

Contextualizing English Reading Assessment: Embedding Muhammadiyah Values in Digital Learning for Higher Education



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Foreword

Assalamu'alaikum warahmatullahi wabarakatuh.

All praise is due to Allah Subhanahu wa 'Ta'ala, whose abundant mercy and guidance have made possible the completion of this book, *Contextualizing English Reading Assessment: Embedding Muhammadiyah Values in Digital Learning for Higher Education*. Peace and blessings be upon the Prophet Muhammad Shallallahu 'Alaihi wa Sallam, the eternal exemplar of knowledge, wisdom, and noble character.

This book emerges from a deep concern for the challenges faced in English language teaching within Muhammadiyah higher education institutions, where reading materials often fail to fully reflect Islamic and Indonesian values. As institutions committed to the integration of faith and knowledge, Muhammadiyah universities require an assessment approach that not only measures linguistic proficiency but also strengthens students' cultural and spiritual identity.

Grounded in the values of *al-Ma'um*—social compassion, tolerance, and historical consciousness—this book proposes a digital reading assessment model that can

be adapted to diverse learning contexts. The texts included aim to unite English language competence with ethical reflection, featuring narratives such as the life of Buya Hamka, Muhammadiyah's economic movement, and Aisyiyah's pioneering role in women's empowerment.

The authors are fully aware that this work is far from perfect. Constructive feedback and suggestions from readers are sincerely welcomed for future refinement. We hope that this book will serve educators and learners alike who seek to harmonize academic excellence with the timeless values of humanity and faith.

Ponorogo, October 2025

The Authors

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The Paradox of English Reading Materials

Issues in English Language Education

“Education is a tool to elevate humanity, nurture character, and empower the soul, aligning knowledge with good deeds.” – KH. Ahmad Dahlan

In recent years, Indonesia has made remarkable progress in shaping an education system that values inclusivity and cultural relevance. Many national initiatives have sought to celebrate diversity and nurture peace through transformative curricula. Yet, one crucial gap remains—English language learning, particularly in reading assessments for students in Muhammadiyah universities. These institutions, founded upon the principles of moderate Islam, continuously strive to balance academic excellence with spiritual and moral development. However, most English reading materials available in Indonesia still fail to reflect the nation’s cultural and ideological character, revealing the urgent need for contextual renewal.

The paradox is clear. English reading resources, largely developed within Western frameworks, often overlook Indonesia’s rich cultural heritage and philosophical foundations. They rarely echo the values of *Pancasila*, the nation’s ideological compass, or the moderate Islamic

worldview that Muhammadiyah upholds. Consequently, students encounter texts that privilege Western norms and narratives while marginalizing their own cultural and religious identities.

Reading assessments in Indonesia tend to follow global standards that emphasize uniformity rather than cultural resonance. The dominance of Western paradigms has led to a kind of educational homogenization—one that risks erasing local perspectives and wisdom traditions. This situation is especially pronounced in Muhammadiyah universities, where education is envisioned not merely as an academic pursuit but as a means to cultivate ethical integrity and spiritual awareness.

At the heart of Muhammadiyah's educational philosophy lies the belief that knowledge and faith must coexist in harmony. Learning should draw from universal truths while remaining deeply rooted in local wisdom. Yet, the scarcity of culturally responsive English reading materials continues to challenge this vision. Students may master the analysis of texts that celebrate individualism or material success—common themes in Western literature—but seldom engage with writings that embody Indonesia's

communal values or Islamic teachings. This imbalance leaves them struggling to reconcile their global ambitions with their spiritual and cultural identities.

Importance of Promoting Indonesian and Islamic Values

The limited representation of Indonesian and Islamic values in English reading materials is not merely an academic concern—it is a missed opportunity to strengthen students' sense of identity and purpose. Incorporating these values into English reading and literary materials serves several essential goals. First, it allows students to encounter texts that resonate with their lived experiences and cultural heritage. Second, it provides them with moral and ethical frameworks to navigate an increasingly globalized world. Finally, it nurtures the capacity to critically engage with diverse perspectives while remaining grounded in their own identity.



A visual representation of gaps

Integrating Indonesian and Islamic values into English reading materials aligns with global trends in culturally responsive pedagogy, which emphasizes the importance of teaching that reflects students' cultural contexts. This approach not only enhances learning outcomes but also fosters a sense of belonging and pride among students. For Muhammadiyah universities, such integration is not just desirable but essential for fulfilling their mission of producing graduates who are academically competent and spiritually grounded.

This book is written as a practical response to those educational needs. It draws from collaborative experiences

among educators, students, and communities in developing a digital reading assessment model that reflects Muhammadiyah values. Through this model, the book aims to harmonize academic rigor with cultural and moral education, using digital tools to create adaptive assessments that mirror Indonesia's diversity and Islamic worldview. Rather than positioning itself as a research report, this work invites readers to learn from the process, adapt the strategies, and contextualize them within their own institutions.

The purpose of this book rests on a simple yet profound conviction: education should empower, not alienate. By embedding Indonesian and Islamic values into English reading instruction, we can cultivate an inclusive and contextually relevant curriculum—one that bridges the gap between policy and practice. Such a curriculum enables students not only to excel academically but also to embody the virtues of compassion, justice, and community engagement in their everyday lives.

Ultimately, integrating Indonesian and Islamic values into English reading assessments represents a vital step toward building an education system that is both

globally competitive and culturally rooted. For Muhammadiyah universities, this integration is more than a pedagogical necessity—it is an expression of their holistic commitment to faith, knowledge, and humanity. Through the ideas shared in this book, readers are invited to reimagine English language education as a space where linguistic competence, cultural understanding, and moral formation flourish together.

Structure of the Book

This book is designed to take readers on a gradual journey—from understanding the conceptual foundations of English reading assessment to exploring its practical applications within a values-based educational framework. Each chapter builds upon the previous discussion to provide a coherent picture of how language learning can serve as both an academic and moral enterprise.

Chapter 2 discusses the theoretical perspectives underpinning English reading assessment and the philosophy of integrating cultural and faith-based values into language education. It highlights how global

frameworks can be thoughtfully adapted to Indonesian and Muhammadiyah contexts.

Chapter 3 explores contextual models and classroom illustrations drawn from Muhammadiyah universities. It showcases how digital platforms and culturally grounded materials can foster meaningful reading experiences for students.

Chapter 4 offers a practical guide for educators and curriculum designers. It outlines strategies, assessment templates, and examples of reading tasks that harmonize linguistic competence with ethical reflection and social awareness.

Chapter 5 concludes the discussion by reflecting on pedagogical implications and offering recommendations for sustaining a culturally responsive English education in faith-oriented institutions.

In essence, this book is an invitation to reimagine English reading assessment as more than a tool for measuring comprehension—it is a means of nurturing integrity, empathy, and faith. By harmonizing global academic standards with the moral and cultural wisdom of Muhammadiyah, educators can shape a generation of

learners who are both intellectually capable and spiritually grounded. Such integration is not merely an aspiration; it is a continuation of KH. Ahmad Dahlan's vision that education should enlighten the mind while refining the soul.

Approach to English Language Learning

Building upon the philosophical foundations discussed in the previous chapter, this chapter elaborates on the theoretical perspectives that shape the integration of Indonesian and Islamic values in English language learning. Understanding language not merely as a system of grammar and vocabulary but as a social, cultural, and moral practice allows educators to view English education as a space where knowledge and ethics converge. Within Muhammadiyah universities, this orientation is deeply aligned with the institution's vision of producing graduates who are not only linguistically proficient but also spiritually aware and socially responsible.

Theories of language learning have evolved from purely cognitive models toward approaches that recognize the crucial role of context, interaction, and identity. In the Indonesian context—where English functions as an additional language rather than a second one—this shift is particularly relevant. English education must account for local realities, belief systems, and the moral philosophies that underpin the nation's identity. Therefore, adopting theoretical perspectives that acknowledge culture,

community, and values as central to learning is not simply pedagogical—it is ethical.

Sociocultural Theory of Language Learning

The Sociocultural Theory of Language Learning, developed by Lev Vygotsky (1978), highlights the importance of social interaction and cultural context in language acquisition. Unlike traditional theories that view language learning as an individual cognitive process, this perspective emphasizes that language development occurs through social engagement, particularly within a Zone of Proximal Development (ZPD) the space between what a learner can do independently and what they can achieve with guidance.

In the context of EAL learners in Indonesia, language acquisition does not take place in isolation but is deeply embedded in cultural and social realities. The Muhammadiyah educational framework, with its emphasis on religious and moral values, provides a unique sociocultural backdrop that influences students' language learning experiences. This aligns with Vygotsky's idea that

learning is mediated through cultural tools such as language, norms, and traditions.

A key implication of Sociocultural Theory for assessment is the importance of scaffolding the process where teachers or more proficient peers provide structured support to help students move from their current level of ability to a more advanced stage. When integrating Muhammadiyah values into EAL assessments, scaffolded tasks can guide students in engaging with moral and ethical discussions in English, gradually developing both their linguistic and critical thinking skills.

Traditional assessments often focus on static measurements of knowledge, but from a sociocultural perspective, assessment should be dynamic and interactive. Instead of solely measuring past learning, assessments should evaluate learners' ability to grow and adapt within their cultural and linguistic environment. In Muhammadiyah schools, this means designing EAL assessments that reflect Islamic ethics, community engagement, and moral reasoning, ensuring that students not only develop linguistic competence but also internalize Muhammadiyah values through language tasks.

The Cultural Dimension of Language Learning

While Vygotsky's sociocultural theory provides the backbone for understanding the social nature of learning, its implications extend deeply into cultural identity. Language is not neutral—it carries the worldview of its speakers. English, as a global language, often reflects Western cultural assumptions such as individualism, consumerism, or secular humanism. When these ideologies dominate classroom materials, they can unconsciously influence learners' value orientations.

In Indonesia, where collectivism, spirituality, and communal ethics form the moral fabric of society, educators must navigate this tension carefully. Integrating Indonesian and Islamic values into English learning is not about rejecting global knowledge, but about reclaiming agency over how it is interpreted. Students should be able to engage critically with Western texts while comparing, contrasting, and contextualizing them within their own moral frameworks.

The Muhammadiyah educational ecosystem offers fertile ground for such integration. By situating English

learning within Islamic ethics—justice (*‘adl*), compassion (*rahmah*), and social responsibility (*mas’uliyah*)—language becomes a means of ethical reflection. Reading tasks, for example, can include narratives of moral courage, social activism, or gender equity drawn from both global and Islamic sources. Through such practices, students not only improve linguistic competence but also cultivate empathy, critical awareness, and cultural pride.

Dynamic Assessment and Moral Growth

In recent decades, the field of language education has witnessed a paradigmatic shift from static testing to more process-oriented and formative approaches. One of the most influential developments within this movement is Dynamic Assessment (DA), a framework rooted in Vygotsky’s sociocultural theory. DA views assessment not as a separate stage following instruction, but as an integral part of learning itself. It challenges the traditional notion that tests should measure what a learner knows, proposing instead that true assessment must reveal what a learner is capable of becoming through meaningful guidance.

At the heart of DA lies the concept of mediation. Learning occurs through interaction—between teacher and student, text and reader, and, more profoundly, between knowledge and value. Mediation provides the scaffolding that enables students to move from dependency toward autonomy. Within this framework, the teacher’s role is not merely to measure achievement but to engage in dialogue that provokes reflection, ethical reasoning, and self-discovery. This makes DA particularly resonant within the Muhammadiyah educational tradition, where teaching is viewed as an act of *tarbiyah* (nurturing growth) and *ta’dib* (instilling moral discipline).

In Muhammadiyah universities, the philosophy of *fitrah*—the belief that every human being is born with an innate disposition toward goodness—offers a deeply compatible foundation for Dynamic Assessment. If education is understood as the process of nurturing this *fitrah*, then assessment must serve as a mirror that reflects students’ moral and intellectual development rather than as a mechanism of judgment or exclusion. Assessment, in this view, becomes a means of *tazkiyah al-nafs*—the purification and elevation of the self through continuous learning.

For instance, a reading comprehension task could invite students to interpret a text about social inequality, followed by a reflective prompt: How does this narrative relate to the Islamic principle of al-Ma'un—the call to compassion and social responsibility? Through such integrative activities, students are not only evaluated on comprehension or vocabulary but also on their ability to connect language with ethical insight. The goal is not simply linguistic fluency, but ethical literacy—the capacity to use language as a medium for moral reasoning.

Dynamic Assessment also redefines the teacher's identity. Rather than serving as an examiner, the educator becomes a murabbi—a mentor who cultivates both intellect and soul. This perspective echoes KH. Ahmad Dahlan's philosophy that education must "enlighten the mind and refine the heart." Teachers, therefore, act as mediators who guide learners to recognize the spiritual dimension of knowledge. Feedback becomes formative dialogue, not a verdict. Errors are no longer signs of failure but steps toward deeper understanding.

Technological innovation can further enhance this process. Digital tools enable the creation of adaptive reading

platforms where learners receive immediate, personalized feedback. When used thoughtfully, such technology becomes an instrument of rahmah (compassion): it democratizes learning by allowing students to progress at their own pace while still being guided by ethical parameters. Digital Dynamic Assessment can include interactive modules that challenge students to make moral judgments in English, analyze cross-cultural dilemmas, or compose reflections connecting faith and global citizenship.

By merging technology with spirituality, Muhammadiyah education embodies what may be called “modernity with morality.” The use of data-driven systems to promote ethical reflection exemplifies how Islamic principles can coexist with 21st-century pedagogical innovation. Assessment, then, becomes not a cold calculation of scores but a living dialogue between learner and mentor, between self and society, between intellect and conscience.

In its deepest sense, Dynamic Assessment within this framework serves as a metaphor for human growth. Just as learners evolve through guided interaction, the soul too matures through moral engagement. The ultimate goal is not

merely to produce competent English users, but to cultivate reflective individuals who see language as a way to express justice, empathy, and devotion. Through this integration, assessment becomes an act of worship—a conscious effort to align the pursuit of knowledge with the service of humanity.

Educational Frameworks in Language Assessment

Participatory Action, as both an approach and a philosophy, represents a dynamic framework for developing educational practices that are collaborative, reflective, and socially responsive. In the context of English as an Additional Language (EAL) assessment, it invites educators, students, and community members to become active contributors rather than passive recipients of pedagogical innovation. This participatory spirit ensures that assessment tools are not only linguistically sound but also culturally and ethically meaningful.

Unlike conventional top-down assessment systems—where teachers simply apply predesigned rubrics and students remain subjects of evaluation—the participatory approach emphasizes shared ownership.

Teachers, learners, and Muhammadiyah educational leaders work together to design, implement, and refine assessments through dialogue and reflection. Such collaboration reflects the Muhammadiyah ethos of *musyawarah* (deliberative consensus) and *amal jama'i* (collective action), where decision-making in education is rooted in community wisdom and moral accountability.

At its heart, the participatory action approach recognizes that education is a living process that grows through interaction. When applied to EAL assessment, this approach transforms testing into a cycle of inquiry: educators create assessment tasks, students engage with them, feedback is gathered, and revisions are made to improve both content and relevance. Each cycle becomes a moment of reflection and renewal—*tajdid*—ensuring that the instruments not only measure linguistic performance but also mirror the learners' ethical and cultural development.

For instance, Muhammadiyah educators may collaboratively design reading or writing tasks that encourage moral reasoning. A writing assessment, for example, might ask students to explore themes such as honesty in leadership, compassion for the marginalized, or

the meaning of peace in a pluralistic society. Through these tasks, students demonstrate language proficiency while engaging with topics that resonate deeply with Muhammadiyah values and the wider Indonesian context.

This participatory ethos also redefines the teacher's role. Educators are not simply implementers of standardized assessments; they are *co-creators* of meaningful learning experiences. By engaging in ongoing reflection and dialogue, teachers develop a sense of professional agency grounded in moral purpose. Similarly, students are no longer treated as objects of measurement but as collaborators whose voices help shape assessment design. This shift cultivates a culture of trust, empathy, and shared responsibility in the classroom.

In Muhammadiyah's educational philosophy, such participation embodies the principle of *dakwah bil amal*—preaching through action. When teachers and students work together to design ethical and contextualized assessments, they practice a form of moral engagement that goes beyond technical pedagogy. They enact education as a collective journey toward truth and virtue. Assessment becomes a site

of empowerment, where every participant learns to speak, listen, and act with integrity.

Through this participatory lens, assessment is no longer a fixed product but a continuous process of growth—a reflection of the living dialogue between language, culture, and conscience. By fostering collaboration and ethical engagement, Muhammadiyah universities can model an education that is both intellectually rigorous and spiritually transformative, preparing learners to contribute to society as articulate, compassionate, and morally grounded global citizens.

Peace Education Framework in EAL Assessment

The **Peace Education framework** offers a profound perspective for integrating Muhammadiyah values into English as an Additional Language (EAL) assessment. At its essence, peace education is built upon respect, empathy, dialogue, and justice—principles that deeply resonate with Muhammadiyah’s commitment to inclusivity and moral enlightenment. In an age marked by polarization and disinformation, language education holds a sacred responsibility: to cultivate voices that heal rather than divide, and to nurture minds that build bridges instead of walls.

Language, in this sense, is more than a tool for communication; it is an instrument of moral construction. Every word spoken or written carries the potential to affirm dignity or to inflict harm. When EAL assessments are infused with the spirit of peace education, students are invited to see language as a means of reconciliation and ethical reflection. They learn that mastering English is not merely about achieving fluency but about learning to use words in the service of understanding, justice, and compassion.

From the Muhammadiyah perspective, peace (*salam*) is not a passive state but an active process of maintaining harmony within the self, with others, and with God. KH. Ahmad Dahlan envisioned education as a form of *dakwah bil hikmah*—teaching through wisdom and compassion. Embedding peace-oriented content into EAL assessment directly supports this vision. For example, students might analyze texts about interfaith cooperation, compose reflective essays on community service, or participate in role-play activities that simulate conflict resolution. Such tasks integrate moral reasoning into linguistic performance, transforming assessment into a space of ethical growth.

Culturally responsive assessments also play a crucial role in this process. They recognize that learners bring with them diverse cultural and spiritual backgrounds that shape how they perceive peace and justice. In Muhammadiyah schools, peace-oriented assessments can draw upon local narratives—Indonesian proverbs, Islamic teachings, or stories of social solidarity—to affirm students’ identities while broadening their perspectives. By comparing peace-related concepts from multiple cultures, learners develop intercultural awareness and humility.

A peace-centered approach to EAL assessment goes beyond grammar and vocabulary; it examines how students use language to express empathy, negotiate meaning, and build mutual respect. Reading comprehension tasks can explore moral dilemmas or real-world issues such as environmental justice or social equality. Speaking tasks might engage students in debates about ethical leadership or collective responsibility, encouraging them to articulate opinions with respect and sincerity. Through such assessments, linguistic fluency becomes intertwined with moral consciousness.

Teachers, in turn, serve as living models of peace-oriented communication. In Muhammadiyah education, the teacher (*guru*) is both a transmitter of knowledge and a cultivator of character—a role that requires patience, humility, and moral example. By integrating values-based assessment, teachers guide students to see learning as a form of *ibadah* (devotion), where every dialogue and reflection contributes to inner and social harmony. Feedback, therefore, is not simply corrective but nurturing; it invites learners to grow in wisdom, empathy, and gratitude.



A visual EAL assessment.

The Peace Education framework complements the Sociocultural and Participatory Action approaches by grounding assessment in ethics and compassion. While Sociocultural Theory emphasizes learning through social interaction, and the Participatory Action approach promotes collaboration and reflection, Peace Education infuses these processes with moral purpose. It reminds educators that the ultimate goal of teaching English within Muhammadiyah institutions is not to reproduce Western communicative models, but to cultivate peace-oriented communicators—individuals who use their linguistic competence to serve humanity.

Together, these three perspectives form a holistic foundation for Muhammadiyah-aligned EAL assessment. The Sociocultural approach ensures contextual relevance and guided learning; the Participatory approach empowers collaboration and shared reflection; and Peace Education imbues the process with empathy, justice, and compassion. Through this synthesis, assessment evolves into a transformative practice—one that evaluates not only what students can say in English, but what they stand for as moral beings.

In the end, peace-oriented education fulfills the Muhammadiyah vision of Islam berkemajuan: an Islam that advances civilization through knowledge and virtue. By using language as a bridge of understanding and a vessel of moral reflection, EAL classrooms become sanctuaries of peace, where the pursuit of linguistic excellence harmonizes with the quest for spiritual depth and human dignity.

Praxeology

Building on the theoretical foundations outlined, this book translates the Sociocultural Theory of Language Learning, Participatory Action Book (PAR), and the Peace Education Framework into actionable methodologies for designing and implementing Muhammadiyah-aligned EAL reading assessments. This chapter explores how these theoretical perspectives shape the praxiological dimensions of the book, emphasizing the integration of Muhammadiyah values, digital tools, and collaborative engagement into reading assessments.

At the core of Muhammadiyah's educational philosophy is the integration of academic rigor with spiritual and moral values. This principle aligns with Sociocultural

Theory, which recognizes the role of cultural and ideological contexts in language learning. English reading materials in Muhammadiyah universities should not only teach language skills but also reflect historical awareness, tolerance, and cultural diversity values deeply rooted in Muhammadiyah's moderate Islamic approach.

One of the key challenges in existing EAL assessments is their reliance on Western-centric materials that often fail to reflect the cultural diversity of Indonesia. By embedding Muhammadiyah values of tolerance into reading assessments, students will engage with texts that emphasize mutual respect, interfaith dialogue, and social harmony. These texts could include excerpts from Indonesian Islamic scholars, historical narratives on religious coexistence, and stories of peacebuilding efforts across different cultural groups.

To practically apply this, reading comprehension tasks can feature articles discussing ethical dilemmas, multicultural perspectives, and narratives of peaceful coexistence. Students would then engage in critical analysis by responding to questions that assess both linguistic proficiency and ethical reasoning.

Another crucial Muhammadiyah value is historical awareness, which connects with Peace Education by encouraging students to understand the past to build a more just future. Current English reading assessments lack materials that reflect Indonesia's own historical journey in shaping its multicultural society. To address this gap, historical texts, biographies, and reflections on Indonesia's struggle for independence can be integrated into reading comprehension assessments.

For example, students might read about Muhammadiyah's role in the Indonesian independence movement or the contributions of Islamic scholars to education and social reform. Questions that follow would not only test reading comprehension but also require students to reflect on the moral and social lessons embedded in these historical accounts.

A critical flaw in the current system is the lack of exposure to non-Western cultural narratives in English assessments. Muhammadiyah emphasizes the importance of cultural appreciation, making it necessary to include literature, poetry, and texts from diverse cultural backgrounds. In practice, this could involve: Reading

passages from Southeast Asian, African, and Middle Eastern writers to diversify linguistic exposure. Comparative reading exercises, where students analyze a Western text alongside an Indonesian or Islamic narrative to evaluate themes of cultural identity and moral values. Writing prompts that ask students to reflect on their own cultural experiences in English, strengthening both language proficiency and self-awareness.

This approach, grounded in Sociocultural Theory, ensures that students engage meaningfully with texts that align with their cultural and ideological identity, rather than being alienated by Western-dominated content.

Digital Tools

In line with Participatory Action Book (PAR), this book integrates digital tools to create interactive, student-centered reading assessments that reflect Muhammadiyah values. Digital platforms offer greater accessibility, adaptability, and engagement, addressing the limitations of traditional paper-based assessments.

Sociocultural Theory suggests that learning is most effective when tailored to individual needs. Digital tools enable adaptive assessments, where reading tasks adjust

based on a student's performance. For example, an online reading test could present a text on Islamic ethical philosophy. If a student struggles with comprehension, the system could offer easier follow-up questions or provide contextual vocabulary support. If a student excels, the platform could introduce more complex analytical tasks, ensuring continuous intellectual growth within Muhammadiyah's educational philosophy.

Unlike traditional assessments that rely on static multiple-choice questions, digital assessments can introduce interactive elements such as: Drag-and-drop exercises where students match concepts from a reading passage with their ethical implications. Discussion forums where students post reflections on an article about Islamic social justice, historical events, or cultural narratives. Multimedia integration, allowing students to listen to narrations, watch historical clips, and engage with multimodal learning. This aligns with Peace Education, which advocates for engaging learning experiences that promote critical thinking and ethical discourse.

Another advantage of digital assessments is their ability to track student progress in real-time. PAR emphasizes

iterative improvement, meaning that educators can analyze assessment results to refine learning strategies. If students consistently struggle with reading materials related to ethics and historical reflection, educators can adjust future assessments to offer more scaffolding. By leveraging machine learning and analytics, digital tools can also provide personalized feedback, helping students understand their strengths and areas for improvement in both language proficiency and moral reasoning.

Collaborative Engagement

A fundamental tenet of Participatory Action Book (PAR) is inclusive collaboration, ensuring that the assessment design reflects the needs and values of all stakeholders. In the Muhammadiyah context, this involves students, faculty, and community leaders actively contributing to the development of contextually grounded assessments.

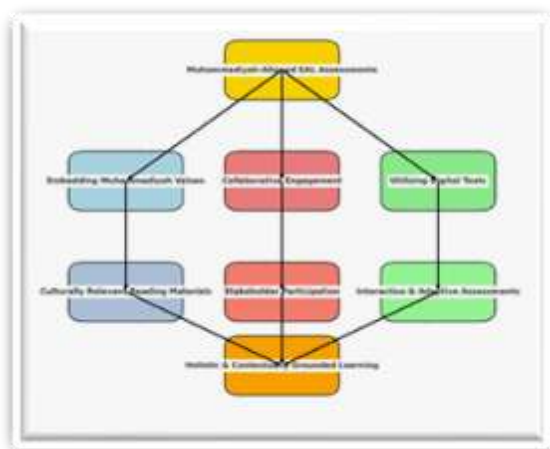
Traditionally, students are passive recipients of assessments, but PAR challenges this by involving students in co-designing tests. This book implements student feedback loops, where learners review assessment content

and suggest improvements. For instance, students might highlight that a reading passage feels disconnected from their lived experiences. The assessment team could then integrate more relevant cultural and moral narratives, ensuring greater engagement and authenticity.

Muhammadiyah educators are not just instructors but co-bookers in refining assessment models. Regular faculty discussions and workshops will allow teachers to: Analyze student performance data to identify areas needing improvement. Develop culturally embedded reading materials that align with Muhammadiyah's vision. Share best practices for integrating digital tools and ethical discussions into language learning.

Muhammadiyah institutions emphasize community engagement, making it essential to involve local leaders and religious scholars in assessment design. Peace Education suggests that education should extend beyond the classroom and promote real-world dialogue. This could be achieved by: Inviting community figures to contribute texts that highlight moral and ethical discussions. Designing assessments that require students to interview community members about cultural narratives and present their findings in English.

Incorporating service-learning projects where students apply English in real-life ethical discussions.



A visual praxeology

By applying Sociocultural Theory, Participatory Action Research (PAR), and the Peace Education Framework, this book bridges the gap between academic rigor, cultural relevance, and moral education. The integration of Muhammadiyah values, digital tools, and collaborative engagement ensures that EAL assessments: Reflect historical awareness, tolerance, and cultural identity. Utilize technology for adaptive and interactive learning. Engage students, faculty, and communities in meaningful co-construction. Through this praxiological approach, the

book aims to revolutionize English language assessments in Muhammadiyah universities, creating a more inclusive, reflective, and impactful educational experience.

Ethical E-Reading

When Texts Feel Like Home

At Muhammadiyah campuses across East Java, the conversation about reading has never been just about decoding words. In faculty lounges and shaded courtyards, lecturers swap quiet frustrations: Why do the English texts always feel so far from our own world? The stories in the standard materials may be grammatically perfect, but they rarely carry the rhythms, histories, or values their students know by heart.

Students feel it too. For them, many reading tests are like stepping into a room filled with unfamiliar voices—passages steeped in Western individualism, detached from the communal spirit and ethical grounding that shape their daily lives. Community leaders add another layer to these talks. Over cups of tea, they speak of history, moral literacy, and the urgency of peace education. They imagine reading tasks that do more than check comprehension: assessments that nurture social responsibility and invite young people to see themselves in the text.

Out of these overlapping conversations comes a shared conviction: the way reading is assessed must change. It should be more than a hunt for correct answers. It should

become a bridge—linking language learning to cultural memory, weaving moral insight into every passage, and turning each reading moment into a dialogue between local identity and the wider world.

With the need for change no longer in doubt, the real work began—the slow, spirited labor of giving shape to an idea everyone had been carrying in their hearts. It started quietly, with teachers and students gathering after class, pushing desks together, letting the room fill with the smell of chalk and late-afternoon tea. Soon the circle widened. Curriculum writers wandered in with armfuls of well-worn books, while friends who understood the mysteries of software and code arrived carrying laptops and quick imaginations. The meetings never looked the same twice. Sometimes they sprawled across a library table, other times they huddled on woven mats in a breezy hall. Wherever they met, the air buzzed with the same intention: to build a way of reading that felt alive.

Ideas spilled out faster than anyone could write them down. Teachers spoke of the stories that had stirred their own childhoods—tales of rivers and marketplaces, of travelers who found wisdom on dusty roads. Students

countered with memories of songs their grandparents sang or legends whispered at dusk. Every suggestion carried a fragment of home. Together they sifted through possibilities, imagining passages that could spark curiosity and questions that might open a door rather than close one. “What if each reader could travel at their own pace?” someone asked. “What if the questions changed depending on how you answered?” another wondered aloud.

The technology enthusiasts leaned in with bright eyes. They sketched quick diagrams on scraps of paper, showing how a simple program could listen and adapt, how a quiet algorithm could guide a reader gently forward instead of blocking the way. Laughter often broke the intensity. A story about a stubborn line of code would drift into a memory of a mischievous goat in a village tale, and suddenly everyone would be laughing and reaching for more tea.

Nothing about these gatherings felt fixed or formal. Plans shifted like the sea. One evening’s brilliant blueprint might be tossed aside the next morning when a student pointed out something no one had considered. Rather than frustration, these constant changes brought a strange relief. The group began to trust the rhythm of it—the way each

false start made the next idea clearer, the way listening closely always led to something better.

Weeks turned into months. Drafts became prototypes, then were gently undone and stitched back together. A question that once seemed perfect was replaced by another that invited a deeper conversation. A passage that felt too distant was traded for one rich with familiar cadence. Every adjustment pulled the design closer to the world the team envisioned: a reading experience that didn't merely test, but welcomed; that didn't judge, but invited reflection.

By the time the first full version emerged, no one could point to a single author. The framework was a tapestry of many hands, each thread carrying a story, a hope, a small revelation. It was less a finished product than a living thing—something that could grow with its readers, bend with their needs, and breathe with the culture that had given it life.

Collaborative Beginnings

The journey toward creating an ethical and culturally grounded digital reading assessment began quietly—without

grand declarations or institutional banners. It started in the daily rhythm of a Muhammadiyah private university in East Java, where classrooms still carried the faint echo of afternoon prayers and the hum of students lingering after lessons. What first appeared as a small conversation between two English lecturers soon grew into a movement of shared intention: to make reading in English feel closer to home.

For years, these lecturers had struggled with a familiar dilemma. The textbooks were polished, imported, and academically sound—but they felt distant, almost sterile. The stories inside them were about snow, skyscrapers, and suburban life, far removed from the warmth of pesantren courtyards or the murmur of village markets. Students could decode the words, but not the world behind them. Over time, the teachers realized that the problem was not merely linguistic—it was existential. Their students were fluent in English but estranged from meaning.

So, they began to imagine something different: an assessment model that could speak to both the intellect and the heart. Rather than measuring only vocabulary or comprehension, it would invite reflection, compassion, and

cultural pride. Reading would no longer be a test of memory, but an encounter with values.

The first gatherings were simple. A few teachers stayed after class, moving the desks into a circle. Students drifted in, curious and shy, carrying tea cups and half-finished notebooks. Soon, the circle widened—one afternoon a curriculum developer joined, another day a community leader stopped by with stories about the early Muhammadiyah schools and their mission to unite knowledge with virtue. Slowly, the project found its rhythm.

Discussions flowed in many directions. Teachers shared frustrations and hopes from the classroom; students spoke of texts that had once inspired them or confused them; community leaders recalled the teachings of KH. Ahmad Dahlan on education as a form of *ibadab*—a worship that cultivates both mind and morality. These dialogues revealed a shared conviction: that learning English should never require leaving one's cultural and spiritual self behind.

What made these encounters powerful was their humility. There was no single expert, no rigid hierarchy—only a shared willingness to listen. The teachers discovered that the students' stories carried just as much insight as

academic theory. The students learned that their experiences mattered—that their voices could help shape how learning would look in the future.

From these small, sincere exchanges grew the roots of the *Ethical E-Reading* project. It was not designed in a laboratory or dictated by policy; it was born from lived conversations, from people sitting together, rethinking what education could mean in a Muhammadiyah classroom. It was a beginning shaped not by ambition, but by care—by the belief that when learning is built in togetherness, it carries the fragrance of sincerity and the endurance of faith.

The Participatory Process

As the circle of collaboration widened, the project began to take on the rhythm of life itself—steady, unpredictable, and full of quiet revelation. Meetings were rarely formal. Sometimes they unfolded in classrooms thick with the smell of markers and whiteboard dust; other times beneath the shade of mango trees, where students and lecturers sat cross-legged on woven mats, passing around sweet tea and laughter. There were no minutes, no scripts—only questions that refused to fade: *How can assessment become*

an act of understanding? How can reading connect faith and intellect without losing either?

From these dialogues emerged a working method that resembled the Muhammadiyah spirit of *musyawarah*—a consultative process where decisions grow from conversation, not command. The team decided that each idea, no matter how small, deserved a chance to be heard and tested. Every step would be participatory, reflective, and iterative: plan together, try it, reflect on it, and revise with humility.

Teachers began drafting short reading passages inspired by local stories and values—tales of community, perseverance, and compassion. Students read them aloud, offering spontaneous reactions. Sometimes they smiled in recognition; other times they hesitated, suggesting that a certain phrase or tone felt unfamiliar. Nothing was dismissed. Every suggestion became part of the collective revision. The simple act of rephrasing a sentence turned into a lesson on empathy: how to make words feel like home without diluting their depth.

Community leaders soon joined the process, reviewing stories for moral coherence and cultural

authenticity. They reminded the group that language should illuminate *akhlak*—ethical character—not merely convey information. When a story about a market dispute was being edited, one elder suggested ending it not with conflict but with reconciliation, reflecting the Qur’anic principle of *islah*—making peace between people. The room fell silent, then nodded. In that moment, everyone realized that assessment could be a form of da’wah—gentle guidance through reflection.

The project’s participatory nature also transformed the digital development phase. The team wanted technology that served humans, not the other way around. A small group of students from the informatics department joined in, designing an adaptive reading platform that could adjust to each learner’s pace and comprehension level. When the prototype was tested, the platform offered not only comprehension questions but also reflective prompts like *“What lesson of compassion can be drawn from this story?”* or *“How would you respond if you were in this situation?”*

In those experiments, the boundary between reading and reflection dissolved. Students were not simply decoding English texts; they were negotiating meaning between

cultures, languages, and moral worlds. Some wrote that the stories made them remember their grandparents; others said they finally understood how English could express their own faith. The technology quietly adapted to their responses—questions grew gentler or deeper depending on how the reader engaged.

Every meeting ended not with conclusions but with gratitude. Someone would whisper *alhamdulillah*; another would smile, scribbling notes for the next session. The project began to feel less like building an assessment and more like building trust—between people, between disciplines, between the sacred and the scholarly.

Over time, the process itself became the pedagogy. The act of designing together taught as much as the reading tasks themselves. Teachers learned to listen beyond grammar; students learned that their voices could shape knowledge. In this exchange of care, assessment was reborn—not as an instrument of judgment, but as a mirror of shared growth.

By the end of the semester, the classroom no longer felt like a testing space. It had become a small community of reflection—an ecosystem of ideas where English met

iman, and technology bowed to ethics. The participatory process revealed what Muhammadiyah education had always known: that true innovation is not born from competition, but from *ukhuwah*—the quiet fellowship of people working together toward goodness.

Listening to Many Voices

In every step of the journey, listening became the most powerful form of teaching. What once began as a project led by a few lecturers soon transformed into a symphony of voices—each distinct, each indispensable. There was no longer a single author or authority. The *Ethical E-Reading* model was slowly woven from the stories, intuitions, and experiences of many hearts.

Two English lecturers served as the first weavers. They had long walked the corridors of Muhammadiyah classrooms, carrying both expertise and quiet discontent. For years, they had seen how their students' linguistic progress often failed to touch their inner lives. "They can answer every question correctly," one reflected, "but do they see themselves in what they read?" These teachers became facilitators rather than evaluators, guiding students to see

reading not as a performance, but as an invitation—to think, to feel, and to relate.

When the circle expanded, two Muhammadiyah community leaders joined—respected elders with a lifetime of experience in education and da’wah. They came not to supervise, but to remind. Their presence infused the discussions with calm purpose. They spoke of *hikmah*, the wisdom that flows from patience, and *tazkiyah*, the purification of intention in learning. Whenever debates arose—whether a passage was too political, or a question too abstract—they gently brought the group back to balance: “Let knowledge enlighten, not divide,” one said. Their counsel anchored the work in *adab*—the ethical manners of learning that distinguish Muhammadiyah education from mere training.

The students, however, were the soul of the process. About three hundred of them—from various faculties and backgrounds—became the living readers, testers, and co-creators of the model. They entered the project not as participants, but as companions. Many of them had long struggled with English assessments that felt alien, their texts filled with distant metaphors and unfamiliar settings. Yet, as

they encountered stories about kindness, justice, or simple acts of everyday empathy, something changed.

One student recalled a story about a fisherman who shared his catch with a hungry stranger. “It reminded me of my grandfather,” she said softly. “He used to say, ‘rejeku will always find its way when we share it.’ I never thought I could read that kind of story in English.” Another student admitted that the reflective questions made him pause longer than expected. “It wasn’t about right or wrong answers,” he explained. “It was about who I want to become.”

Their responses illuminated what the project had sought from the beginning: that assessment could become an ethical encounter. The English language, once perceived as foreign, began to carry the scent of local soil—the voices of rivers, prayer calls, and small acts of sincerity. Reading became a dialogue between worlds: global language, local wisdom.

The participation of students reshaped not only the materials but also the teachers themselves. The lecturers began to see their students not as learners to be measured, but as partners in discovery. They noticed how, when given

space to reflect, students wrote with greater honesty and subtlety. Grammar mistakes still appeared, but they carried the warmth of authenticity. “These are not errors,” one teacher smiled, “they are signs of life.”

Meanwhile, the digital development team—young programmers from the same campus—worked quietly behind the scenes. They translated this philosophy into algorithms and user interfaces that listened as much as they guided. The platform they built was simple yet responsive. It adapted to each learner’s rhythm: slowing down for reflection, offering additional prompts when curiosity deepened, and gently redirecting when comprehension faltered. It was as if the technology itself had learned *adab*, understanding when to speak and when to be silent.

Listening, they discovered, was not a passive act. It required humility—the courage to admit that wisdom might come from unexpected places. The lecturers listened to students; students listened to one another; and the entire team listened to the larger silence that surrounded their work—the quiet sense that they were part of something greater than themselves.

This collective act of listening echoed a core Muhammadiyah principle: that education must always remain *dialogic*—a meeting between teacher and learner, intellect and conscience, faith and practice. In this dialogic space, every story became a mirror, every assessment a form of remembrance.

By the time the semester drew to a close, the *Ethical E-Reading* project no longer felt like a research initiative. It felt like a living conversation—one that would continue long after the last prototype was tested. The voices that had shaped it were still speaking, softly, across the corridors of learning: reminding every reader that language, at its best, is not a tool for power but a pathway to peace

Cycles of Reflection and Renewal

The heart of the *Ethical E-Reading* initiative was never a single product or platform, but a rhythm — a cycle of reflection and renewal that echoed the Muhammadiyah tradition of continuous self-improvement. Each phase of the project unfolded like the turning of a season: planning, testing, reflecting, revising. Nothing was static, and nothing

was wasted. Every challenge became an opportunity to listen more deeply, to refine both design and intention.

After each round of classroom implementation, the team gathered in quiet rooms that hummed with the afterglow of learning. Teachers spoke of moments that had surprised them — a shy student suddenly volunteering to read, a class discussion that continued long after the bell. Students shared what they found confusing or inspiring, while the programmers opened their laptops to reveal streams of feedback from the digital platform. The meetings often began with excitement and ended with silence — a kind of collective contemplation, as everyone absorbed how much they had learned from one another.

This reflective rhythm was not accidental; it was rooted in the Muhammadiyah philosophy of *tajdid* — renewal guided by sincerity. *Tajdid* does not mean erasing the old but reviving its spirit in a new form. The team embodied this principle in every revision. If a reading passage felt too distant, they brought it closer to home; if a question sounded judgmental, they softened it to invite dialogue. Each adjustment was a small act of *islah* — making

things right, restoring harmony where something had felt strained.

As the weeks unfolded, stories once seen as complete began to change shape. A passage about environmental care was rewritten to include reflections on stewardship (*kehalifah fil ardh*). A reading task about community service was enriched with the concept of *al-Ma'un*, reminding students that compassion is not abstract but active. These integrations were never forced; they emerged naturally, as the group continued to reflect on what made their learning truly meaningful.

The cycle of reflection extended beyond the classroom walls. Feedback came through community discussions, informal gatherings after Friday prayers, and conversations with parents and alumni. Each voice added nuance to the ongoing dialogue. In one session, a local teacher remarked, “This is not only about reading — it’s about remembering who we are.” Another participant smiled and said, “And about who we can become.”

Technology, too, evolved within this living cycle. The digital platform was continuously refined — not toward perfection, but toward empathy. Programmers introduced

features that allowed teachers to add moral reflection prompts, or for students to choose between stories of different cultural origins. The software learned to adapt, but it also learned to wait — to give students time to think, to feel, to write. In this way, even the algorithm became a silent partner in the process of ethical growth.

The process reminded everyone that education is never linear. Progress often came disguised as pause, and insight was born from mistakes. When a test question failed, it sparked a richer discussion; when a digital glitch appeared, it led to a conversation about patience and adaptation. Every setback carried a lesson, every delay a hidden mercy.

At times, the team felt tired. Weeks of revision could blur together. But whenever motivation wavered, someone would recall a student's reflection or a teacher's quiet note of gratitude. "This work is not only about assessment," one lecturer said softly during a late meeting. "It's about the kind of people we become while building it." Heads nodded, and silence once again became agreement.

By the end of the semester, the project had transformed everyone involved. Students had learned to read not only texts but themselves — to see their moral

choices mirrored in the stories they encountered. Teachers discovered that assessment could be a form of *tarbiyah* — nurturing the whole person, intellect and soul. And the programmers, once focused on codes and functions, began to speak of beauty and ethics in design.

What remained constant through all these cycles was the spirit of renewal — *tajdid al-niyyah*, the continual purification of purpose. Each iteration of the digital model, each rewriting of a story, was less about improvement in form and more about deepening intention. They were not merely perfecting an educational tool; they were cultivating a habit of reflection, a discipline of care, a pedagogy of renewal.

In the end, the *Ethical E-Reading* project did not produce a finished product so much as a living process. It left behind not a manual, but a mindset — that education, at its most sacred, is an ongoing dialogue between effort and grace, between what we build and what we become.

Themes that Emerged

When the voices of teachers, students, and community leaders were finally gathered—through

dialogues, journals, and quiet reflections—certain patterns began to shimmer beneath the surface, like light refracting on water. These patterns were not numbers or statistics; they were stories, gestures, and repeated words that carried deeper meanings. What emerged were not just themes in a study, but lessons of the heart.

1. Cultural Resonance: When Stories Return Home

The first and perhaps most powerful theme was *cultural resonance*. Students spoke often of recognition—of moments when an English text finally reflected something of their own lives. They described reading stories that mentioned rivers, night markets, or village festivals, and feeling an unexpected warmth. “It feels like the text is talking to us,” one student said, “not to someone far away.”

Teachers noticed a change too. The classroom atmosphere softened. Students who once stayed silent during reading tasks began to speak, not because they were required to, but because they cared. They wanted to compare the stories to memories of family, faith, and friendship. English, once a foreign tool, began to sound familiar. In those moments, cultural identity and language

learning were no longer separate paths—they walked together, in harmony.

The team realized that *resonance* was more than engagement—it was empowerment. By seeing their own values reflected in what they read, students gained confidence not only as learners but as inheritors of a moral and cultural tradition. They understood that learning a global language did not mean surrendering their local soul.

2. Ethical Literacy: Learning Beyond Words

A second theme pulsed through nearly every discussion: *ethical literacy*. The reading tasks, intentionally designed to invite reflection, became small mirrors for moral awareness. Students were asked to think about questions like, “*What would you do in this situation?*” or “*How does this story reflect compassion?*”—and in their answers, something profound appeared.

Their reflections revealed that assessment could serve as *tazkiyah al-nafs*—a gentle purification of thought. Students wrote of realizing how patience, gratitude, and sincerity could shape their responses to challenges. Teachers, reading their reflections, often paused in wonder at how much wisdom surfaced in a few lines of English text.

One student wrote, “When I read about forgiveness, I remembered someone I still haven’t forgiven. I think now I should.” Another said, “The story made me think of *al-Ma’un*, how knowledge is useless if it doesn’t help others.” These were not test answers—they were awakenings.

For the educators, this reaffirmed Muhammadiyah’s principle that knowledge must transform character. Ethical literacy was no longer an abstract concept but a lived experience: assessment as a conversation with the conscience.

3. Digital Adaptability: Technology with a Soul

The third theme emerged from the digital heart of the project: *adaptability*. At first, technology had been viewed with a mixture of fascination and suspicion. Could software truly embody values like compassion and humility? Yet, as the digital prototype evolved, it began to reflect the very ethics that inspired it.

Students noticed that the platform seemed to “listen.” When they hesitated or struggled, the questions adapted; when they reflected deeply, the prompts became more complex. Teachers appreciated that feedback was no longer punitive but formative—encouraging progress rather

than punishing error. The digital interface, once cold and mechanical, began to feel humane.

The team realized that technology, too, could practice *adab*. When guided by moral intention, it could become a servant of wisdom rather than an idol of efficiency. This theme gave rise to a new phrase within the group—*technology with a soul*. The idea resonated deeply: that every design, every algorithm, must ultimately serve the human spirit.

4. Collective Ownership: Learning as Fellowship

Beyond individual themes, a deeper current ran through the entire process—*collective ownership*. The *Ethical E-Reading* project belonged to no one and everyone. Teachers shaped it with their pedagogy, students with their stories, and community leaders with their moral compass. This shared creation embodied the Muhammadiyah value of *ukhawah*—solidarity born from sincerity.

When the final version of the digital assessment was ready, no one claimed authorship. It had become a living text, shaped by hundreds of hands and voices. A lecturer summarized it best: “We didn’t just build a program. We built a community of learning.”

The sense of fellowship endured even after the semester ended. Students continued to suggest new stories; teachers kept revising questions; programmers volunteered updates. The process refused to end—because it had become a form of *ibadah*, a continuous striving toward improvement and service.

Looking back, the themes that emerged from this project revealed something larger than pedagogy. They reminded everyone that education, when practiced with humility, becomes a dialogue between the visible and the unseen—between skill and soul, structure and spirit.

Cultural resonance grounded the work in identity.
Ethical literacy awakened moral reflection.
Digital adaptability proved that technology could listen.
Collective ownership transformed assessment into fellowship.

Together, these themes formed the moral architecture of *Ethical E-Reading*. They showed that the true measure of an assessment is not how much knowledge it extracts, but how much humanity it restores.

From Data to Design: The Meaning Making of Muhammadiyah E-Reading Assessments

Overview of Reading Passage Design

The development of the Muhammadiyah-aligned digital reading assessment began with a central question: *How can English reading tasks nurture both linguistic competence and moral consciousness?* This question guided the design of every passage, question type, and thematic selection. The process moved beyond conventional language testing, framing reading not merely as a skill to be measured but as an experience of ethical engagement and cultural reflection.

Each passage was designed to embody Muhammadiyah's educational vision — *faith, knowledge, and social responsibility in harmony*. Rather than importing generic Western texts, the design team selected and developed materials grounded in Indonesia's historical and cultural landscape. The reading themes were intentionally chosen to reflect the multidimensional values of Muhammadiyah: spirituality, reformism, gender empowerment, education, economy, and interfaith relations. Through these themes, the assessment sought to represent English not as an alien medium, but as a bridge between global literacy and local wisdom.

The writing process followed three guiding principles:

1. Cultural and Ideological Relevance

Texts were developed around figures, events, and values that resonate with Muhammadiyah's identity — such as *KH. Ahmad Dahlan's educational reform*, *Aisyiyah's women's movement*, *Buya Hamka's intellectual legacy*, and *the economic and interfaith contributions of Muhammadiyah in modern Indonesia*. These topics invite students to see language as a tool for expressing moral reasoning and civic engagement, not just grammatical accuracy.

2. Linguistic Accessibility and Academic Rigor

Each passage was composed with calibrated linguistic complexity appropriate for university-level EAL learners, maintaining academic tone while ensuring readability. Vocabulary was selected to balance local familiarity and international relevance. The length of passages ranged from approximately 370 to 420 words, aligning with international reading standards while allowing adequate space for contextual reflection.

3. Moral Literacy and Reflective Engagement
Beyond comprehension, the texts were designed to evoke ethical contemplation — encouraging students to connect reading content with their lived experiences and Islamic worldview. This aligns with the Muhammadiyah principle of *integrative education*, where understanding and character building occur simultaneously. Each passage, therefore, functions not only as a linguistic challenge but also as a moral dialogue between student, text, and community.

The inclusion of topics such as interfaith harmony, women's leadership, and economic ethics reflects a deliberate effort to cultivate *peaceful, critical, and responsible readers*. By framing English learning within the ethical framework of Muhammadiyah, the reading passages aim to transform assessment into an act of reflection — where meaning is not simply extracted from the text but constructed through faith, culture, and reason.

Specification and Question Framework

Designing the question framework required a delicate balance between *linguistic precision, digital interactivity,*

and *ethical depth*. In line with the sociocultural and peace-education foundations discussed in earlier chapters, each reading task was constructed not only to test comprehension but also to stimulate reflective engagement and moral reasoning.

The framework was organized around five reading passages, each representing a distinct thematic cluster connected to Muhammadiyah’s historical, social, and spiritual contributions. These clusters were intentionally varied to ensure both disciplinary diversity and cultural coherence.

Passage No.	Topic Area	Passage Title	Word Count
1	Indonesian Cultural Heritage	<i>The Founding of Muhammadiyah</i>	389
2	Indonesian Figures	<i>Buya Hamka</i>	386
3	Common Academic Lives	<i>Aisyiyah: Pioneering Women's</i>	A 373

		<i>Organization in Indonesia</i>	
4	Muhammadiyah Values in Economy	<i>The Muhammadiyah Economic Movement</i>	387
5	Social and Theological Reflection	<i>The Muhammadiyah's Stance Toward Interfaith Relations</i>	416

Each passage was carefully written and validated through a participatory process involving lecturers, students, and Muhammadiyah community representatives. Together, they ensured that the reading materials resonated with the institutional mission of nurturing *ilm*, *iman*, and *amal* — knowledge, faith, and action.

Question Structure

The comprehension tasks following each passage were designed to assess four core reading competencies, reflecting the multiliteracies perspective that values both textual and contextual understanding:

1. **Literal Comprehension** – assessing factual recall and explicit information.
2. **Inferential Understanding** – interpreting implied meanings and drawing logical conclusions.
3. **Lexical and Referential Awareness** – recognizing word meanings, referents, and discourse relations.
4. **Critical and Ethical Reflection** – connecting the text with moral, cultural, or spiritual insights.

To operationalize these competencies, four question formats were used consistently across all passages:

Format	Focus		Purpose	
Multiple-Choice (5 options)	Main	idea, referents, inferences	To	measure comprehension and logical reasoning
Sentence Completion	Lexical	and structural understanding	To test	vocabulary and syntactic awareness
True–False	Explicit	factual details	To	evaluate literal comprehension
Matching	Conceptual	and chronological linking	To test	relational and inferential understanding

Each passage contained a slightly varied number of questions (ranging from 8 to 15) to maintain engagement and avoid predictability. This variability also reflected the natural rhythm of reading, allowing each text's complexity to dictate its cognitive load rather than adhering to a rigid formula.

Digital Assessment Adaptation

In the digital format, these questions were embedded within an interactive interface that supported adaptive feedback. When a learner selected an incorrect response, the platform provided contextual hints rather than direct answers — an approach inspired by *Dynamic Assessment* and *Vygotsky's scaffolding principle*. This design encourages learners to think critically about why an answer may be incorrect, transforming the assessment into a formative and reflective activity rather than a punitive one. Each question type was linked to measurable indicators aligned with the Common European Framework of Reference (CEFR) for reading, but localized through Muhammadiyah's educational philosophy. For example, questions on *Buya Hamka* required identifying not just

textual evidence, but also the moral implications of his intellectual legacy. Similarly, passages about *Aisyiyah* invited reflection on gender equity and leadership as expressions of *rahmatan lil-‘alamin* — mercy to all creation.

By integrating moral engagement into question design, the digital assessment moves beyond conventional metrics of “comprehension.” It becomes a multilayered literacy experience where faith, reason, and technology intersect to form a more holistic understanding of learning.

Reading Passages and Interpretive Notes

This section presents the selected reading passages that form the core of the Muhammadiyah-aligned E-Reading Assessment. Each text was developed through collaborative writing and iterative refinement, ensuring its alignment with Muhammadiyah’s educational and ethical philosophy.

Rather than presenting these materials as test instruments, this chapter recontextualizes them as **cultural learning resources**—texts designed to nurture linguistic, moral, and historical awareness simultaneously. Each

passage is followed by an interpretive commentary that highlights its pedagogical value and ethical significance.

Passage 1 — The Founding of Muhammadiyah: Faith as Educational Reform

The story of Muhammadiyah’s founding in 1912 is more than a historical record; it is a testament to the transformative power of education. KH. Ahmad Dahlan, teaching from the modest guest room of his home in Kauman, Yogyakarta, began with little more than conviction and compassion. His six-meter classroom, equipped with only benches and a blackboard, soon became the seedbed of a movement that would shape modern Islamic education in Indonesia.

Without financial assistance or colonial endorsement, Dahlan financed his school independently—a quiet act of resistance and faith. Through his encounters with progressive students and reformist scholars, the idea of establishing an organization to sustain this vision emerged. Muhammadiyah, meaning “followers of Muhammad,” was officially recognized in 1914 under Dutch colonial law,

though its spiritual foundation had already taken root two years earlier.

The organization's expansion across the archipelago represented a moral and intellectual awakening. Dahlan's insistence that religion must serve social welfare, not stagnation, marked a radical shift in the Muslim intellectual world of his time. Today, this narrative serves as a mirror for learners: an invitation to see education as a moral calling, where faith fuels reform and knowledge becomes a tool for collective upliftment.

Interpretive Note:

This passage introduces the spirit of al-Ma'un theology—the conviction that education must address both faith and social justice. As a reading material, it encourages learners to interpret history not as static knowledge but as a living moral framework.

Passage 2 — Buya Hamka: Integrity in Thought and Faith

Buya Hamka, born Abdul Malik Karim Amrullah in 1908, stands as a model of intellectual courage and ethical integrity. As a Muhammadiyah scholar, novelist, and the first

Chairman of the Indonesian Ulema Council (MUI), his life embodied the unity of thought (*fikrah*), faith (*iman*), and social responsibility (*amal*).

Hamka's story is one of resilience. From his early education under reformist scholars to his leadership in religious and political institutions, he remained steadfast in his moral convictions. When pressured to retract his fatwa prohibiting Muslims from joining interfaith Christmas celebrations, he chose resignation over compromise—an act that reflected his unwavering principle: “We have sold ourselves to God; we cannot be sold to anyone else.”

Beyond his theological writings, Hamka's literary works, such as *Tenggelamnya Kapal Van der Wijck* and *Tasawuf Modern*, reveal his deep concern for the human condition—bridging the sacred and the emotional, the rational and the mystical. His writings teach readers that intellect must be rooted in compassion, and faith must always lead to justice.

Interpretive Note:

This passage invites reflection on moral consistency in the face of societal pressure. For EAL learners, it not only enhances language comprehension but also deepens the

appreciation of ethical courage and scholarly independence within Islamic modernism.

Passage 3 — Aisyyiah: Women Leading with Wisdom

Aisyyiah, established in 1917 by Nyai Ahmad Dahlan (Siti Walidah), represents the pioneering spirit of women in Muhammadiyah. Emerging from the modest women's study group Sopo Tresno, Aisyyiah evolved into a transformative movement that reshaped Islamic education for women in Indonesia.

Long before global conversations about gender equality, Aisyyiah had already built kindergartens, organized literacy classes, and published *Suara Aisyyiah*, one of Indonesia's earliest women-led journals. Inspired by Aisyah bint Abu Bakar's intellect and devotion, the organization's name symbolized faith combined with courage.

Through decades of social service, education, and health advocacy, Aisyyiah has become a moral and intellectual pillar in Indonesian society. Its schools and hospitals remain living embodiments of Muhammadiyah's vision—where the empowerment of women is seen not as rebellion, but as *ibadah*, a form of worship.

Interpretive Note:

This passage expands the students' moral imagination, encouraging them to see women's leadership as integral to Islamic progress. It also models critical literacy—showing how reading about gender and faith can shape more inclusive worldviews.

Passage 4 — The Muhammadiyah Economic Movement: Prosperity as Piety

Economic ethics lie at the heart of Muhammadiyah's second-century vision. Drawing inspiration from Surah al-Ma'un, which condemns neglect of orphans and social responsibility, Muhammadiyah's economic movement reinterprets piety as collective prosperity.

From education to healthcare, Muhammadiyah has built thousands of institutions that serve the nation. Yet its leaders recognize that spiritual reform must also translate into economic empowerment. The early Muhammadiyah merchants, who formed nearly half of the organization's founding members, viewed commerce as a form of worship—a means of sustaining justice and dignity.

This passage underscores the call for a renewed understanding of al-Ma'un theology, one that embraces industry, innovation, and collaboration. Economic activity,

when guided by faith, becomes a spiritual endeavor that uplifts entire communities.

Interpretive Note:

Students encountering this text are encouraged to analyze economic narratives not as abstract theory, but as moral storytelling—linking business, ethics, and civic responsibility through English reading practice.

Passage 5 — Interfaith Relations and the Ethics of Coexistence

The Muhammadiyah’s evolving stance on interfaith relations reflects its ongoing journey toward rahmatan lil-‘alamin—Islam as mercy for all creation. While maintaining theological exclusivity, the movement has consistently promoted peace, cooperation, and humanitarian engagement with people of other faiths.

This passage recounts key moments in that dialogue: the publication of Tafsir Tematik (2000), which affirmed religious diversity as divine will; the 2005 debate surrounding Din Syamsuddin’s offer to share Muhammadiyah buildings for Christian celebrations; and the quiet coexistence in Muhammadiyah schools in Papua

and Ende, where Christian students are given space to learn and worship freely.

The text challenges readers to think critically about faith in plural societies. It portrays Muhammadiyah not as an isolated movement, but as an evolving moral community striving to reconcile conviction with compassion.

Interpretive

Note:

This passage serves as a site for ethical reflection and intercultural dialogue. It encourages learners to use language as an instrument of peace—articulating understanding rather than division.

Summary Reflection

Together, these passages form the ethical backbone of the Muhammadiyah E-Reading Assessment. They bridge local narratives with global literacy practices, allowing learners to engage with texts that feel like home while still expanding their intellectual horizons.

By merging linguistic skill with moral reasoning, the assessment transforms reading into an act of tazkiyah—purification of thought through engagement with meaning. And for more detail example, the text are listed in the Appendix B

Integrating Moral Reflection in Question Design

The development of the Muhammadiyah-aligned E-Reading Assessment was guided by the conviction that **reading is not merely an act of decoding information, but a moral encounter between language, self, and society**. Every question designed within the digital platform was meant to open a space for reflection — not only about what the text says, but about what it means for life, faith, and community.

Traditional assessments often separate comprehension from character formation. In contrast, the question framework of this project was intentionally infused with **moral, cultural, and ethical dimensions**, reflecting the Muhammadiyah belief that education must unify *iman* (faith), *ilmu* (knowledge), and *amal* (action).

The process followed three interconnected strategies.

1. From Cognitive Recall to Ethical Engagement

Each question was designed to move beyond surface-level comprehension. While factual and inferential questions were retained to ensure linguistic rigor, they were

complemented by reflective prompts that invited learners to connect the reading content to their own moral reasoning. For example, a text about *Buya Hamka* was followed by a question such as:

“What does Hamka’s decision to resign rather than compromise his beliefs teach us about personal integrity in professional life?”

In the digital version, students were prompted to write short reflections that were not graded for grammar but recorded as qualitative insights. This allowed the assessment to measure *ethical engagement* alongside reading comprehension — a principle rooted in **Dynamic Assessment**, where language learning becomes a vehicle for moral growth.

Similarly, a passage on *Aisyiyah* invited students to discuss how women’s leadership can embody *rahmatan lil-‘alamin*. These questions encouraged not only understanding of English syntax and meaning, but also dialogical thinking — situating faith and gender equality as interconnected discourses.

2. Embedding Cultural and Religious Contexts

The question design process also recognized the importance of **contextual literacy**. Rather than importing global question banks, the team developed items grounded in Indonesian and Islamic realities.

Questions were formulated to highlight key concepts in Muhammadiyah thought — such as *al-Ma'un* (social responsibility), *ijtihad* (intellectual effort), and *tazkiyah* (moral purification). These values were subtly embedded into prompts that encouraged interpretive thinking. For instance:

“In what way does KH. Ahmad Dahlan’s approach to education reflect the value of *al-Ma'un*?”

This approach aligns with the **multiliteracies framework**, which emphasizes the capacity of learners to interpret texts across cultural, linguistic, and ethical modes. By connecting English reading to familiar concepts of *iman* and *amal shalih*, students could engage cognitively and spiritually, forming meaning that was both local and global.

3. Designing Digital Spaces for Reflection and Feedback

The digital assessment system was not designed as a static testing environment. Instead, it functioned as an *interactive reflective space*. Students' responses to moral-reflection questions were used to generate individualized feedback, helping them see how language learning intertwines with ethical thought.

When a student answered incorrectly or superficially, the platform offered contextual hints such as: “Think about how the author connects this event to social welfare — what lesson does this offer for community life?” This method echoes the **sociocultural view of assessment** advocated by Vygotsky, where learning occurs within a *Zone of Proximal Development* (ZPD). In this model, feedback is not corrective but *guiding*, transforming assessment into a dialogue between learner and system — a dynamic process of intellectual and moral formation.

Toward a Pedagogy of Reading with Conscience

By combining digital innovation with moral pedagogy, the Muhammadiyah reading assessment redefines what it means to test comprehension. It does not seek to

standardize minds, but to awaken them — to help students read not only with their eyes but with their conscience.

In this model, every question becomes a bridge between **language and values**, every answer a step toward **self-knowledge and social empathy**. The act of reading thus transforms from a solitary activity into a spiritual exercise — a journey of understanding that unites intellect with integrity.

**How do the findings relate to
the theories?**

This chapter synthesizes the key findings of the book through a critical and interpretive lens, bringing together insights from the theoretical frameworks, the participatory action book process, and the cultural and ideological imperatives outlined in Chapters 1 through 3. The central aim remains: to contextualize English reading assessment in Muhammadiyah higher education by embedding Muhammadiyah values into a digital, adaptive, and participatory model of learning.

Reaffirming the Need for Cultural and Ethical Integration in EAL Assessment

It outlined a paradox inherent in English reading instruction in Indonesia: while institutions like Muhammadiyah universities strive to instill spiritual and moral values, their reading assessment tools often reflect Western norms and exclude local cultural narratives. The findings from this book reaffirm this critical gap. Students and faculty consistently articulated a desire for reading materials that resonate with their socio-cultural and religious identities. This reinforces the call for an alternative model

that blends linguistic competence with ethical and historical consciousness.

By grounding assessment materials in Muhammadiyah values such as *al-Ma'un* (social responsibility), tolerance, and historical awareness, this book answers the call raised in Chapter 1 to align global educational standards with indigenous frameworks. The Muhammadiyah-aligned texts, including biographies, religious narratives, and economic movements, exemplify how English reading assessment can serve both academic and moral purposes.

This need for cultural and ethical integration is echoed in recent scholarship advocating for culturally responsive pedagogy. Gay (2018) emphasizes that integrating learners' cultural backgrounds into instruction enhances engagement, comprehension, and identity affirmation. In EFL contexts, studies by Yazan and Rudolph (2018) and Mahmoud (2020) highlight the alienation students experience when English instruction ignores local cultural values. Similarly, Widodo (2017) and Nguyen (2021) argue that EAL assessments embedded with local

philosophies and ethical discourse foster greater learner investment and deeper cognitive engagement.

In the Indonesian context, Siregar and Zuchdi (2019) found that integrating Islamic perspectives into English reading materials significantly improved students' motivation and critical thinking. Further, Handayani (2022) observed that when assessment tasks incorporated themes of religious tolerance and historical pride, students not only performed better but also demonstrated increased ethical sensitivity. These findings substantiate the relevance of this book's culturally anchored approach and further validate the development of a reading assessment model that embodies Muhammadiyah's commitment to both academic rigor and moral education.

Theoretical Foundations in Practice

It introduced three interwoven theoretical lenses: Sociocultural Theory, Participatory Action Book (PAR), and the Peace Education Framework. Each of these played a foundational role in shaping both the design and interpretation of the assessment model.

From a sociocultural perspective, the digital reading assessment provided a culturally meaningful scaffold for students to engage in reflective, ethical analysis through language. The texts selected were not merely reading passages but vehicles of identity negotiation and moral reflection. Students did not just answer comprehension questions; they engaged with issues of faith, justice, and interfaith coexistence.

This perspective is particularly relevant in the Indonesian context, where language learning is deeply intertwined with social and cultural identity. In Muhammadiyah universities, sociocultural theory aligns with the organization's mission to cultivate not only intellectual competence but also character rooted in Islamic values and national culture. The integration of local narratives, including stories from Islamic scholars like Buya Hamka and the history of Aisyiyah, reflects this commitment to situated learning. As Widodo (2016) argues, language pedagogy in Indonesia should reflect critical and cultural engagement, fostering learner identity through content that resonates with lived experience.

PAR was operationalized through the active collaboration between faculty, students, and community leaders. Their co-construction of the digital assessment ensured that content was relevant, credible, and meaningful. The iterative cycles of design, testing, and revision not only improved the technical functionality of the tool but also deepened the cultural relevance and ethical depth of the assessment experience. In particular, Javanese cultural values such as "rukun" (harmony), "tepa selira" (empathy and tolerance), and "guyub" (communal cooperation) informed how stakeholders interacted, made decisions, and validated the appropriateness of texts. These values resonate strongly with Muhammadiyah's emphasis on communal well-being and social responsibility (Suyanto, 2017).

The Peace Education Framework also became more than a conceptual foundation. In practice, students engaged with narratives that promoted mutual respect, dialogue, and understanding. This was particularly evident in passages on interfaith relations and women's empowerment, where students reflected critically on contemporary issues in Indonesia through the lens of Islamic and national values. The framework provided a space for students to explore

ethical dilemmas, voice diverse opinions respectfully, and apply language skills in ways that contribute to social cohesion a goal central to Muhammadiyah's da'wah (mission). Zuhdi (2014) supports this by showing how peace-oriented Islamic education helps students navigate diversity and nonviolence as integral components of faith.

Moreover, the peace-oriented approach supported the realization of Muhammadiyah's inclusive Islamic worldview (Islam Berkemajuan), which encourages critical engagement, social reform, and global citizenship while remaining grounded in Islamic ethics. When integrated with Javanese concepts of "eling lan waspada" (awareness and mindfulness), peace education nurtures learners' capacity to use English not just as a linguistic tool but as a medium for ethical reflection and responsible action. Sururin (2021) further affirms the alignment between pesantren-based ethical dialogue and broader educational efforts in social harmony.

These theoretical perspectives, when embedded in the Indonesian-Islamic-Javanese context, transformed English reading assessment into a holistic learning process

one that promotes academic success, moral reasoning, cultural awareness, and spiritual growth.

Digital Tools as Ethical Spaces for Learning

Chapter 3 described the participatory design of a digital reading assessment model. In implementation, this digital platform became more than a technological innovation; it served as an ethical space where students could explore identity, justice, and civic engagement through English. Interactive features, such as adaptive questioning and multimedia integration, enabled differentiated instruction while also maintaining a values-based approach.

Students responded positively to digital texts that allowed them to explore Islamic figures, historical movements, and socio-economic philosophies from within their own tradition. The adaptive design allowed students to progress based on their ability while remaining engaged with content rooted in their worldview. This experience counters the alienation often reported by students exposed to Western-centric English materials.

Despite these pedagogical advantages, the implementation of digital tools in Indonesia particularly in

Muhammadiyah universities located in semi-urban and rural areas also presented notable challenges. One of the most persistent issues was unreliable internet connectivity. Many students reported difficulties accessing digital assessments due to poor network infrastructure, especially in remote regions where broadband access is limited (Rosyada et al., 2021; Nugroho & Mutiaraningrum, 2020). This led to interrupted learning experiences and delays in completing assessments, which sometimes undermined students' engagement and confidence.

Moreover, student motivation in self-directed digital learning environments emerged as a complex issue. While some learners thrived with the autonomy provided by the digital platform, others struggled to maintain consistent effort without the immediate presence of a teacher. Factors such as limited digital literacy, distractions from multitasking on devices, and lack of prior exposure to values-integrated content in English all contributed to uneven levels of engagement (Hasanah et al., 2021; Astuti, 2020). In several focus group discussions, students expressed that while they appreciated the thematic relevance of the materials, they occasionally found the tasks overwhelming or disconnected

due to unfamiliarity with both the digital format and the ethical dimensions of the topics.

Faculty members also observed that students who lacked strong intrinsic motivation or self-regulation skills needed additional scaffolding to fully benefit from the digital experience. This finding reinforces the importance of continuous mentoring, peer collaboration, and contextualized teacher support to maximize the platform's ethical and pedagogical potential.

In sum, while digital tools serve as transformative spaces for embedding cultural and moral narratives into English learning, their success in the Indonesian context is contingent upon addressing infrastructural limitations and developing learner readiness. Moving forward, strategic investment in digital equity, user training, and hybrid learning models will be essential to sustain the momentum of this innovation.

Co-Construction and Learner Empowerment

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From Assessment to Transformation

The book findings point toward a transformative view of English reading assessment. Rather than serving as a mere gatekeeping mechanism for linguistic proficiency, assessments can become tools for cultural affirmation, ethical reasoning, and civic education. In Muhammadiyah universities, where educational goals are both academic and moral, this approach is particularly potent.

Ultimately, this book offers a pathway for reimagining English language education in faith-based and culturally rooted institutions. Through the integration of

digital tools, local narratives, and participatory methods, assessments can help cultivate globally aware yet culturally grounded graduates individuals capable of engaging with the world while staying anchored in their values.

However, the transformation from conventional to contextually responsive assessments is not without its challenges. One significant area of complexity lies in materials development. First, conducting a thorough needs analysis is essential but often overlooked due to time or resource constraints. Understanding the linguistic, cultural, and ethical needs of learners is foundational for creating materials that resonate with their lived experiences and aspirations (Graves, 2000; Nation & Macalister, 2010).

Second, context matters deeply. Materials that are effective in urban, resource-rich universities may not translate well to rural or semi-urban Muhammadiyah institutions. Educators must consider local values, infrastructure, and community dynamics when developing or adapting assessment tools (Tomlinson, 2012; Widodo, 2017).

Third, different stages of materials development bring unique challenges. In the initial design phase, conceptual clarity and stakeholder alignment are crucial. During piloting, practical issues such as student comprehension and engagement become visible. Post-implementation, challenges often emerge in scaling and sustaining use, especially when regular feedback loops are not established (Howard & Major, 2004).

Resource limitations also play a pivotal role. According to the National Math and Science Initiative (NMSI), insufficient funding, lack of access to updated content, and technological disparities can hinder the development and dissemination of effective materials. In Muhammadiyah settings, where budgets may be constrained and digital infrastructure uneven, these issues are particularly salient (Rosyada et al., 2021).

Additionally, a lack of training in materials development and digital pedagogy can pose barriers. Teachers may possess strong subject knowledge but feel unequipped to design culturally responsive or technologically integrated assessments. This gap necessitates

continuous professional development and institutional support (Nugroho & Mutiaraningrum, 2020).

Resistance to change is another significant challenge. Some educators and administrators may be hesitant to shift away from traditional, textbook-driven approaches due to habit, perceived risks, or lack of exposure to alternative models. Addressing this resistance requires evidence-based advocacy, peer mentoring, and leadership that models innovation (Fullan, 2007).

Technology itself, while enabling, also introduces barriers. Limited access to reliable devices and internet connectivity can affect both material delivery and learner participation. Moreover, teachers may need to enhance their technical skills to create and deploy digital learning resources effectively (Hasanah et al., 2021).

Environmental considerations are becoming increasingly relevant in educational material production. As institutions strive to adopt more sustainable practices, the environmental impact of printed materials and digital energy consumption must be evaluated (UNESCO, 2022).

Finally, joining technologies particularly in interdisciplinary or multimodal materials require thoughtful

integration. For instance, combining text, video, interactive activities, and religious references in a cohesive digital format demands both creative design and validation through user feedback (Krajka, 2013).

In light of these challenges, transformative assessment design must be viewed as an ongoing, collaborative, and context-sensitive process. It calls for a systemic approach involving learners, educators, policymakers, and community stakeholders, supported by adequate resources, training, and reflective practices. Only through such an integrative framework can assessment fulfill its potential as a catalyst for personal, educational, and societal transformation.

**How do we apply adjusted
reading materials into
classroom practices?**

Translating the Model into Classroom Practice

The movement from theory to classroom practice is not a simple act of transferring ideas; it is an act of translation — from principles into moments of encounter, from philosophy into pedagogy. In Muhammadiyah schools, this translation process becomes a spiritual and cultural endeavor. The ethical framework developed through Sociocultural Theory, Participatory Action Research, and the Peace Education paradigm finds its living form in the daily interactions between teachers and students, between texts and lives.

When Muhammadiyah educators began adapting English reading lessons, they quickly realized that the challenge was not merely linguistic but ethical. Many existing materials — though polished in grammar and design — spoke from worlds unfamiliar to their students' moral imagination. A story about suburban independence or individual success often failed to resonate with learners whose lives were shaped by cooperation, humility, and *gotong royong*. What was needed was not just easier English, but meaningful English — a language that could carry local wisdom, compassion, and social justice.

Teachers thus became cultural translators. They learned to weave Muhammadiyah values into reading materials so that texts would not only test comprehension but nurture conscience. A passage about helping a neighbor could echo *al-Ma'un*; a story about honesty at work could mirror the teachings of *amanah* and *ikhlās*. Through this lens, language learning was no longer a neutral skill, but a moral act — an opportunity to practice the virtues that Muhammadiyah education seeks to cultivate.

This process required collaboration, patience, and creativity. Teachers began reviewing existing textbooks, selecting themes aligned with Islamic and Indonesian contexts, and rewriting sections that felt detached. Some adapted biographies of KH Ahmad Dahlan or Buya Hamka into simplified English narratives. Others designed digital reading passages that allowed students to explore social justice or environmental care. In every adaptation, the guiding principle remained constant: English should serve as a bridge between faith, identity, and the modern world.

Such transformations did not happen overnight. They emerged through cycles of reflection — through teachers sharing drafts, testing materials in class, and

discussing student responses. Each revision brought the materials closer to what one lecturer described as “*texts that breathe the same air as our students.*” In that sense, the Muhammadiyah EAL classroom became a space of ethical experimentation — where global language met local spirit, and where learning English was as much about becoming a good communicator as it was about becoming a good person.

Designing Contextual and Ethical Reading Materials

Designing contextual reading materials in Muhammadiyah classrooms is more than an act of curriculum development — it is an ethical commitment to align language education with dakwah pencerahan, the Muhammadiyah mission of enlightening humanity. The process requires teachers not only to simplify English texts but also to craft them as moral mirrors reflecting the social, spiritual, and cultural realities of Indonesian learners.

At the heart of this design process lies context. Teachers begin by asking: Whose voices are heard in this text? Whose stories are missing? By foregrounding local and Muhammadiyah-related narratives, they ensure that students

encounter English not as a foreign tongue but as a language capable of carrying their own identity. Stories about KH Ahmad Dahlan's courage, Aisyiyah's pioneering work in women's education, or Buya Hamka's moral integrity replace abstract tales of distant lands. These familiar contexts allow students to engage emotionally and intellectually, seeing their values represented within global discourse.

Linguistic adaptation follows naturally from contextual grounding. Texts are rewritten to match students' English proficiency while preserving the essence of the message. For instance, a complex paragraph on al-Ma'un theology can be rephrased in accessible English, yet still highlight compassion, social justice, and responsibility toward the poor. Teachers balance clarity and authenticity — simplifying without diluting meaning, and scaffolding without diminishing intellectual depth.

Cultural relevance also guides material design. Instead of Westernized examples of success or morality, teachers integrate Indonesian ethical realities: collective service, family responsibility, or communal harmony. A comparison between gotong royong and “volunteering”

allows students to see how their own culture already embodies universal virtues. Through such dialogues, English becomes a tool for self-understanding — not assimilation.

Ethical infusion is the final, crucial layer. Every reading task, whether comprehension or essay writing, includes a moral reflection point. Students are invited to ponder not just what happened, but why it matters. For example, after reading a story about honesty in business, they might discuss how this reflects the Muhammadiyah principle of *amanah*. Such discussions turn reading into moral inquiry — linking literacy with character.

In designing these materials, teachers become curriculum innovators who merge pedagogical insight with ethical imagination. The process demands time, yet it revitalizes English learning as a spiritually meaningful act. Each adapted passage, each localized example, and each reflective question contributes to what one Muhammadiyah teacher beautifully described as “membaca dengan hati — reading with the heart.”

Ultimately, designing contextual and ethical reading materials repositions English not as a colonial legacy but as

a medium of rahmatan lil-‘alamin — a means to express compassion, faith, and justice in a global world.

Classroom Strategies for Ethical Reading Practices

Implementing adjusted reading materials in Muhammadiyah schools requires not only creative lesson planning but also a conscious pedagogical stance. Teachers must become facilitators of *ethical literacy* — educators who guide students to read critically, feel empathetically, and act responsibly. The classroom, therefore, transforms into a dialogical space where English learning and Islamic values meet harmoniously.

1. Pre-Reading: Awakening Context and Intention

Before engaging with a text, teachers are encouraged to activate both linguistic readiness and moral awareness. A pre-reading activity might begin with a short dialogue in Bahasa Indonesia or simple English reflections such as, “*What does helping others mean to you?*” when introducing a passage about *al-Ma’un*.

This initial stage builds a bridge between students’ lived experiences and the moral world of the text. It also creates a sacred learning atmosphere — one where *niat*

belajar (intention to learn) is renewed as part of worship. In Muhammadiyah schools, even a reading lesson can begin with *Bismillah*, setting the tone that reading is not merely cognitive but spiritual.

2. Guided Reading: Modeling Ethical Comprehension

During the reading process, teachers can apply *think-aloud* techniques — verbalizing how they connect the text with ethical values. For instance, while reading about KH Ahmad Dahlan’s founding of Muhammadiyah, the teacher might pause and say,

“Here, Ahmad Dahlan uses his own money to build a school. This reminds us of *ikhlās* — sincerity in serving others.”

Such modeling helps students internalize both language patterns and moral reasoning. The teacher’s voice becomes a guide not just toward understanding words, but toward understanding wisdom. Through repeated exposure, students learn to question and interpret texts ethically — a hallmark of *critical faith literacy*.

3. Discussion: Dialogues of Meaning and Morality

After reading, small-group discussions invite students to articulate their interpretations. Teachers can use prompts like:

“What Muhammadiyah value is shown in this story?”

“Do you think Buya Hamka’s choice was difficult? Why?”

“How can we apply this lesson in our school or community?”

These questions move comprehension beyond factual recall into the domain of ethical reflection and civic consciousness. Students begin to see that every narrative — even in English — carries moral implications. Discussions become acts of *tadabbur* (deep reflection), blending faith and critical inquiry.

4. Reflective Writing: Linking Language and Character

In the post-reading phase, reflective journals are powerful tools. Students might write in simple English, “*I learned from Aisyiyah’s story that women can lead and help others.*” Such tasks nurture expressive confidence while strengthening personal connections with Islamic ethics.

Teachers should emphasize that grammar accuracy is secondary to the sincerity of expression. What matters most is that students find their voice — *suara hati* — in another language. This approach cultivates humility, empathy, and authenticity.

5. Project-Based Application: From Reading to Action

Project-based learning offers students opportunities to extend moral understanding into creative outputs. For example:

After reading *Buya Hamka: Standing by His Beliefs*, students design posters or digital campaigns titled “*Integrity in Our School*.”

After studying *The Muhammadiyah Economic Movement*, they might present short videos explaining how Islamic economics builds justice.

These activities allow students to live out Muhammadiyah principles through English performance. The classroom becomes a *miniature of society* (*mikrokosmos masyarakat*), where ethics, literacy, and creativity coexist.

6. Teacher as Facilitator of Ethical Literacy

In all stages, the teacher’s role transcends linguistic instruction. The teacher becomes a *murabbi* — a nurturer of

intellect and character. This involves: 1. Creating a safe, inclusive environment where students feel respected. 2. Demonstrating empathy in feedback, using phrases like, “MashaAllah, that’s a thoughtful answer.” 3. Encouraging moral courage — the willingness to speak truth and kindness through language.

When teachers embody these principles, they model *usmah hasanah* (exemplary behavior) in both pedagogy and faith.

Through these classroom strategies, reading in Muhammadiyah schools becomes more than a cognitive activity; it becomes a moral exercise — a journey of the heart and mind. English learning thus transforms into *amal shalih* — an act of goodness — when language serves to strengthen faith, ethics, and community consciousness.

Integrating Technology and Blended Learning for Ethical Engagement

In Muhammadiyah schools and vocational institutions, digital technology should not merely serve as a medium for efficiency—it should embody *nilai kemaslahatan* (beneficial value). Technology, when integrated thoughtfully, becomes a bridge that connects language

learning with ethical growth, allowing students to experience faith-inspired engagement within modern educational platforms.

1. Blended Learning as a Moral and Linguistic Space

Blended learning environments—such as *Google Classroom*, *Moodle*, or Muhammadiyah’s own e-learning systems—can be used to extend classroom learning into reflective and interactive online spaces. Teachers can upload readings related to Muhammadiyah history or values, followed by discussion threads where students respond in English.

For instance, after reading *The Founding of Muhammadiyah*, students can post short reflections like, “*Ahmad Dahlan inspires me to be generous and disciplined in learning.*” This digital reflection not only practices English writing but also cultivates sincerity (*ikhlas*) and responsibility (*amanah*) in online behavior.

In this way, blended learning transforms from a mechanical tool into a *spiritual ecosystem*—a space where technology nurtures both intellect and conscience.

2. Digital Reading and Formative Assessment Tools

Interactive reading platforms such as *Quizizz*, *Kahoot!*, or *Google Forms* can be designed to assess comprehension while reinforcing moral lessons.

For example:

A comprehension quiz may include not only literal questions but also reflective ones like, “*Which Muhammadiyah value is most visible in this story?*”

Automatic feedback features can include motivational messages such as “*MashaAllah! Keep reflecting on the meaning of al-Ma’un.*”

These digital formative assessments encourage *continuous reflection*, not just accuracy. They show that moral awareness can grow through gamified learning, where ethical engagement becomes part of the reward system.

3. Multimedia Learning: Visualizing Values

Students today respond strongly to multimodal content. Teachers can integrate videos, infographics, or podcasts that explore Muhammadiyah heroes, women leaders, or local acts of service. For instance:

A short video about *Nyai Ahmad Dahlan* can precede a discussion on women's empowerment.

Infographics summarizing *Buya Hamka's integrity* can inspire students to connect ethics with leadership.

By engaging multiple senses, multimedia learning helps students *see, hear, and feel* Islamic values in action—bridging emotional understanding with linguistic comprehension.

4. Student-Created Digital Projects

Empowering students as content creators aligns with the Muhammadiyah principle of *berdikari* (self-reliance).

Digital projects could include:

Creating an infographic or e-poster titled “*What al-Ma’un Means Today*”

Producing a one-minute English vlog reflecting on “*How Aisyiyah Inspires Me*”

Designing digital storybooks about honesty, compassion, or justice in school life

Such activities nurture agency and creativity while integrating faith and literacy. Students not only *consume* values—they *recreate* them in meaningful forms, embodying the spirit of *tajdid* (renewal).

5. Digital Ethics and Character Formation

Incorporating blended learning also requires moral guidance in digital behavior. Teachers should explicitly teach *akhlak digital*—ethical conduct online—such as: 1. Respectful commenting and constructive feedback. 2. Avoiding plagiarism by paraphrasing and citing sources, 3. Using digital tools for benefit, not distraction

This guidance helps students internalize *amanah digital* (digital responsibility). Every click, post, and word online becomes part of their moral identity, reflecting the Muhammadiyah principle of *modernity with morality*.

6. Teacher as Digital Murabbi

Within digital learning ecosystems, the teacher continues to serve as a *murabbi*—a moral and intellectual mentor.

A digital *murabbi*: 1. Designs learning experiences that balance modern technology with *nilai Islam berkembang*, 2. Provides personal feedback through short voice notes or messages that recognize students' moral reflections, 3. Models ethical online communication—using politeness, empathy, and encouragement

Thus, even in virtual spaces, the teacher remains the heart of *tarbiyah*, ensuring that the soul of education is not lost in the noise of technology.

When technology is grounded in Muhammadiyah's values, blended learning becomes more than an innovation—it becomes an act of *ibadah*. It connects students with global literacy while keeping their moral compass rooted in *tauhid* and social responsibility. Through ethical engagement in digital spaces, Muhammadiyah schools affirm that modernity and spirituality are not opposites, but twin paths toward enlightenment and service.

Sample Value-Based Learning Activities and Worksheets

This section provides model classroom practices that translate Muhammadiyah values into English learning tasks. These activities are designed to integrate linguistic competence, moral reflection, and digital engagement in balanced, student-centered ways. They may be implemented in Muhammadiyah high schools and vocational schools as part of reading or integrated skills courses.

Activity 1: Value-Infused Reading Comprehension

Objective:

To develop students' reading comprehension while engaging them in ethical reflection based on Muhammadiyah values.

Procedure:

1. Select a culturally relevant text such as *The Founding of Muhammadiyah*.
2. Ask students to read silently, followed by guided comprehension questions.
3. Use a dual-layer questioning approach:
 - **Linguistic Layer:** Main idea, supporting details, inference.
 - **Ethical Layer:** Reflection on moral and social lessons in the text.

Sample Questions:

- What is the main idea of the text?
- What Muhammadiyah value is reflected in KH Ahmad Dahlan's actions?
- How can students today embody the same value in school life?

Follow-up Task:

Students create a mind map titled “*How Muhammadiyah’s Values Inspire My School*”, connecting textual ideas to real-world application.

Learning Impact:

Students learn that reading comprehension is not only cognitive but also moral — understanding words and the wisdom behind them.

Activity 2: Ethical Dilemma Debate

Objective:

To practice argumentation and speaking fluency while reflecting on moral courage.

Procedure:

1. Choose a biographical text, e.g., *Buya Hamka: Standing by His Beliefs*.
2. Present a moral dilemma: *If you were Buya Hamka, would you resign to uphold your beliefs?*
3. Divide students into two groups (Agree/Disagree) and allow each to prepare arguments.
4. Conduct the debate in English, emphasizing respectful tone and reasoning.

Follow-up:

Students write a short reflection journal titled “*The Muhammadiyah Value I Practiced in Debate.*”

Learning Impact:

Students internalize *istiqamah* (steadfastness) and *akhlak al-karimah* while improving persuasive speaking.

Activity 3: Role-Play Based on Historical Events**Objective:**

To integrate empathy, language expression, and understanding of Muhammadiyah history.

Procedure:

1. After reading *Aisyiyah: A Pioneering Women's Organization*, assign roles such as Nyai Ahmad Dahlan or early Aisyiyah members.
2. In groups, students reenact the founding meeting of Aisyiyah, using simple English dialogues.
3. Encourage ethical and polite language (e.g., “*We should educate all children equally.*”).

Follow-up:

Students submit a short written reflection: “*How does Aisyiyah's story encourage women's leadership today?*”

Learning Impact:

Students learn language through emotional embodiment—understanding that English can express empathy, justice, and respect.

Activity 4: Compare-and-Contrast Cultural Values**Objective:**

To foster analytical and intercultural awareness through comparative reading.

Procedure:

1. Provide two short readings: one on Muhammadiyah's *al-Ma'un* philosophy and another on Western charity concepts.
2. Use a Venn Diagram to compare:
 - Similarities in acts of helping others.
 - Differences in motivation and community impact.

Follow-up:

Students present group findings under the theme *"How Muhammadiyah's Concept of Charity Builds Community Strength."*

Learning Impact:

Students gain critical thinking and intercultural literacy, learning to appreciate their heritage while engaging globally.

Activity 5: Multimodal Summary Project

Objective:

To encourage creativity, digital literacy, and synthesis of values.

Procedure:

1. After reading *The Muhammadiyah Economic Movement*, assign students to create:
 - An infographic summarizing key ideas, or
 - A one-minute video explaining a Muhammadiyah value in English.
2. Allow students to work in pairs or small groups.
3. Display outputs in a “Gallery Walk” session.

Follow-up:

Peers vote for the *Most Inspiring Summary*, promoting motivation through positive recognition.

Learning Impact:

This project integrates moral learning, technology use, and creative communication — producing students who can express Islamic values through global literacy tools.

Activity 6: Reflective Journal Writing

Objective:

To cultivate personal voice, ethical awareness, and writing fluency.

Procedure:

1. After every reading or discussion, students write short journals (5–10 sentences).
2. Prompts may include:
 - “What value did I learn from today’s reading?”
 - “How does this story change the way I see my role in society?”
3. Encourage students to use both English and Indonesian when necessary (translanguaging approach).

Learning Impact:

Reflective writing allows students to connect intellect (*akal*) and heart (*qalb*), forming habits of self-awareness consistent with Muhammadiyah’s vision of *insan berkarakter*.

Activity 7: Collaborative Poster of Values

Objective:

To strengthen cooperation, creativity, and ethical awareness.

Procedure:

1. Divide students into small groups.
2. Each group selects one Muhammadiyah value (e.g., *honesty, peace, responsibility*).
3. They design an English poster using that theme, including a quote, short paragraph, and an image.
4. Posters are displayed on classroom walls or digital boards.

Follow-up:

Students vote for the poster that best represents Muhammadiyah's vision of *enlightened education*.

Learning Impact:

This collective activity reinforces social bonding, artistic expression, and moral imagination.

These sample activities form a **comprehensive pedagogical model** where English learning serves not just as skill training, but as *character formation* rooted in faith, identity, and social responsibility. Through reading,

debating, reflecting, and creating, students experience language as *a path of becoming* — a way to live the Muhammadiyah ideal: “*Berilmu, beriman, dan beramal.*”

Teacher’s Role as Ethical Literacy Facilitator

In the Muhammadiyah educational context, English teachers are not merely language instructors—they are *murabbi* (guides) of both intellect and character. Teaching reading in English becomes a moral act, a form of *dakwah bil hal* through which language learning nurtures ethical reflection and social consciousness. This role transforms teachers from transmitters of grammar and vocabulary into facilitators of *ethical literacy*—a pedagogy that integrates knowledge, values, and compassion.

1. The Teacher as Cultural Mediator

Teachers act as cultural mediators who bridge the global and the local, the universal and the particular. They help students interpret global texts through the lens of Muhammadiyah principles such as *al-Ma’un* (social responsibility), *tajdid* (renewal), and *ukhuwah* (brotherhood).

When students read about universal topics such as gender equality or environmental protection, teachers can localize discussions: 1. How does Aisyiyah's movement exemplify gender justice within Islamic ethics? 2. What does *amanah* (trust) mean in environmental stewardship according to the Qur'an?

By framing global issues within the Muhammadiyah worldview, teachers cultivate learners who are globally literate yet spiritually grounded—individuals who think critically without losing moral direction.

2. The Teacher as Value Translator

Ethical literacy requires that teachers consciously *translate* values from language to life. Every reading activity can be a bridge between linguistic practice and ethical awareness. For example:

When teaching *The Muhammadiyah Economic Movement*, teachers might ask, "What does economic independence mean in the spirit of *al-Ma'un*?"

When reading about interfaith harmony, teachers might guide reflection on "How can we practice *tolerance* without compromising faith?"

In this process, teachers move beyond assessing correct answers—they facilitate moral reasoning, inviting students to see language as a living expression of ethics.

3. The Teacher as Reflective Practitioner

A teacher grounded in Muhammadiyah pedagogy must also be a *reflective practitioner*. Each lesson is an opportunity to observe, adapt, and refine methods based on students' moral and emotional growth.

Reflective practice involves: 1. Keeping a teaching journal to note what values emerge naturally in class discussions. 2. Asking meta-questions: “Did my activity today build empathy or just test comprehension?” 3. Modifying materials when they feel disconnected from students lived experiences.

This continuous cycle of reflection aligns with the *tajdid* tradition—constant renewal guided by faith and reason.

4. The Teacher as Compassionate Mentor

Muhammadiyah education envisions *pendidikan yang mencerahkan*—education that enlightens the mind and

softens the heart. Thus, emotional warmth and compassion (*rahmah*) are essential teacher qualities. Teachers build trust before teaching language: 1. Greet students personally and sincerely, use names with care. 2. Begin lessons with short prayers or *doa belajar* in English, e.g., “May Allah bless our learning today and make us better people.” 3. Respond to mistakes with empathy, not correctional harshness.

When students feel seen and respected, they are more willing to take risks in learning, speak openly, and internalize values naturally.

5. The Teacher as Community Collaborator

Ethical literacy cannot thrive in isolation. Teachers serve as liaisons between the classroom and the broader Muhammadiyah community—collaborating with school principals, parents, and *pimpinan daerah* to ensure that English education reinforces collective moral goals. Possible collaborations include: 1. Inviting guest speakers from Muhammadiyah charities to discuss real examples of *al-Ma’un* in action. 2. Organizing student reading fairs featuring local Islamic literature. 3. Developing school-based projects that combine English learning with

community service (e.g., writing bilingual posters for environmental campaigns).

This participatory approach ensures that ethical literacy moves beyond the classroom—transforming it into a social movement of language, action, and faith.

6. The Teacher as Model of Ethical Communication

Ultimately, students learn not only from what teachers teach, but from *how* they communicate. Every classroom interaction models ethical discourse. Teachers who listen patiently, acknowledge differing opinions respectfully, and respond with kindness embody the Muhammadiyah principle of *uswah hasanah* (good example). Practical strategies include: 1. Using “we” language instead of “you must,” fostering a sense of shared growth. 2. Praising efforts (“MashaAllah, good thinking!”) to affirm both intellect and intention. 3. Using disagreement as a learning tool: “Let’s explore why we think differently.”

Through this modelling, students experience ethical literacy as lived behavior, not abstract theory.

7. The Transformative Vision

When teachers embrace their role as ethical literacy facilitators, English reading becomes more than a subject—it becomes *a moral journey*. Students no longer read merely to pass tests, but to understand themselves, their society, and their Creator through the act of interpretation.

This vision resonates deeply with KH Ahmad Dahlan’s original mission: that knowledge (*ilmu*) should illuminate both the intellect and the soul. In this sense, every reading lesson—whether on history, economy, or literature—becomes a form of worship, a reflection of the Muhammadiyah ideal:

“Ilmu yang amaliah, amal yang ilmiah.”

(Knowledge put into action, and action rooted in knowledge.)

The role of the teacher, then, is not merely to *teach English*, but to *teach through English*—to make language a vessel for light (*pencerahan*), for moral clarity, and for social harmony.

By integrating cultural relevance, spiritual consciousness, and technological innovation, Muhammadiyah educators are crafting a new paradigm of English education: one where

language learning becomes *ibadah*—a humble service to both humanity and God.

Framework for Implementation and Evaluation

Implementing adjusted reading materials across Muhammadiyah schools requires a clear, adaptable framework that bridges theory and classroom reality. This framework ensures that the process of teaching English reading—while infused with Muhammadiyah values—remains structured, measurable, and sustainable. It is designed for gradual adoption, allowing teachers to internalize changes without overwhelming daily classroom practices.

1. Implementation Stages

The implementation process unfolds through **four key stages** that align with Muhammadiyah’s principle of *berkemajuan*—progressive, reflective development.

Stage 1: Orientation and Teacher Training

Before implementation, teachers must receive targeted orientation sessions focusing on:

1. **Understanding Ethical Literacy:** conceptual grounding in Muhammadiyah values and how they intersect with language education.

2. **Material Familiarization:** analyzing sample adjusted texts, question types, and activities.
3. **Reflective Practice:** journaling or mentoring sessions on how to guide moral discussion in English classes.

Training workshops can be conducted by the university research team or *Majelis Dikdasmen Muhammadiyah*, using blended modes—face-to-face seminars combined with online modules.

Output: Teachers gain confidence in connecting English reading with ethical and cultural reflection.

Stage 2: Pilot Classroom Integration

Teachers begin by integrating one or two adjusted texts into their regular syllabus—preferably those already close to the semester’s theme (e.g., *Aisyiyah and Women’s Empowerment* for gender studies, *The Muhammadiyah Economic Movement* for civic literacy).

Steps:

1. **Contextual Setup:** Introduce the topic with local stories or videos.

2. **Reading and Reflection:** Conduct guided reading and value-based discussions.
3. **Student Output:** Encourage reflective writing, group presentations, or debates.
4. **Teacher Observation:** Record what works and what feels challenging.

Output: Context-specific insights into student engagement, comprehension, and moral reasoning.

Stage 3: Collaborative Review and Material Refinement

After 4–6 weeks of classroom use, teachers convene for reflection workshops—sharing classroom experiences, student responses, and proposed modifications. The process follows a *Participatory Action Research (PAR)* cycle:

1. Identify what aspects of the material were effective or problematic.
2. Reflect collectively on how to align more deeply with Muhammadiyah values.
3. Revise reading passages or tasks based on real classroom dynamics.

Output: Living materials that evolve with teacher and student feedback.

Stage 4: School-Wide and Inter-School Dissemination

Successful materials and pedagogical strategies are then shared across Muhammadiyah high schools and vocational institutions through:

1. *Teacher learning communities (TLCs).*
2. *Annual Muhammadiyah English Education Forums (MEEF).*
3. Open-access digital repositories (e.g., reading modules, worksheets, and multimedia).

Output: Institutional sustainability and community-based knowledge sharing.

2. Evaluation and Continuous Improvement

To ensure that the adjusted reading materials genuinely enhance both linguistic and ethical learning outcomes, an evaluation system must be embedded. The proposed **Evaluation Framework** combines **quantitative** and **qualitative** measures.

Dimension	Indicator	Evaluation Method	Frequency
Language Proficiency	Reading comprehension, vocabulary mastery, inferential reasoning	Quizzes, digital reading tests	Each module
Ethical Literacy	Ability to identify, discuss, and reflect on values	Reflection journals, classroom discussion rubrics	Biweekly
Engagement	Student participation, motivation, emotional response	Observation checklists, student feedback surveys	Monthly
Teacher Reflection	Depth of moral facilitation, adaptability	Self-assessment forms, peer mentoring	Each cycle
Cultural Relevance	Alignment with Muhammadiyah identity	Focus group discussions (students + teachers)	Semesterly

3. Indicators of Success

The effectiveness of this framework is seen not only in test results but also in transformed classroom culture. Successful implementation is marked by:

1. **Ethical Awareness:** Students begin linking English lessons with daily life ethics—*helping others, respecting differences, practicing honesty*.
2. **Cultural Pride:** Learners express increased identification with Muhammadiyah heroes and narratives.
3. **Collaborative Atmosphere:** Classrooms become dialogic, where questioning and reflection are encouraged.
4. **Teacher Autonomy:** Teachers adapt and innovate independently while staying aligned with Muhammadiyah values.
5. **Institutional Support:** School administrators recognize value-based English education as part of character formation, not just language performance.

4. Digital Support and Integration

To ensure scalability, Muhammadiyah schools can leverage technology as a moral as well as pedagogical tool. Possible integrations include:

1. **Moodle or Google Classroom modules** containing adjusted readings, videos, and quizzes.
2. **Interactive reflection boards** (Padlet or Mentimeter) where students post value insights in English.
3. **Digital literacy badges** that reward students not only for scores but for ethical engagement (e.g., "*Best Reflective Reader*").

This approach aligns with Muhammadiyah's digital transformation roadmap, promoting *smart and spiritual classrooms* across Indonesia.

5. Institutional Endorsement and Sustainability

For the model to be nationally recognized and eligible for ISBN-based publication, the framework should be endorsed by:

1. **Majelis Dikdasmen dan Pimpinan Wilayah Muhammadiyah**, ensuring educational alignment.

2. **Universitas Muhammadiyah consortiums (LLDIKTI 7)** as academic co-publishers.
3. **Teacher networks** for ongoing peer training and content updates.

Sustainability may include:

1. Annual updating of reading materials through community writing workshops.
2. Integration into *Kurikulum Merdeka* as *Pendidikan Bahasa Inggris Berbasis Nilai Muhammadiyah*.
3. Publication of a *Teacher's Guidebook Series* (Volume 1: Ethical E-Reading; Volume 2: Speaking with Empathy).

Closing Reflection

In this framework, evaluation is not an end but a rhythm—a continuous *muhasabah* (self-assessment) process that reflects the Muhammadiyah spirit of *tajdid*, or renewal. Teachers, students, and communities learn together, revising both language and life through constant reflection.

Thus, the English reading classroom becomes more than a linguistic arena—it becomes a microcosm of the Muhammadiyah mission:

**To liberate humanity through education that
enlightens, empowers, and moralizes.**

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Appendix A: The Journey of Building the Ethical E-Reading Model

Every book has two stories: the one told on its pages, and the quieter one that unfolds behind them — the story of how it came to life.

This appendix traces that quieter journey, showing how the *Ethical E-Reading* model was born through patience, dialogue, and collective reflection. What began as a modest research initiative slowly transformed into a movement of learning rooted in faith, ethics, and community.

Phase 1: Observation

The book began with an extensive library book phase, aimed at mapping existing EAL reading assessment tools and identifying their limitations within the Muhammadiyah educational context. This phase involved analyzing national and international assessment models, reviewing scholarly literature on culturally responsive assessments, and exploring best practices in digital assessment development. The book team critically examined how current assessments align (or fail to align) with Muhammadiyah values, highlighting the gaps in ethical literacy, historical awareness, and social responsibility within conventional reading tasks. These findings informed the theoretical framework and

provided a foundation for the design principles of the digital reading assessment.

Phase 2: Recruitment of Participants through Interviews and Consent Agreements

Following the library book phase, the book proceeded with participant recruitment. Faculty members, students, and Muhammadiyah community leaders were selected through interviews and consent agreements, ensuring a diverse yet focused participant pool. Ethical considerations were a priority in this phase, with clear consent forms and book agreements outlining the voluntary nature of participation, data confidentiality, and the collaborative intent of the book. This process ensured that participants were fully informed and actively engaged in the book as co-creators rather than passive subjects.

Phase 3: FGDs and Initial Data Collection (Months 2-3)

Once participants were recruited, the book entered the qualitative data collection phase, primarily conducted through Focus Group Discussions (FGDs). These interactive sessions provided crucial insights into students' learning experiences, faculty members' instructional perspectives, and Muhammadiyah leaders' views on ethical and cultural alignment. This phase also included preliminary student feedback on existing assessments, helping to

refine key priorities for the digital model. The rich discussions from these FGDs provided the raw data for the thematic analysis, allowing bookers to identify emerging patterns and themes that would later guide assessment development.

Phase 4: Development of the Digital Prototype (Month 5)

Using insights gained from the FGDs and thematic analysis, the book team proceeded to develop the first digital prototype of the reading assessment. This involved collaborative work between faculty members, digital learning specialists, and curriculum developers, ensuring that the prototype was both pedagogically effective and technologically functional. At this stage, initial reading tasks were digitized, interactive features were integrated, and adaptive assessment mechanisms were explored. The prototype served as a working model that could be tested and refined through participant feedback.

Phase 5: Prototype Testing and Refinement (Month 6)

After developing the prototype, the book moved into the testing and refinement phase. A subset of students, faculty, and Muhammadiyah representatives engaged with the digital assessment, completing reading tasks, navigating different question types, and providing real-time feedback. Their responses were carefully analyzed to identify technical challenges, user

experience issues, and content improvements. Faculty members also reviewed the assessment for academic rigor, question clarity, and alignment with Muhammadiyah educational principles. Based on participant feedback, necessary refinements were made, ensuring that the assessment tool met the needs of both learners and educators.

Phase 6: Preparation of Book Outputs (Months 7-8)

The final phase of the book involved a comprehensive evaluation of the refined assessment model, ensuring that it met academic, technological, and ethical criteria. This phase focused on validating the effectiveness of the digital reading assessment before moving to the production of book outputs. The key deliverables of this book include:

1. A Book Reference – A detailed academic book compiling the theoretical foundation, book methodology, and practical implementation of the digital reading assessment model. This book will serve as a resource for Muhammadiyah educators, bookers, and policymakers interested in culturally responsive assessment design.
2. A Nationally Indexed Journal Article – Findings from the book will be published in a nationally recognized academic journal, ensuring that the book contributes to scholarly

discourse on participatory assessment development and digital learning in Muhammadiyah universities.

3. Digital Reading Materials – The final version of the digital reading assessment model, including interactive reading tasks, question banks, and assessment rubrics, will be digitally available for educators and students, ensuring that the tool can be widely adopted in Muhammadiyah classrooms.
4. Copyright (HKI) for the Digital Assessment – The book team will secure intellectual property rights (HKI) for the developed assessment model, ensuring that the assessment framework and digital tool remain protected, accessible, and adaptable for future use within Muhammadiyah institutions.

By following this structured book workflow, the book ensures that its findings are not just theoretical but practically implementable, directly contributing to the advancement of digital reading assessment models that are linguistically, culturally, and ethically aligned with Muhammadiyah's educational philosophy.

Appendix B: The Example of the Assessment

TEXT 1

The Founding of Muhammadiyah

Muhammadiyah was established on 8th Dhu al-Hijjah 1330 AH, corresponding to 18th November 1912, in Kauman, Yogyakarta. Its founding was preceded by the establishment of a public school named Madrasah Ibtidaiyah Diniyah Islamiyah, founded by KH. Ahmad Dahlan in early 1912. The school held its first teaching and learning activities in a guest room of KH. Ahmad Dahlan's house, measuring six meters long and 2.5 meters wide. The room was equipped with three tables, three long benches, and a blackboard. At that time, nine students attended Madrasah Ibtidaiyah Diniyah Islamiyah.

KH. Ahmad Dahlan established the school without external financial assistance or donations. Instead, he relied on his own wealth to realize his vision of a modern Islamic educational institution. Over time, through discussions with students from Kweek School Jetis, KH. Ahmad Dahlan received encouragement to form an organization that could ensure the continuity of Madrasah Ibtidaiyah Diniyah Islamiyah. This organization was named Muhammadiyah, with the hope that its members would follow the example of Prophet Muhammad (peace be upon him).

Although the idea and suggestion to establish Muhammadiyah were largely driven by KH. Ahmad Dahlan's students, only individuals who met the legal age requirements could be listed as founders. In the Statuten (Articles of Association) submitted to the Dutch East Indies Government, Muhammadiyah's founding date was officially recorded as 18th November 1912.

After a long and challenging approval process, Muhammadiyah was officially recognized as a legal entity through Besluit No. 81, issued on 22nd August 1914, by the Dutch East Indies Government. In its early years, Muhammadiyah's activities were restricted by colonial regulations. However, during the Boedi Oetomo Congress held at KH. Ahmad Dahlan's residence in 1917, KH. Ahmad Dahlan expressed his vision for Muhammadiyah to expand beyond Yogyakarta to Java, Sumatra, Sulawesi, Kalimantan, and other regions of the archipelago.

With the Dutch East Indies Government's approval, KH. Ahmad Dahlan gained greater freedom to spread his mission. He traveled extensively, delivering sermons and encouraging Muslims to practice Islam in ways that liberated them from stagnation and ignorance while emphasizing good deeds and social welfare. KH. Ahmad Dahlan led Muhammadiyah from its founding in 1912 until his passing in 1923. Leadership of the

organization was then continued by Kyai Haji Ibrahim (1923–1931), Kyai Haji Hisyam (1931–1936), Kyai Haji Mas Mansyur (1936–1942), and Ki Bagus Hadikusuma (1942–1953).

Word-count: 389

Source: <https://muhammadiyah.or.id/sejarah-muhammadiyah/>

Reading Comprehension Questions and Answers Based on the Text 1

I. Multiple Choice Questions (5 Questions)

1. Main Idea Question

What is the main purpose of the text?

- A. To describe the early life of KH. Ahmad Dahlan.
- B. To explain the founding and development of Muhammadiyah.
- C. To highlight the challenges of Dutch colonial rule.
- D. To list the leaders of Muhammadiyah after KH. Ahmad Dahlan.

Answer: B

2. Referent Question

In the sentence, "This organization was named Muhammadiyah, with the hope that its members would follow the example of Prophet Muhammad (peace be upon him)," what does "This organization" refer to?

- A. Kweek School Jetis
- B. Madrasah Ibtidaiyah Diniyah Islamiyah
- C. Muhammadiyah
- D. Boedi Oetomo

Answer: C

3. Detail Question

Where was Madrasah Ibtidaiyah Diniyah Islamiyah first established?

- A. In a mosque in Yogyakarta
- B. In KH. Ahmad Dahlan's guest room
- C. In Kweek School Jetis
- D. In Boedi Oetomo's Congress hall

Answer: B

4. Chronology Question

Which event happened first in the establishment of Muhammadiyah?

- A. Approval of Muhammadiyah as a legal entity in 1914
- B. Founding of Madrasah Ibtidaiyah Diniyah Islamiyah in 1912
- C. KH. Ahmad Dahlan's speeches across the archipelago
- D. Expansion of Muhammadiyah to other regions in 1917

Answer: B

5. Leadership Question

Who succeeded KH. Ahmad Dahlan as the leader of Muhammadiyah in 1923?

- A. Kyai Haji Hisyam
- B. Kyai Haji Ibrahim

C. Kyai Haji Mas Mansyur

D. Ki Bagus Hadikusuma

Answer: B

II. Sentence Completion Questions (4 Questions)

6. Muhammadiyah was officially recognized as a legal entity through Besluit No. ____ on ____.

Answer: 81; 22nd August 1914

7. KH. Ahmad Dahlan established Madrasah Ibtidaiyah Diniyah Islamiyah without ____.

Answer: external financial assistance or donations

8. During the Boedi Oetomo Congress in 1917, KH. Ahmad Dahlan emphasized the need for Muhammadiyah to expand beyond ____.

Answer: Yogyakarta

9. The first classroom of Madrasah Ibtidaiyah Diniyah Islamiyah was located in ____.

Answer: KH. Ahmad Dahlan's guest room

III. True/False Questions (4 Questions)

10. Muhammadiyah was founded on 18th November 1912 in Jakarta.

Answer: False

11. KH. Ahmad Dahlan relied on his personal wealth to establish Madrasah Ibtidaiyah Diniyah Islamiyah.

Answer: True

12. The Dutch East Indies Government immediately approved Muhammadiyah as a legal organization in 1912.

Answer: False

13. KH. Ahmad Dahlan served as the leader of Muhammadiyah until his death in 1923.

Answer: True

IV. Matching Questions (2 Questions)

14. Match the events with their corresponding years:

Event	Year
A. Muhammadiyah officially recognized as a legal entity	1. 1923
B. Expansion vision expressed at Boedi Oetomo Congress	2. 1917
C. KH. Ahmad Dahlan passed away	3. 1914

Answer:

- $A \rightarrow 3$
- $B \rightarrow 2$
- $C \rightarrow 1$

15. Match the leaders with their periods of leadership:

Leader	Period
A. Kyai Haji Hisyam	1. 1923–1931
B. Kyai Haji Mas Mansyur	2. 1936–1942
C. Ki Bagus Hadikusuma	3. 1942–1953

Answer:

- $A \rightarrow 1$
- $B \rightarrow 2$
- $C \rightarrow 3$

Total questions of Text 1: 15 QUESTIONS

TEXT 2

Buya Hamka, born Abdul Malik Karim Amrullah in 1908, was the first Chairman of the Indonesian Ulema Council (Majelis Ulama Indonesia or MUI), a key figure in the Masyumi Party, and a respected Muhammadiyah scholar. Known for his strong dedication to Islamic principles, Hamka once said, “As scholars, we have sold ourselves to God, and we cannot be sold to anyone else.” His leadership was tested when, as MUI Chairman, he issued a fatwa prohibiting Muslims from participating in joint Christmas celebrations. Despite intense political pressure to revoke the fatwa, Hamka chose to resign from his position in 1981 rather than compromise his beliefs.

Born in 1908 in Minangkabau, West Sumatra, Hamka grew up during a time of heated debates between traditionalist and reformist Islamic scholars. His father, Dr. Abdul Karim Amrullah, also known as Haji Rasul, was a key figure in the Kaum Muda Islamic reform movement. At the age of 16, Hamka traveled to Yogyakarta, where he was influenced by prominent figures like H.O.S. Tjokroaminoto and Ki Bagus Hadikusumo. These experiences shaped his views on Islamic modernism and social reform. Beyond his role as a religious leader, Hamka was also a prolific writer. His famous novel, *Tenggelamnya Kapal Van Der Wijck*, remains a literary masterpiece and was later adapted into a successful film. Hamka’s writings covered religion,

philosophy, and literature, reflecting his intellectual depth and passion for knowledge.

Hamka married Siti Raham at a young age and together they had ten children. Interestingly, despite growing up in a devout Muslim family, Hamka's half-brother, Abdul Wadud Karim Amrullah (Awka), converted to Christianity and became a pastor. This unique family dynamic highlights the complex interplay of faith, identity, and personal choices in Hamka's life. As an Islamic modernist, Hamka was a staunch advocate for the harmony between science and religion, believing they could coexist without conflict. In his book *Pelajaran Agama Islam*, he incorporated scientific theories to support Islamic teachings. However, his spiritual side was equally strong, as shown in his famous work *Tasawuf Modern*, which he wrote while imprisoned.

Buya Hamka passed away on July 24, 1981, leaving behind a remarkable legacy as a scholar, writer, and religious leader. With over 90 published works spanning various disciplines, Hamka remains an enduring intellectual figure in Indonesia, celebrated for his dedication to faith, knowledge, and cultural values.

Word-count: 386

Source: <https://tirto.id/biografi-singkat-buya-hamka-sejarah-latar-pendidikan-pemikiran-gaxL>

Reading Comprehension Questions based on text 2

A. Multiple-Choice Questions (Choose the best answer for each question.)

1. What is the main idea of the text? a. Buya Hamka's role as a novelist in Indonesia
b. Buya Hamka's contributions as a scholar, writer, and religious leader
c. Buya Hamka's family dynamics and his relationship with his half-brother
d. Buya Hamka's experience during his imprisonment

Answer: b

2. Who does the pronoun 'he' refer to in the sentence: 'He issued a fatwa prohibiting Muslims from participating in joint Christmas celebrations'? a. H.O.S. Tjokroaminoto
b. Abdul Wadud Karim Amrullah
c. Buya Hamka
d. Dr. Abdul Karim Amrullah

Answer: c

B. Sentence Completion (Lexical Resources) (Complete the sentences using words from the text.)

3. Buya Hamka is known for his unwavering dedication to _____ principles. Answer: Islamic

4. Hamka's novel *Tenggelamnya Kapal Van Der Wijck* was later adapted into a _____. Answer: film
5. Hamka's father, Abdul Karim Amrullah, was a key figure in the _____ Islamic reform movement. Answer: Kaum Muda
6. Hamka incorporated _____ theories to support Islamic teachings in his book *Pelajaran Agama Islam*. Answer: scientific

C. True/False (Explicit Detail) (Write T if the statement is true, and F if it is false.)

7. Hamka resigned from his position in MUI because he faced no political pressure. (F)
8. Hamka married Siti Raham and had ten children. (T)
9. Hamka's half-brother became a Buddhist monk. (F)
10. Hamka passed away in 1981. (T)

D. Matching (Implicit Detail) (Match the descriptions in Column A with the correct person in Column B.)

11. Wrote *Tasawuf Modern* during imprisonment → Buya Hamka
12. A pioneer of the Kaum Muda Islamic reform movement → Dr. Abdul Karim Amrullah

Assessment Key:

- Multiple-Choice: 1) b, 2) c

- Sentence Completion: 3) Islamic, 4) film, 5) Kaum Muda, 6) scientific
- True/False: 7) F, 8) T, 9) F, 10) T
- Matching: 11) Buya Hamka, 12) Dr. Abdul Karim Amrullah

Total questions of Text 1: 12 QUESTIONS

TEXT 3

Aisiyiah is an autonomous women's organization within Muhammadiyah, founded by Siti Walidah (commonly known as Nyai Ahmad Dahlan) and her husband, Kiai Haji Ahmad Dahlan, on May 19, 1917, in Yogyakarta. The date coincided with the Islamic commemoration of Isra' Mi'raj on 27 Rajab 1335 H, an event celebrating Prophet Muhammad's spiritual journey and ascension. This organization was created as a vital platform for Muhammadiyah women to engage in social, educational, and religious activities that promote empowerment and community development.

Initially called Sopo Tresno (meaning "who loves" in Javanese), Aisiyiah began as a women's book group led by Nyai Ahmad Dahlan. It was not yet a formal organization and primarily focused on religious teachings and moral guidance for women of all ages and backgrounds. In 1919, the first Froebel School for girls, emphasizing early childhood education, was established at the residence of KRT Sangidu, a respected Kraton Yogyakarta leader and community figure.

The transition from Sopo Tresno to Aisiyiah started with a meeting at KH Ahmad Dahlan's house in 1917. Key Muhammadiyah leaders, including KH Fachrudin, KH Mochtar, and Ki Bagus Hadikusumo, attended the meeting. During the discussion, the name "Aisiyiah," proposed by KH Fachrudin, was

unanimously chosen over the initial suggestion of “Fatimah.” The name was inspired by Aisyah, the intelligent and capable wife of Prophet Muhammad SAW, symbolizing the alignment of Aisiyyah and Muhammadiyah in promoting Islamic values and education.

Aisiyyah officially became part of Muhammadiyah in 1922, with Siti Walidah as its first leader. The organization focused on improving women’s education and rights. Early initiatives included building schools, creating boarding houses for girls, and introducing Islamic education tailored to women. In 1919, Aisiyyah established Frobel Schools, Indonesia’s first kindergartens, following KH Ahmad Dahlan’s educational philosophy, which emphasized family, school, community, and worship spaces.

By 1923, Aisiyyah launched literacy programs for Arabic and Latin scripts, aiming to empower women through knowledge and participation in public life. In 1926, Aisiyyah began publishing *Suara Aisiyyah*, a magazine initially in Javanese. These efforts expanded the organization’s influence, evidenced by its growing network across Indonesia.

Today, Aisiyyah operates thousands of schools, health facilities, and social organizations, spreading its mission nationwide. The organization continues to empower women and support education, making a lasting impact on society.

Word-count: 373

Source: <https://aisyiyahstudies.org/aisyiyah-sejarah-singkat/>

Reading Comprehension Questions based on text 3

Multiple Choice Questions

1. Main Idea of the Text

What is the primary focus of the text about Aisiyyah?

- a. The establishment and development of Muhammadiyah in Indonesia.
- b. The role of women in traditional Javanese society.
- c. The history, goals, and achievements of the Aisiyyah women's organization.
- d. The contributions of Kiai Haji Ahmad Dahlan to Indonesian education.

Answer: c. The history, goals, and achievements of the Aisiyyah women's organization.

2. Referent of the Text

In the sentence, "This organization was created as a platform for Muhammadiyah women," what does "this organization" refer to?

- a. Muhammadiyah
- b. Sopo Tresno
- c. Aisiyyah
- d. Frobel School

Answer: c. Aisiyyah

Sentence Completion Questions (Lexical Resources)

3. Aisyiyah was established in Yogyakarta on May 19, 1917, to serve as a platform for _____.

Answer: Muhammadiyah women to engage in social and religious activities.

4. Initially called _____, Aisyiyah started as a women's book group.

Answer: Sopo Tresno

5. The first Froebel School for girls was established at the residence of _____ in 1919.

Answer: KRT Sangidu

6. Aisyiyah's name was inspired by _____, the intelligent and capable wife of Prophet Muhammad.

Answer: Aisyah

True-False Questions (Explicit Detail)

7. Aisyiyah was founded by Nyai Ahmad Dahlan in collaboration with her husband, Kiai Haji Ahmad Dahlan.

Answer: True

8. The first Froebel School was established in 1926.

Answer: False (It was established in 1919.)

9. Aisyiyah began as a formal organization immediately after its founding in 1917.

Answer: False (It began as a book group.)

10. Aisyyiah initially published its organizational magazine, Suara Aisyyiah, in the Javanese language.

Answer: True

Matching Questions (Implicit Detail)

11. Match the following individuals or terms with their roles or descriptions:

Individuals/Terms	Roles/Descriptions
a. Sopo Tresno	1. Initial name of Aisyyiah
b. Nyai Ahmad Dahlan	2. Co-founder and leader of Aisyyiah
c. Frobel School	3. Early childhood education for girls established in 1919
d. KRT Sangidu	4. Provided the location for the first Frobel School

Answers:

a → 1, b → 2, c → 3, d → 4

12. Match the following years with their corresponding events:

Years Events

- a. 1917 1. Official establishment of Aisyyiah
b. 1919 2. Founding of the first Frobel School
c. 1926 3. Initial publication of Suara Aisyyiah magazine
d. 1931 4. Sopo Tresno renamed to Nasyi'atul Aisyyiah

Answers:

$a \rightarrow 1, b \rightarrow 2, c \rightarrow 3, d \rightarrow 4$

Total questions of Text 1: 12 QUESTIONS

TEXT 4

Muhammadiyah Economic Movement (Simplified for EAL Readers)

Muhammadiyah has entered its second century as an organization. From the beginning, it aimed to uphold and promote Islam, striving to create a society blessed by Allah (a prosperous and spiritually fulfilled community). In its first century, Muhammadiyah focused on education, social services, and healthcare to achieve this vision. These efforts were guided by the principles of Islamic preaching (*dakwah*) and based on the theology of *al-Ma'um*, emphasizing acts of kindness and social justice.

Over time, Muhammadiyah has established thousands of institutions, including 3,370 kindergartens, 2,899 elementary schools, 1,761 junior high schools, 174 universities, and 389 hospitals, among others. These initiatives have played a significant role in national development, especially in education and healthcare. However, despite its many contributions, Muhammadiyah is seen as drifting from its original vision of creating a prosperous society, particularly in the economic sense. Poverty and unemployment remain widespread, and its institutions have not fully addressed Indonesia's low Human Development Index.

This gap is partly due to a limited understanding of *al-Ma'un*, which is often reduced to personal acts of charity, such as donations and caring for orphans. However, *al-Ma'un* also emphasizes broader societal responsibilities, such as improving the economy to alleviate poverty. Economic activity is crucial for societal progress, especially in today's era of globalization, where cultural and geographical boundaries are diminishing.

Global economic systems focus on growth through investments, industries, technology, and consumer markets. Muhammadiyah, with its significant resources including financial assets valued at trillions of rupiah, 174 universities, and 30 million members has the potential to thrive in this environment. To do so, it must invest in industries, build a community-based economic system, and develop sectors like education and healthcare to support its mission.

This economic movement is a reinterpretation of *al-Ma'un*, focusing on collective action to create prosperity and reduce poverty. It aims to restore Muhammadiyah's role as a strong civil society organization supported by economic power, as it was during its early days. Historical records show that Muhammadiyah was once supported primarily by middle-class merchants, who comprised 47% of its membership in 1916.

In its second century, Muhammadiyah needs to harness its resources and foster industries such as finance, agriculture,

transportation, and technology. By doing so, it can rebuild its economic foundation and continue to serve as a leading force for societal development, true to its original vision.

Word count: 387

Source: <https://republika.co.id/berita/nqwmc853/gerakan-ekonomi-muhammadiyah>

Reading Comprehension Questions based on text 4

1. **What is the main idea of the Muhammadiyah Economic Movement text?**

- A. Muhammadiyah focuses exclusively on education and healthcare.
- B. Muhammadiyah must adapt economically to achieve its vision in a globalized world.
- C. Muhammadiyah's theology only emphasizes acts of personal charity.
- D. Muhammadiyah's primary focus is on maintaining traditional boundaries.

Key Answer: B

2. **What does the term *al-Ma'un* refer to in the text?**

- A. Acts of personal charity only.
- B. A teaching that integrates personal and societal responsibilities in Islam.
- C. A historical document from Muhammadiyah's early days.
- D. The name of an educational institution.

Key Answer: B

Sentence Completion Questions (Lexical Resources)

3. Muhammadiyah entered its _____ century while striving to uphold and promote Islam.

Key Answer: second

4. The era of _____ has diminished cultural and geographical boundaries, impacting economic activity.

Key Answer: globalization

5. Muhammadiyah's _____ assets are estimated to be worth trillions of rupiah, providing great potential.

Key Answer: financial

True-False Questions (Explicit Detail)

6. Muhammadiyah was founded with a vision to uphold and promote Islam while creating a prosperous society.

Key Answer: True

7. Muhammadiyah's focus on education and healthcare has completely resolved Indonesia's poverty and unemployment issues.

Key Answer: False

Sentence Completion Question (Implicit Detail)

8. To stay relevant in the global economy, Muhammadiyah must focus on _____ to strengthen its institutions.

Key Answer: investment and industrial development

TEXT 5

The Muhammadiyah, one of Indonesia's largest Islamic organizations, has played a key role in shaping modernist Islam. Initially, it was known for resisting Christian missionary activities, but after Indonesia's 1998 Reformation, its stance on interfaith relations evolved. Although the Muhammadiyah promotes peaceful coexistence, it remains theologically exclusive, balancing social engagement with religious boundaries. Its approach to interfaith relations has sparked debates on whether it is a pluralist or an inclusivist movement. While some efforts have been made to embrace religious pluralism, theological exclusivity still defines much of its stance.

Two key Qur'anic principles influence the Muhammadiyah's view on interfaith relations. *Lakum dīnukum wa-liya dīnī* (Unto you your religion, and unto me my religion, Q. 109:6) promotes religious separation, while *fa-istabiqū al-khayrāt* (Compete with one another in good works, Q. 5:48) encourages cooperation. Although some interpret the latter as supporting pluralism, the Muhammadiyah primarily follows the former. This means it engages in social cooperation while maintaining theological boundaries. It acknowledges religious diversity but does not recognize the theological legitimacy of other faiths.

This approach is evident in major events that reflect the Muhammadiyah's evolving stance on interfaith relations. In 2000,

the Muhammadiyah published *Tafsir Tematik*, a Qur'anic interpretation promoting interfaith harmony. The book stated that religious diversity is God's will and encouraged cooperation among different faiths. However, many members rejected its inclusivist views, and some even demanded its removal from circulation. This reaction highlighted the internal struggle between progressive and conservative views on interfaith relations.

A key controversy emerged in 2005 when Muhammadiyah leader Din Syamsuddin offered Muhammadiyah buildings for Christian Christmas celebrations. Although this offer excluded mosques, it sparked intense debate within the organization. Supporters saw it as a step toward interfaith harmony, while many opposed it, believing it conflicted with Islamic teachings. Some members even called for Syamsuddin's removal as leader. This backlash reflected the broader hesitance within the Muhammadiyah to fully embrace religious inclusivism.

Despite these tensions, Muhammadiyah schools in Muslim-minority regions demonstrate a more inclusive approach. Schools in Ende and Papua enrol Christian students, respect their religious rights, and even provide Christian religious education. Some Christian students have formed religious choirs within Muhammadiyah schools, showing a commitment to social inclusivism. However, this inclusivity is largely limited to

education and does not extend to theological acceptance. The Muhammadiyah remains cautious about engaging in interfaith dialogue beyond social cooperation. It is more inclusivist than pluralist in its interfaith relations. This reflects Indonesia's complex religious landscape, where interfaith relations require balancing theological beliefs with social engagement.

Word count: 416

Source: Burhani, A. N. (2011). *Lakum dīnukum wa-liya dīnī*: the Muhammadiyah's stance towards interfaith relations. *Islam and Christian–Muslim Relations*, 22(3), 329–342.

<https://doi.org/10.1080/09596410.2011.586512>

Reading questions based on text 5

Multiple Choice Questions

1. What is the main idea of the passage?
 - A. The Muhammadiyah fully embraces religious pluralism in all aspects of life.
 - B. The Muhammadiyah promotes interfaith cooperation while maintaining theological exclusivity.
 - C. Muhammadiyah schools only accept Muslim students in Muslim-majority regions.
 - D. The Muhammadiyah has no involvement in interfaith relations in Indonesia.

Answer: B

2. What does the pronoun "this" in the sentence "This reaction highlighted the internal struggle between progressive and conservative views on interfaith relations" refer to?
 - A. The publication of Tafsir Tematik
 - B. The Qur'anic principle fa-istabiqū al-khayrāt
 - C. The rejection of religious exclusivism
 - D. The resistance to Christmas celebrations in Muhammadiyah buildings

Answer: A

3. What was the purpose of the Muhammadiyah's Tafsir Tematik publication in 2000?

- A. To encourage Muslim communities to convert to Christianity
- B. To promote interfaith harmony by recognizing religious diversity as God's will
- C. To reinforce religious exclusivism and discourage interfaith relations
- D. To support the banning of interfaith cooperation between Muslims and Christians

Answer: B

- 4. Why did some Muhammadiyah members oppose Din Syamsuddin's decision to allow Christmas celebrations in Muhammadiyah buildings?
 - A. They believed it was a violation of Islamic teachings.
 - B. They wanted to convert Christians to Islam instead.
 - C. They thought it was a strategy to weaken Muhammadiyah's political influence.
 - D. They feared it would lead to financial losses for Muhammadiyah institutions.

Answer: A

- 5. Which of the following best describes the Muhammadiyah's interfaith stance?
 - A. It actively converts non-Muslims to Islam.
 - B. It acknowledges religious diversity but does not fully recognize other faiths theologically.

C. It fully supports religious pluralism in both social and theological aspects.

D. It prohibits any form of social engagement with non-Muslims.

Answer: B

Sentence Completion (Lexical Resources)

6. The Muhammadiyah's approach to interfaith relations has sparked _____ on whether it is a pluralist or an inclusivist movement.

(Answer: debates)

7. The Qur'anic principle _____ promotes religious separation, reinforcing theological boundaries.

(Answer: *Lakum dīnukum wa-liya dīnī*)

8. Muhammadiyah schools in Muslim-minority regions enroll Christian students and provide _____ religious education.

(Answer: Christian)

9. Some members of the Muhammadiyah opposed Din Syamsuddin's decision to allow Christmas celebrations in Muhammadiyah buildings, leading to intense _____ within the organization.

(Answer: debate or backlash)

True or False (Explicit Details)

10. The Muhammadiyah follows the Qur'anic principle *fa-istabiqū al-khayrāt* more than *lakum dīnukum wa-liya dīnī*.
(False – The Muhammadiyah primarily follows *lakum dīnukum wa-liya dīnī*, which promotes religious separation.)
11. Many Muhammadiyah members fully accepted Tafsir Tematik without any objections.
(False – Many members rejected its inclusivist views and some even demanded its removal.)
12. Muhammadiyah schools in Papua provide Christian religious education to Christian students.
(True – These schools respect the religious rights of Christian students.)
13. The Muhammadiyah has completely embraced religious pluralism in both social and theological aspects.
(False – The Muhammadiyah remains theologically exclusive while engaging in social cooperation.)

Appendix C: Strategies for Adjusting Materials:

Topic Selection:

1. Choose texts that reflect Muhammadiyah values: social justice (al-Ma'un), interfaith respect, historical awareness, and women's empowerment.
2. Prioritize local heroes, Islamic scholars (e.g., KH Ahmad Dahlan, Buya Hamka), and community development stories.
3. Language Simplification:
4. Adapt authentic texts to students' English proficiency levels without losing core messages.
5. Use simplified vocabulary and shorter sentences while maintaining ethical and cultural themes.

Cultural Adaptation:

1. Replace Western-centric examples with Indonesian or Muhammadiyah-related contexts (e.g., Aisyiyah's women empowerment instead of suffragette movements).
2. Highlight Islamic ethics where applicable (e.g., honesty, peace, justice).

Values Infusion:

1. Insert moral reflection tasks: After reading, ask students to reflect on values demonstrated in the text.
2. Add critical thinking prompts related to Muhammadiyah principles (e.g., "How does this story reflect the concept of amar ma'ruf nahi munkar?").

Text Modification Techniques:

1. Summarize long passages focusing on moral and cultural points.
2. Glossary Addition: Add definitions for Islamic and cultural terms (e.g., al-Ma'un, ukhuwah).

3. Question Enrichment: Create comprehension questions targeting ethical reasoning, not just factual recall.

Practical Implementation Techniques:

Pre-Reading Activities:

1. Activate prior knowledge with questions related to students' experiences.
2. Brainstorm Muhammadiyah values connected to the upcoming text.

Guided Reading:

1. Use "think-aloud" strategies to model how to connect text content with Islamic ethics.
2. Highlight key passages where values appear and discuss them openly.

Discussion and Reflection:

1. Conduct small group discussions focusing on moral dilemmas or cultural insights from the reading.
2. Assign reflective journals where students connect the reading to real-life Muhammadiyah practices.

Project-Based Application:

1. Create mini-projects: Students create posters, digital stories, or presentations summarizing the values learned.
2. Example: After reading about Buya Hamka, students design a campaign promoting integrity.

Assessment Integration:

1. Design assessments that evaluate both reading comprehension and value understanding.
2. Include essay prompts like, "Discuss how the values in the story reflect Muhammadiyah's mission in society."

Blended Learning Opportunities:

1. Use digital platforms (like Moodle, Google Classroom) for interactive reading assignments.
2. Incorporate quizzes with multimedia elements (e.g., videos on Muhammadiyah history).

Collaborative Learning:

1. Pair students to analyze different Muhammadiyah-themed readings and present their findings.
2. Encourage peer feedback, focusing on both language use and values interpretation.

Teacher's Role: Facilitator of Ethical Literacy

Teachers are not merely transmitters of English skills, but facilitators of ethical literacy:

1. Guide students in questioning texts critically through the lens of Muhammadiyah principles.
2. Model respectful discussions, highlighting empathy, critical thinking, and civic responsibility.

Be flexible and responsive to students' cultural experiences during reading discussions.

Sample Adjusted Reading Activities

1. Value-Infused Reading Comprehension

Objective:

Students read a Muhammadiyah-themed text and answer comprehension questions that highlight both linguistic understanding and ethical reflection.

Steps:

Select a text, e.g., The Founding of Muhammadiyah.

Prepare questions like:

1. What is the main idea of the text? (language skill)
2. What Muhammadiyah value is emphasized through KH Ahmad Dahlan's actions? (ethical reasoning)
3. How does the establishment of Muhammadiyah inspire youth today? (personal reflection)

Follow-Up:

Ask students to create a mind map showing how Muhammadiyah's founding values influence their own school environment.

2. Ethical Dilemma Debate

Objective:

Students critically discuss a moral dilemma presented in a reading passage.

Steps:

1. Use a reading text like Buya Hamka and Standing by His Beliefs.
2. After reading, pose a dilemma: If you were Buya Hamka, would you resign from your position to uphold your principles? Why or why not?
3. Divide students into two groups: Agree and Disagree.
4. Conduct a friendly debate in English.

Follow-Up:

Reflection journal: "What Muhammadiyah value did I apply during the debate?"

3. Role-Play Based on Historical Events

Objective:

Students dramatize key moments from Muhammadiyah history to internalize language and values.

Steps:

1. After reading Aisyiyah: A Pioneering Women's Organization, assign roles (e.g., Nyai Ahmad Dahlan, early Aisyiyah members).
2. Students prepare short dialogues reenacting the founding meeting of Aisyiyah.
3. Focus on using polite, ethical language and promoting values like women's empowerment and social responsibility.

Follow-Up:

Short written reflection: "How does Aisyiyah's story encourage women's leadership today?"

4. Compare-and-Contrast Cultural Values

Objective:

Students practice analytical skills by comparing Muhammadiyah values with other cultural practices.

Steps:

Provide two short texts: one on al-Ma'un philosophy and one from a Western culture emphasizing charity.

Use a Venn Diagram to compare:

1. Similarities in how charity is viewed.
2. Differences in motivation and community impact.

Follow-Up:

Group presentation on: "How does Muhammadiyah's concept of charity build stronger communities?"

5. Multimodal Summary Project

Objective:

Students summarize a Muhammadiyah-themed reading using digital tools.

Steps:

After reading The Muhammadiyah Economic Movement, ask students to create:

1. An infographic summarizing Muhammadiyah's role in national economic development.
2. OR a short video (1-2 minutes) explaining one Muhammadiyah value.

Emphasize correct English structure and value-based content.

Follow-Up:

Gallery walk: Display students' infographics or screen short videos and vote for the "Most Inspiring Summary."

Each of these activities:

- Builds English skills (reading, writing, speaking, critical thinking),
- Deepens understanding of Muhammadiyah values,
- Encourages active, student-centered learning.

Worksheet 1: Value-Infused Reading Comprehension (Beginner Level)

Title: The Founding of Muhammadiyah

Instructions:

Read the short story.

Answer the easy questions.

Short Story: Muhammadiyah was started by KH Ahmad Dahlan. He wanted people to learn about Islam and help others. He opened a small school. Muhammadiyah grew bigger and helped many people.

Questions:

1. Who started Muhammadiyah?
2. What did KH Ahmad Dahlan open?
3. What did Muhammadiyah teach?
4. How can we help others at school?

Easy Reflection:

- Why is it good to help other people?

Worksheet 2: Ethical Choice Talk (Beginner Level)

Title: Buya Hamka's Big Decision

Instructions:

- Listen to the teacher read about Buya Hamka.
- Talk with a friend.

Talk About:

- Buya Hamka chose to leave his job to keep his promise to God.

Questions:

1. Is it hard to keep a promise?
2. What would you do if you have to choose between a job and your promise?

Short Writing:

- Write 2-3 sentences: "I will keep my promise by..."

Worksheet 3: Easy Role-Play

Title: Helping with Aisyiyah

Instructions:

1. Listen to the story about Aisyiyah.
2. Act with a friend.

Role Ideas:

1. Nyai Ahmad Dahlan helping girls learn.
2. A student saying "Thank you for the school!"

Simple Questions:

1. Why do we need schools for girls?
2. How can girls and boys help their community?

Worksheet 4: Simple Compare Activity

Title: How We Help

Instructions:

1. Read about Muhammadiyah helping people.
2. Think about helping in Indonesia and another country.

Circle Activity:

1. Circle what is the same.
2. Cross what is different.

Questions:

1. What does Muhammadiyah teach about helping?
2. How do you help at home or school?

Worksheet 5: Easy Drawing Project

Title: Muhammadiyah Cares

Instructions:

1. Listen to the teacher talk about Muhammadiyah helping people.
2. Draw a picture: "How I can help others."

Drawing Ideas:

1. Helping friends.
2. Cleaning the classroom.
3. Sharing food.

Show and Tell:

1. Show your drawing.
 2. Say one sentence about your picture.
-

Technical Strategies to Encourage Motivation and Well-Being in Learning English

1. Build Trust Before Teaching Language

Create a safe environment by starting the lessons with small talk in Bahasa Indonesia or simple greetings in English.

Example: "Apa kabar hari ini? Let's say, I'm fine today together!"

Use students' names often and warmly. Show genuine respect for their Islamic identity – integrate short Islamic quotes or doa in English classes (e.g., "May Allah bless our learning today.").

Why? Students open up more when they feel respected and seen.

2. Start with Very Easy, Fun English Tasks

Use zero-stress activities like: Choral repetition (all students say the words together – no individual fear). Use action-based commands (Stand up, sit down, clap your hands!). Matching pictures and words (using Islamic themes, like mosque, prayer, fasting).

Why? Easy success builds confidence quickly.

3. Use Group and Pair Work (Never Solo at First)

Pair shy students with supportive, slightly more confident friends. Use whispering pairs: students practice speaking quietly to just one friend before speaking publicly. Assign "Buddy Mentors": older santri (students) help younger ones in speaking English.

Why? Speaking to a peer feels less scary than speaking to a teacher or class.

4. Connect English Learning with Muhammadiyah Values

Teach them phrases that matter for their faith:

"I love peace."

"Helping people is good."

"Respect teachers."

Use Islamic English songs like “Five Pillars of Islam” or make simple nasheed-style English songs. Use storytelling: retell Islamic heroes in simple English (like KH Ahmad Dahlan's kindness).

Why? When English connects to their iman (faith), it feels meaningful, not just academic.

5. Celebrate Tiny Successes

Praise every effort, not just correct answers.

"MashaAllah, good try!"

"Alhamdulillah, you said it clearly!"

Give simple awards like stickers, stars, "Best Effort Today" certificates.

Why? Motivation grows when students feel seen and rewarded for even small progress.

6. Provide Non-Threatening Speaking Opportunities

Use props (like puppets, flashcards) so students "talk" through the puppet, not directly. Conduct mini-performances in groups (e.g., reading a dua in English) so no one feels alone. Encourage audio recordings first (students record their voice and share privately with the teacher).

Why? Reducing performance anxiety helps break the fear of mistakes.

7. Teach Emotional Language Gently

Introduce simple emotion phrases:

“I feel happy.”

“I feel shy, but I try.”

Model your own emotions: "Teacher feels a little nervous sometimes too. It's okay!"

Why? Normalizing feelings builds students’ emotional intelligence and resilience.

8. Integrate Simple English in Daily Pesantren Life

Posters around pesantren:

"Be honest."

"Pray on time."

"Respect others."

Small daily routines in English:

"Time to pray!"

"Line up, please."

"Good night!"

Why? Real-life usage builds natural familiarity with the language.

"Relationship first, Language second."

Motivation comes when:

1. Students feel safe,
2. English connects with their Islamic life,
3. Success feels possible and joyful.

CONTEXTUALIZING ENGLISH READING ASSESSMENT: EMBEDDING MUHAMMADIYAH VALUES IN DIGITAL LEARNING FOR HIGHER EDUCATION

BUKU INI MEMPERKENALKAN MODEL ASSESSMENT
MEMBACA BAHASA INGGRIS BERBASIS NILAI
MUHAMMADIYAH, MENGGABUNGKAN PENDEKATAN
DIGITAL, PARTISIPATIF, DAN KONTEKSTUAL.
DIRANCANG UNTUK PERGURUAN TINGGI
MUHAMMADIYAH, BUKU INI MENYEDIAKAN
KERANGKA TEORITIS, CONTOH MATERI BACAAN
BERTEMA LOKAL-KEISLAMAN, SERTA PANDUAN
PRAKTIS MERANCANG TES YANG SEJALAN DENGAN
VISI ISLAM BERKEMAJUAN. COCOK UNTUK PENDIDIK
DAN PENELITI YANG INGIN MENGHUBUNGKAN
LITERASI BAHASA DENGAN PEMBANGUNAN
KARAKTER

