and layout to increase material attractiveness and effectiveness (Smaldino et al., 2019). The expert validation process conducted in this research shows the importance of quality assurance in learning materials development. Before materials are used widely, validation by experts from various fields is needed to ensure material quality and feasibility (Richey & Klein, 2014). Schools and educational institutions need to encourage teachers to develop their own materials, but with adequate validation mechanisms.

CONCLUSION

This design and development study successfully produced a prototype for English language learning materials based on religious moderation, following the Analysis, Design, and Development phases of the ADDIE model. The developed prototype consists of ten thematic units that systematically integrate the four pillars of religious moderation—tolerance, national commitment, non-violence, and accommodation of local culture—into reading comprehension tasks. Validation results from three expert validators (content, education, and religious moderation) indicated that the material was categorized as highly suitable, with an overall feasibility percentage of 95.00%.

This research makes a practical contribution by providing a theoretically valid and expert-approved prototype of ready-to-use materials. It offers a concrete demonstration—through specific text selections, discussion prompts, and project-based tasks—of how religious moderation values can be operationally integrated into a Content and Language Integrated Learning (CLIL) framework without compromising linguistic objectives. Consequently, this product serves as a validated model for developing foreign language materials that are responsive to Indonesia's socio-religious context and aligned with national character education initiatives. A key limitation and direction for future research is the need for empirical pilot testing in the classroom to evaluate the materials' practical effectiveness and student learning outcomes.

Further research is recommended to proceed to the Implementation and Evaluation stages, where the effectiveness of the material in designing English language competency and internalizing the values of religious moderation can be measured in students. English teachers can use this material as a reference in teaching English while instilling the values of religious moderation. Schools and educational institutions need to support the implementation of this material by providing adequate facilities and integrating the values of religious moderation into the overall school culture

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