

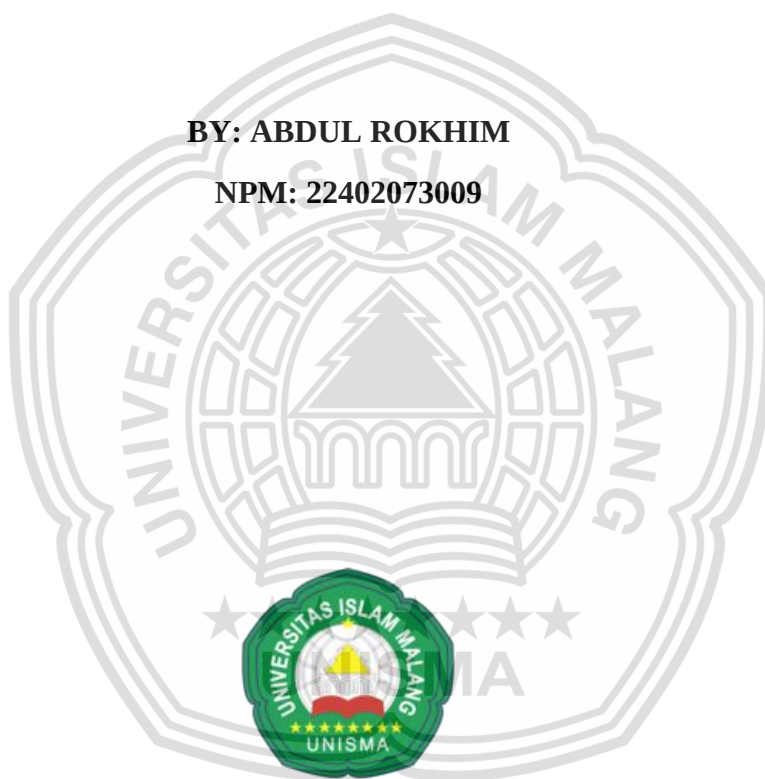


**DEVELOPING ENGLISH LEARNING MATERIALS GROUNDED IN
ASWAJA VALUES FOR GRADE VIII STUDENTS AT MTs NU PAKIS:
A RESEARCH AND DEVELOPMENT STUDY**

THESIS

BY: ABDUL ROKHIM

NPM: 22402073009



**UNIVERSITAS ISLAM MALANG
POSTGRADUATE PROGRAM
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THESIS

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By Abdul Rokhim

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UNISMA

**UNIVERSITAS ISLAM MALANG
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ABSTRAK

Rokhim, Abdul. 2026. Pengembangan Materi Pembelajaran Bahasa Inggris Berbasis Nilai-Nilai Aswaja untuk Siswa Kelas VIII di MTs NU Pakis: Sebuah Studi Penelitian dan Pengembangan. Tesis, Program Studi Pendidikan Bahasa Inggris, Program Pascasarjana, Universitas Islam Malang. Pembimbing I: Dr. Mutmainnah Mustofa, M.Pd., Pembimbing II: Dr. Dzulfikri, S.S., M.Pd.

Kata Kunci: Nilai-nilai Aswaja, pengajaran bahasa Inggris, Penelitian dan Pengembangan (R&D), pendidikan madrasah, lomba pidato, integrasi nilai, model ADDIE.

Penelitian ini mengembangkan materi pembelajaran bahasa Inggris yang berlandaskan pada nilai-nilai Aswaja (tawasuth, tasamuh, tawazun, dan i'tidal) untuk mempersiapkan siswa kelas VIII di MTs NU Pakis dalam mengikuti kompetisi pidato, debat, dan presentasi. Studi ini menanggapi kesenjangan kritis yang ada: kurikulum nasional saat ini masih kekurangan sumber daya yang berorientasi pada kompetisi, sementara di sisi lain, siswa memiliki aspirasi untuk mengekspresikan identitas Islam moderat mereka melalui bahasa Inggris.

Kerangka teoretis penelitian ini menggabungkan model R&D dari Borg & Gall dengan pedagogi berbasis nilai (value-sensitive pedagogy). Berbeda dengan pendekatan konvensional yang memisahkan pendidikan bahasa dan karakter, studi ini mengintegrasikan nilai-nilai Aswaja secara sistematis ke dalam tugas-tugas autentik, seperti pidato mengenai toleransi digital atau refleksi terhadap tradisi Grebeg Suro melalui sudut pandang keseimbangan (tawazun).

Menggunakan desain R&D yang telah dimodifikasi, penelitian ini melalui tahapan analisis kebutuhan, desain, pengembangan, validasi ahli, dan revisi. Data yang dihimpun dari kuesioner, wawancara, serta umpan balik dari 10 siswa, satu guru, dan tiga pakar menghasilkan sebuah modul hibrida (cetak-digital). Modul ini terdiri dari empat unit tematik, lembar kerja interaktif, audio berbasis kode QR, dan rubrik

penilaian yang disesuaikan dengan standar kompetisi, yang mana seluruhnya selaras dengan Capaian Pembelajaran (CP) Kurikulum Merdeka.

Hasil validasi ahli menunjukkan skor rata-rata 3,3 (tingkat kelayakan 90%), yang mengonfirmasi validitas dan praktikalitas modul tersebut. Modul ini berhasil menjembatani nilai-nilai Aswaja, budaya lokal, dan tuntutan kompetisi, serta memberikan kontribusi teoretis bagi pengajaran bahasa Inggris (ELT) berbasis nilai sekaligus menjadi perangkat praktis untuk memberdayakan siswa agar mampu merepresentasikan Islam Indonesia yang moderat dengan percaya diri di kancah nasional maupun global.



ABSTRACT

Rokhim, Abdul. 2026. *Developing English Learning Materials Grounded In Aswaja Values for Grade VIII Students at MTs Nu Pakis: A Research and Development Study*. Thesis, English Education Department, Postgraduate Program, Universitas Islam Malang, Advisor I: Dr. Mutmainnah Mustofa, M.Pd, Advisor II: Dr. Dzulfikri, S.S., M.Pd.

Keywords: Aswaja values, English language teaching, Research and Development, madrasah education, speech competition, value integration, ADDIE model

This study develops English learning materials grounded in *Aswaja* values (*tawasuth, tasamuh, tawazun, and i'tidal*) to prepare Grade VIII students at MTs NU Pakis for speech, debate, and presentation competitions. It responds to a critical gap: the national curriculum lacks competition-oriented resources, yet students seek to express their moderate Islamic identity through English.

The theoretical framework combines Borg & Gall's R&D model with value-sensitive pedagogy. Unlike conventional approaches that treat language and character education separately, this study embeds *Aswaja* values systematically into authentic tasks, such as speeches on digital tolerance or reflections on *Grebeg Suro* through the lens of balance.

Using a modified R&D design, the study conducted needs analysis, design, development, expert validation, and revision. Data from questionnaires, interviews, and feedback from 10 students, one teacher, and three experts informed a hybrid print-digital module with four thematic units, interactive worksheets, QR-coded audio, and competition-aligned rubrics, all aligned with the Merdeka Curriculum's Learning Outcomes (CP).

Expert validation yielded an average score of 3.3 (90% feasibility), confirming the module's validity and practicality. It bridges *Aswaja* values, local culture, and competitive demands, offering both a theoretical contribution to value-integrated ELT and a practical tool for empowering students to represent moderate Indonesian Islam confidently on national and global stages.

CHAPTER I

INTRODUCTION

This chapter discusses the following components (1) background of the study (2) research questions (3) research objective (4) product specification (5) significance of the study (6) scope and limitation of the study (7) definition of key terms.

1.1 Background of Study

The invention of *Aswaja* values was a major turning point in the history of Islam in Indonesia. The term ideological values was introduced by *Nahdlatul Ulama* (NU) scholars in Indonesia during the twentieth century, particularly in reference to the core principle of *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal* (Muizzuddin, 2023). In a socio-religious environment where diverse Islamic interpretations often competed for legitimacy, the absence of a clearly articulated doctrinal framework posed challenges for community cohesion and religious practice. Although traditions of moderation, tolerance, balance, and justice had long been embedded within classical Islamic scholarship. These principles were not yet systematized in a way that could guide Indonesian Muslims in responding to the rapidly changing social and political landscape. Prior to the formalization of *Aswaja* values, many communities struggled to navigate ideological tensions, colonial influence, and the rise of reformist movement that questioned established traditions. The conceptual foundation for *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal* was not entirely new, yet earlier approaches often rooted in fragmented interpretations-

were difficult for ordinary Muslims to internalize and apply consistently in daily life.

Tasamuh refers to a strong attitude of tolerance and respect toward cultural, social and secondary religious differences (Milah et al., 2025). This principle teaches that although Muslim hold firmly to their core beliefs, they should still appreciate the diversity around them and build peaceful relationships in Indonesia's multicultural society as well as in the global world. *Tasamuh* encourages gentle and respectful communication, even during disagreements, following the Qur'an guidance in QS. Thaha: 44, so conflict can be handled wisely without aggression. This value has long been part of Islamic ethical teachings and continuous to guide communities and organization today, helping them navigate political, social, and cultural differences in a fair and harmonious way, as reflected in modern guidelines such as NU youth movement Guide (2021).

Tawasuth means practicing balanced and moderate behavior. It helps the community stay on the middle path, avoiding both extreme religious strictness and overly free, secular ideas. By promoting fairness and justice, *tawasuth* encourages people to recognize and accept good values from many sources whether they come from tradition or modern life. This balance helps maintain social and intellectual stability. Being open minded is especially important today, when people receive a lot of confusing information. This principle was taught by NU's founder, KH. Hasyim Asy'ari and it is supported by the Qur'an teaching QS *Al-Baqarah*: 143 as well as modern scholars such as Ma'arif (2019).

I'tidal means being consistently fair and upright. It acts as a moral guide that reminds people to base all actions, decisions, and policies, including how school curricula are designed, on honesty and fairness (QS. Al-Maidah:8). This principle is active, not passive. It requires treating everyone fairly, especially during conflicts, and helps prevent the misuse of power in teaching and learning. *I'tidal* is connected to classical ideas of good governance (Al-Mawardi, Al Ahkam As-Sultaniyah) and also relevant to modern ideas about global ethics and social justice (Bukhori & Jadidah, 2023). By promoting fairness in all interactions. *I'tidal* helps reduce conflict within society.

Tawazun means keeping balance in all part of life, both personal and social. It teaches people to balance their spiritual duties to God (*hablum minallah*) with their responsibilities to others (*hablum minannas*) (Bukhori & Jadidah, 2023). It also encourages a healthy balance between working for success in this world such as learning English for a career and preparing for the afterlife by maintaining resilient faith, as taught in the Prophet's traditions. In education, *Tawazun* supports a well-rounded curriculum that develops both strong thinking skills (cognitive abilities) and good moral character (values).

A madrasah is a formal Islamic educational institution that integrates religious instructional with general academic subjects within the national educational framework (Hasan, 2009). The implementation of *Aswaja* values in the *Madrasah* is rooted in the long tradition of Islamic education in the Indonesian archipelago, known for integrating religious depth with local culture. The *madrasah* context provides a unique and controlled environment where the transmission of

knowledge (*ta'lim*) is seamlessly merged with character formation (*ta'dib*), ensuring that academic learning is ethically grounded. This educational model has a long history, the tradition of *Pesantren*, and its modern relevance is continuously reaffirmed as a crucial institution for moderate Islamic identity formation (Dhofier, 1980). These values function as an essential cultural filter against the potentially destabilizing effects of rapid modernity and global issues.

At MTs NU Pakis, students regularly participate in English-language competitions such as speech and essay, both at district and provincial levels. However, these activities are organized under the extracurricular program, which currently lacks structured, ready-to-use learning materials that integrate *Aswaja* values with speaking and writing competencies. Teachers rely on ad-hoc preparation, often using generic competition templates that do not reflect students' Islamic identity or NU's educational vision. As a result, students struggle to articulate moderate Islamic perspectives, such as *tasamuh* in digital communication or *tawazun* in balancing faith and modernity, in English. This gap is not in their linguistic ability alone, but in the absence of value-integrated, competition-oriented resources tailored for extracurricular training. Therefore, there is an urgent need to develop a practical module that empowers students to confidently express *Aswaja* principles through high-quality English speeches and essays.

Safriyani and Asmiyah (2024) developed an English module for madrasah students that integrated moderate Islamic values. Their findings showed that such materials successfully enhanced both linguistic engagement and ethical awareness (Safriyani & Asmiyah, 2024). However, their module was designed for general

classroom instruction, not for competition preparation. This study contributes to my research by confirming that value-integrated materials are effective, but it also reveals a gap: the lack of resources for speech, debate, or essay competitions. My module directly addresses this by focusing exclusively on competition-oriented tasks.

Baihaqi and Miskiyah (2025) analyzed English textbooks in NU schools and found that Aswaja values were often included only as decorative or superficial mentions, disconnected from communicative practice. Their finding highlights a critical limitation in current materials which informs my design principle: I operationalize Aswaja values (tawasuth, tasamuh, tawazun, i'tidal) into active speaking and writing tasks, ensuring they are not just mentioned but practiced and expressed (Baihaqi & Miskiyah, 2025).

Nguyen (2024) emphasized that localizing EFL materials to reflect students' cultural and ethical identities increases motivation and cognitive engagement (Nguyen et al., 2024). This finding supports my approach of connecting English learning to local Javanese/Tengger traditions, such as Grebeg Suro, Ruwatan, Sedekah Bumi, and Yadnya Kasada, so that Aswaja values feel relevant, authentic, and personally meaningful to students at MTs NU Pakis.

However, integrating principles such as *tasamuh* into English language teaching requires more than just theoretical discussion, it demands the development of concrete, usable materials. This is where the Research and Development (R&D) approach becomes relevant. Rather than stopping at conceptual analysis, R&D enables the transformation of *Aswaja* values into tangible, structured, and

empirically tested learning materials. This methodology emphasizes systematic design, expert validation, and iterative refinement based on practical feedback, precisely what is needed to address the needs of students at MTs NU Pakis who aim to compete in English-language contests while firmly upholding their religious identity.

The implementation of Merdeka curriculum provides flexibility in learning at MTs NU Pakis, yet it does not specifically support extracurricular English-language competitions such as speech and essay. This creates a critical gap: while the regular curriculum focuses on general English proficiency, competition preparation requires advanced, structured practice in speaking and writing grounded in meaningful content. Students face internal challenges, including low confidence in expressing *Aswaja* values in English and difficulty articulating ideas like *tasamuh* (tolerance) or *tawazun* (balance) in global contexts. Externally, they lack access to ready-to-use materials, receive limited coaching from teachers who are not trained in value-integrated competition training, and operate within an extracurricular system that lacks a systematic framework. Consequently, preparation remains reactive and fragmented, highlighting the urgent need for a dedicated extracurricular module that aligns Merdeka curriculum's autonomy with NU's vision of moderate Islamic identity.

At its core, this approach begins with a needs analysis, a diagnostic process that reveals the specific difficulties students encounter when preparing for contests such as essay writing and speech. Preliminary observations at MTs NU Pakis indicate that while students possess English skills, they struggle to articulate ideas

rooted in *tawasuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) in a global linguistic medium. This gap is not primarily cognitive but pedagogical and material: there is a lack of ready-to-use, competition-oriented learning resources that explicitly integrate *Aswaja* values into authentic language tasks.

The R&D model employed in this study is based on a modified version of Borg & Gall's (1983) framework, encompassing six key stages: (1) preliminary research and needs assessment, (2) initial design of prototype materials, (3) expert validation conducted by both English language educators and *Aswaja* scholars, (4) small-scale trial implementation with Grade VIII students, (5) revision of materials based on feedback obtained, and (6) finalization of the validated module. This iterative process guarantees that the resulting materials are not only linguistically suitable aligned with CEFR A2–B1 proficiency levels, but also ethically consistent and pedagogically effective.

For example, a lesson on persuasive speech might center on the theme "Digital Tolerance in Social Media" directly invoking *tasamuh*. Student analyze real-world scenarios, draft arguments using value-based reasoning, and practice delivery, all within a structured worksheet that scaffolds both language form and ethical content. Similarly, an essay-writing task on "finding balance between faith and technology" operationalizes *tawazun*, guiding learners to reflect on *hablum minallah* (relationship with God) and *hablum minannas* (relationship with other) through English discourse.

This materials development approach treats English not as a neutral skill, but as a medium of ethical expression. By embedding *Aswaja* values into competition formats, the materials empower students to become confident, articulate representatives of moderate Indonesian Islam on national and international stages. The focus shifts from abstract psychological processes to concrete learning outcomes: Can students write a compelling argument about religious tolerance? Can they deliver a speech that reflects justice and balance? Can they engage in debate while upholding respect for opposing views?

Moreover, the R&D process inherently supports teacher empowerment. Rather than requiring instructors to master complex psychological theories, it provides them with clear, ready-to-implement modules that Align with both the national curriculum and NU's educational vision. This practical orientation addresses one of the most persistent challenges in madrasah education: the scarcity of integrated teaching resources that honor both academic rigor and religious identity.

Despite growing interest in character education in Islamic schools, two critical gaps remain. First, *Aswaja* values and English language instruction continue to operate in separate silos: English is taught as a neutral communicative skill, while *Aswaja* is restricted to religious or moral education classes. Second, even when integration occurs, it tends to focus narrowly on improving linguistic performance (e.g., speaking or writing scores), with little attention to designing competition-oriented materials that empower students to express moderate Islamic perspectives confidently on national and international stages. Consequently, there is a lack of

empirically validated, ready-to-use English learning resources that systematically embed *Aswaja* values, particularly for preparing students in madrasahs like MTs NU Pakis for essay, speech, debate and presentation contests. This study address that gap by developing and validating such materials package through a research and development (R&D) approach.

1.2 Research Objectives

1. To develop English learning materials grounded in *Aswaja* values (*tawasuth, tasamuh, tawazun, and i'tidal*) that are effective in preparing students at MTs NU Pakis for English-language competitions, specifically speech and essay writing as measured by expert validation on content, language, and design feasibility, then students demonstrating improved ability to articulate *Aswaja* values in speech and essay tasks, and students reporting increased confidence in delivering value-based speeches or writing structured essays in English.
2. To evaluate students' responses to the implementation of these materials in terms of their English proficiency development and internalization of *Aswaja* values.

1.3 Product Specification

The product to be developed in this study is an English learning module based on *Aswaja* values designed specifically for grade VIII students at MTs NU Pakis. The module is intended for use in extracurricular activities or supplementary instruction over one semester, its primary purpose is to help students prepare for English language compositions such as essay writing, speech, presentation, and debate, while simultaneously strengthening their understanding and application of *Aswaja* values *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal*.

The content of this module is aligned with the *Capaian Pembelajaran* (CP) for English in Phase D (Grade VIII) of the Merdeka curriculum, particularly the expectation that students can “express opinions, ideas, and feelings in structured spoken and written forms on familiar and value-based topics.” The module covers four core themes derived from *Aswaja* values: (1) *Tasamuh* in Digital Life (respectful communication online), (2) *Tawasuth* in Social Media (avoiding extremism in opinions), (3) *Tawazun* between Faith and Technology (balancing religious duties and modern life), and (4) *I'tidal* in School Leadership (fairness in student organizations). Each theme is developed into speaking tasks (speech, debate) and writing tasks (essay, reflection), ensuring alignment with both national standards and NU’s character education goals. The developed product includes the following components: (1) instructional guide (2) learning objectives (3) content framework (4) learning material description (5) Tasks and ready to use teaching material that not only enhances students English proficiency but also reinforces their religious identity as a generation of moderate Muslims.

1.4 Significance of the Study

This study is expected to contribute meaningfully to both theoretical advancement and practical implementation in the fields of English Language Teaching (ELT), Islamic education, and character education.

a. Theoretical Significance

This research is theoretically grounded in (Lickona, 2013) theory of character education and (Tran & Sheepo, 2016) model of intercultural communicative language teaching (ICLT). Lickona's framework emphasizes that character development occurs through the integration of moral knowing, feeling, and action, precisely what this study operationalizes by embedding *Aswaja* values into speaking and writing tasks. Meanwhile, Byram's ICLT model advocates for language education that fosters critical cultural awareness and ethical engagement, which aligns with the module's goal of enabling students to express moderate Islamic perspectives in global contexts.

By systematically integrating *Aswaja* principles, *tawasuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) into competition-oriented English tasks, this study extends both theories into the Indonesian madrasah context. It demonstrates how faith-based values can be pedagogically structured within language learning without compromising linguistic rigor, thereby enriching scholarly discourse on value-integrated EFL pedagogy and offering a culturally responsive adaptation of intercultural and character education theories.

b. Practical Significance

Practically, the findings of this study are expected to offer substantial benefits to various stakeholders.

1. For Education Institution (*Madrasah*)

This study provides a concrete and systematic instructional model for integrating character education. Especially, *Aswaja* values such as *Tawasuth* (moderation) and *Tasamuh* (tolerance) into the English curriculum. The model support madrasah in strengthening their institutional role as centers for value transmission, social harmony, and disengagement efforts through formal education.

2. For English Teachers

The study offers practical pedagogical guidance, including classroom strategies and language activities that enable teachers to embed moral and religious values into English instruction without compromising linguistic objective. This approach empower teachers to simultaneously develop students' language competence and character formation in a contextual and meaningful way.

3. For Students

Through value integrated English learning, students are expected to develop not only linguistic proficiency but also critical awareness, tolerance, and moderate religious attitudes. This holistic learning experience supports students' cognitive, affective, and social development.

4. For Curriculum Developers and School Administrators

The finding may serve as a reference for designing value based English curricula that align with national education goals and distinctive identity of madrasah education.

5. For Policymakers

This study provides empirical evidence supporting the strategic role of English language teaching as a medium for promoting national cohesion, character education, and ideological diplomacy in the global context. It highlights ELT as a potential soft-power instrument for fostering moderate and inclusive values at both national and international levels.

1.5 Scope and Limitations of the Study

This study focuses on the conceptual and operational integration of the four core *Ahlussunnah Wal Jama'ah* (*Aswaja*) values, namely *tawasuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice), into English language teaching (ELT) through the development of competition-oriented learning materials. Rather than relying on cognitive theories, this research adopts a Research and Development (R&D) methodology to design, validate, and refine a practical instructional module that embeds *Aswaja* values into authentic tasks for essay writing, speech, presentation, and debate. The study is situated at MTs NU Pakis, Malang, involving Grade VIII students as participants and the researcher as a developer-practitioner to ensure contextual relevance and pedagogical feasibility. The primary goal is to produce a validated, ready-to-use English learning package

that empowers students to articulate moderate Islamic perspectives confidently in competitive and intercultural settings.

The study is limited by its focus on the formative evaluation phase of the R&D cycle; thus, the resulting materials are not yet tested for large-scale implementation or long-term impact. Furthermore, the research is deeply embedded in the unique ideological identity of MTs NU Pakis as an institution affiliated with *Nahdlatul Ulama (NU)* meaning adaptations may be necessary for use in madrasahs with different religious orientation. Although all four *Aswaja* values inform the design framework, the prototype materials place particular emphasis on *tasamuh* (tolerance) and *tawasuth* (moderation) due to their high relevance to common competition themes such as social harmony, digital ethics, and interfaith dialogue. Finally, the participants are limited to a small group of 7-10 students to allow for in-depth observation, iterative feedback, and qualitative refinement during the trial phase.

1.6 Definition of Key Terms

To ensure clarity and consistency, the following terms are defined based on how they are understood and applied in this study: *Aswaja* values refer to the four principles, *tawasuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice), as lived and taught within *Nahdlatul Ulama* communities, and as integrated into English learning tasks in this module to shape students' ethical identity and communication.

Research and Development (R&D) is the approach I used to create, test, and improve an extracurricular English module through stages such as needs analysis, expert feedback, and small-scale trials with Grade VIII students at MTs NU Pakis.

Madrasah in this study refers specifically to MTs NU Pakis, a school where Islamic values, especially *Aswaja*, are not only taught in religion classes but also woven into subjects like English, particularly in preparation for speech and writing competitions.



CHAPTER V

DISCUSSION

This concluding chapter presents two key components: (1) a comprehensive product review and (2) an analysis of the module's strengths and limitations. The product review offers development approach (ADDIE model), language appropriateness, instructional design, graphic presentation, and expert validation outcomes. The second part provides a detailed discussion of the module's advantage.

5.1 Product Review

The final product of English Learning Materials Grounded in *Aswaja* Values for Grade VII Students at MTs NU Pakis was developed through the first three stages of Borg and Gall's R&D model: define, design, and develop. A comprehensive review of the module reveals its strength across eight key aspects: (1) content specification, which meaningfully integrates the four *Aswaja* values (*tawasuth, tasamuh, tawazun, i'tidal*) with local tradition such as *Grebeg Suro* and *Yadnya Kasada*; (2) pedagogical integration, blending language skills, ethical reflection, and cultural awareness into cohesive speaking tasks; (3) language use, simplified to CEFR A2-B1 level while maintaining clarity and respect; (4) instructional presentation, featuring clear sequencing from understanding to speech delivery; (5) graphic design, with clean layout, readable fonts, and culturally resonant visuals; (6) validation results, which indicate strong approval from expert reviewers in content, media, and teaching practice; (7) uniqueness, as it bridges Islamic moderation, Javanese heritage, and global communication; and (8)

limitations, including the lack of large, scale classroom trials and limited digital components. Overall, the module demonstrates strong validity, relevance, and potential to empower students as confident, moderate Muslim speaker of English.

5.1.1 Specification of the Teaching Material

The teaching material developed in this study is titled *Developing English Learning Materials Grounded in Aswaja Values for Speech Competition among Grade VIII Students at MTs NU Pakis, Malang Regency*. This module is designed in alignment with the Merdeka Curriculum, particularly its learning outcomes (CP) and Learning Purpose Sequences (ATP), which emphasize oral communication skills, ethical reflection, and identity expression. The content integrates the four core *Aswaja* values—*tawasuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice)—through authentic local cultural context such as *Grebeg Suro*, *Ruwatan*, and *Yadnya Kasada*. The material is structured as a ready-to-use speech training resource, suitable for both classroom presentation and formal competitions.

5.1.2 Integration of Material Development Using the ADDIE Model

The development of this teaching material follows the ADDIE model, comprising five core phases with an additional refinement phase to ensure sustainability. The first phase is analysis. It involved distributing questionnaires and conducting interviews with students and teachers to identify learning needs, challenges, and the relevance of *Aswaja* values in English instruction for Grade VIII at MTs NU Pakis, while also aligning with the Merdeka Curriculum's CP and ATP. In the design phase, the researcher developed a conceptual framework, activity

structure, visual layout, assessment rubrics, and teacher guidelines, all tailored to support value-based speech competition preparation. The development phase transformed this design into a complete physical and digital module, including authentic texts, sample speeches, interactive worksheets, and QR coded audio resources, all revised based on expert validation feedback. Although large-scale classroom trials were not conducted in this study, the implementation phase was carefully planned to ensure ease of use by teachers within 4-6 class hours, whether for competition training or regular speaking assessments. Evaluation was carried out formatively through expert validation and is intended to be expanded summative in the future via pre-test and post-test measurements to assess improvements in students' speaking proficiency and understanding of *Aswaja* values. Finally, the Refinement and Sustainability phase recommends enriching the module with digital enhancements (e.g., tutorial videos, LMS integration), periodic updates based on user feedback, and linkage with extracurricular programs, ensuring that the module evolves beyond an academic product into a living, dynamic learning resource that supports character education rooted in *Aswaja* within the madrasah environment.

5.1.3 Presentation of the Teaching Material

Based on the ADDIE development model (Analysis, Design, Development, Implementation, and Evaluation), this teaching material is systematically structured into three main parts: introduction, content, and conclusion. The introduction presents the Learning Outcomes and Learning Purpose Sequences as defined in the Merdeka Curriculum, accompanied by achievement indicators, suggested teaching

methods, learning resources, and clear usage guidelines for both teachers and students. This section aims to provide a strong orientation before engaging in core activities, emphasizing that the learning objectives extend beyond English proficiency to empower students to express *Aswaja* values (*tawasuth*, *tasamuh*, *tawazun*, and *i'tidal*) through meaningful, value-driven speeches.

The content section serves as the heart of the learning process. Each unit integrates authentic text comprehension (e.g., "The Role of *Kyai*"), reflective discussions, speech structure practice, draft writing, peer- and teacher-based revision, and final speech delivery. These activities were carefully designed during the Design and Development phases of the ADDIE model, taking into account the needs of Grade VIII students at MTs NU Pakis and local cultural contexts such as *Grebeg Suro*, *Ruwatan*, and *Yadnya Kasada*. The language used is simplified to CEFR A2-B1 level while preserving ethical and spiritual depth, ensuring accessibility without sacrificing meaning.

The concluding section includes independent practice tasks as formative assessment, a list of academic references, and the author's biography. These exercises assess not only linguistic competence but also students' ability to internalize and articulate *Aswaja* values through spoken English, embodying the vision of character education rooted in moderate Islam.

5.1.4 Graphic Design of the Teaching Material

The module is printed in A5 size (148x210mm) on gsm HVS paper to ensure durability and portability. All text is set in Times New Roman and Arial, size 12, with 1.5 line spacing to enhance readability and reduce visual fatigue, consistent with inclusive design principle applied during the design phase of the ADDY model.

The front cover features the module title MTs NU Pakis, English book, *Aswaja* values, author's name, level of grader, and symbolic illustration representing the harmony between *Aswaja* values and Javanese culture. It is *Punokawan* (Character in puppet) with books background. Dominant colors are blue and white.

Page layout follows visual balanced principle: chapter titles use Times New Roman Bold 12, subheading Bold 12, and body text Regular 12 with justified alignment. Paragraph spacing is set at 6 pt to separate ideas clearly without disrupting reading flow. On the back cover, a QR code links to audio recording of sample speeches, along with the author's contact information and an inspirational quote: "Think Globally, act locally." All graphic elements were refined during the Development phase of the ADDIE model, incorporating feedback from media experts to ensure the design is not only aesthetically pleasing but also functional, accessible, and aligned with the madrasah's educational identity.

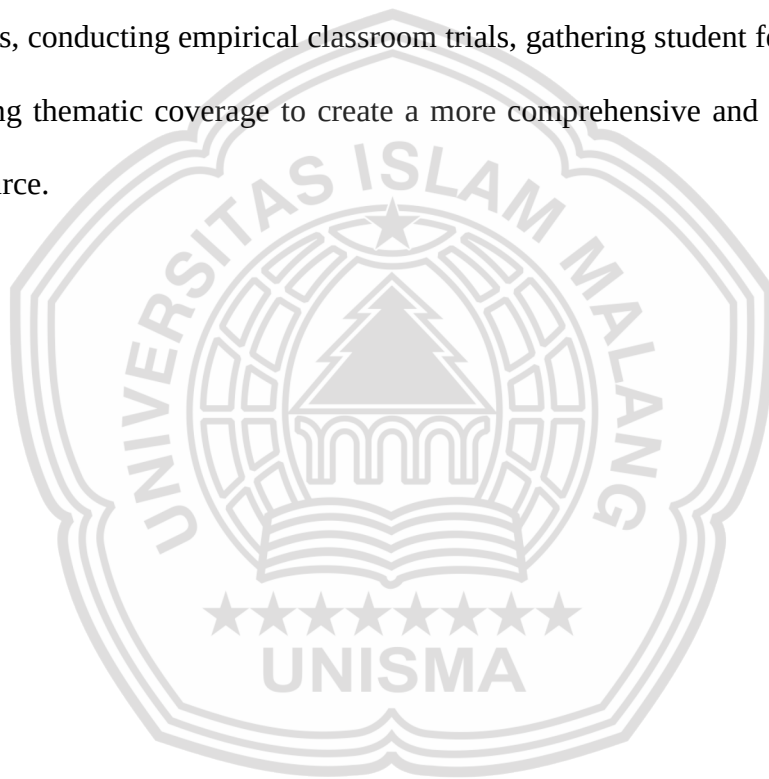
5.2 Strengths and Limitation

The developed module demonstrates several notable strengths that make it relevant and innovative within the madrasah context. First, it successfully integrates

Aswaja values *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal* into English language learning without compromising linguistic objectives; students develop speaking skills while deepening their understanding of tolerance, balance, and justice in real-life situations. Second, the use of local cultural contexts such as *Grebeg Suro*, *Ruwatan*, and *Yadnya Kasada* enhances authenticity and student engagement making abstract values tangible and meaningful. Third, the module's structure follows the systematic ADDIE model (analysis Design, Development, Implementation, and Evaluation), ensuring that every component is grounded in actual classroom needs and pedagogical principles. Fourth, it incorporates digital media including QR-coded audio samples and interactive worksheet that support flexible, self-directed learning even in low resource settings.

However, the module also has several limitations that warrant attention. First, it has not yet undergone large-scale classroom trials; thus, its effectiveness in improving students' speech version is limited to print and basic digital formats it lacks integration with Learning management system (LMS) or mobile applications that could enhance interactivity and accessibility. Third, although validated by subject-matter experts, the module has received minimal direct feedback from students, meaning learner experience has not fully informed the revision process. Fourth, while the current module is designed for a standard 4-6 class-hour schedule, its full potential is best realized through an intensive block scheduling system ideally implemented over 5 to 6 consecutive days in a full-day format. This extended, immersive approach allows students sufficient time to explore *Aswaja* values deeply, practice speech delivery iteratively, receive meaningful feedback,

and refine their work without the fragmentation of weekly lessons. In such a setting, learning becomes more experiential and enjoyable, enabling students not only to master linguistic structures but also to internalize ethical principles and confidently express their moderate Islamic identity through English. Despite these limitations, the module represents a strong foundational step toward values-based English instruction in Islamic education. Future development should focus on expanding digital features, conducting empirical classroom trials, gathering student feedback, and broadening thematic coverage to create a more comprehensive and adaptive learning resource.



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