Teacher's Needs Analysis for English Reading Modules in Junior High Islamic Schools Based on Integrated Curriculum Standard

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Abstract

English is an essential language used in various aspects of life, and formal education remains the primary setting where students learn English. In Indonesian Junior High Schools, English is commonly taught using resources provided by the school, with textbooks or learning modules serving as key materials. Most of these schools have adopted the Emancipated Curriculum (*Merdeka Curriculum*) while some, particularly Islamic schools, supplement it with the Integrated Islamic School Network (JSIT) Curriculum. The JSIT Curriculum combines an integrated learning system with a full-day school model, emphasizing Islamic values and character building. Given these unique educational settings, it is important to explore teachers' specific needs for English reading modules that align with the characteristics and goals of Islamic schools. This qualitative study involved 25 English teachers from Islamic junior high schools in Magelang Regency. Data were collected through questionnaires and interviews. The results reveal that teachers encounter challenges in teaching reading comprehension, primarily due to a lack of suitable learning resources reflecting Islamic schools' identity and educational objectives. Therefore, there is a significant need to develop English reading modules tailored to the values, vision, and mission of Islamic education to enhance classroom instruction.

Keywords: Islamic Value, Islamic school, Need Analysis, Reading Module

INTRODUCTION

Language is crucial to human existence because it occurs in every aspect of life. People use language to communicate their innermost thoughts and emotions, make sense of their complex and abstract ideas, connect with others, fulfill their needs and desires, establish rules, and maintain their culture (Gholami & Al Abdwani, 2024).

English is a universal language widely used in many facets of daily life and worldwide. Most people worldwide acquire it (Gallagher, 2024). In Indonesia, English is a foreign language that is not commonly spoken. Some Indonesians attend school or take classes solely to acquire English (Arung, 2015). Additionally, junior high school students must learn and be proficient in English. Speaking, listening, reading, and writing are the four components of English proficiency. These abilities are meaningfully related to one another. This study looked at reading comprehension abilities.

Mastering the four English skills—reading, writing, listening, and speaking—is critical for effective communication, academic success, and professional progress (Al-jiboury, 2024). Listening helps people

grasp spoken language, improve pronunciation, communicate effectively, form relationships, and gain confidence. Furthermore, reading helps people gain knowledge, increase comprehension, and develop critical thinking skills. Then, writing allows people to communicate ideas, information, and build creativity (Hidayat et al., 2025).

Learning to read may appear to be a tedious task, yet it is the most important foundation for understanding English. Reading allows people to extend their knowledge, improve their comprehension, and foster critical thinking (Paige et al., 2024). Furthermore, reading helps people gain knowledge, understand diverse points of view, and enhance their vocabulary. Writing, listening, and speaking are all important, but reading is essential for understanding and mastering the English language (Al-jiboury, 2024).

As a result, it is critical to keep focusing on improving your reading skills, even if it appears tedious, because the long-term rewards are immeasurable. Thus, the goal of this study was to look into reading comprehension skills (Fahmi et al., 2024).

In Indonesia, the government created a new curriculum called the implementation of an emancipated curriculum. All levels of education are starting to change the curriculum from Curriculum 2013 to IKM (Implementation of Emancipated Curriculum). Each level is divided into several phases: Phase A, B, C, and D. Junior high school is on Phase D. By the end of Phase D, students can read and respond to known and unfamiliar texts with predictable structures and terminology. They find and assess primary concepts and specific information in texts of various genres. These texts can be in print or digital format, including visual, multimodal, and interactive texts. They identify the goal of texts and begin to make inferences to understand

implicit information in the text (https://guru.kemdikbud.go.id/). The more children read, if they generally understand what they are reading, the more proficient they become. Reading is crucial for the development of our language skills.

Reading is a way to learn through books, newspapers, magazines, novels, and other closely related sources, such as websites on the internet (Rajabov, 2024). There are many kinds of reading books for students, related to education or just entertainment. Reading books is an alternative source of learning for students to increase their reading comprehension. Students can easily find and read the books they want (Kaforina et al., 2024).

In the context of the Emancipated Curriculum in Indonesia, now it is not only reading that students must master. reading and viewing play crucial roles in the student-centered teaching approach. This curriculum focuses on developing critical thinking, creativity, and independent learning, which are started through exposure to various reading materials and multimedia content (Hunaepi and Suharta, 2024).

By encouraging students to engage with diverse sources—from books and articles to videos and documentaries—the curriculum supports acquiring knowledge and cultivating analytical skills. These activities allow students to form their own opinions, question assumptions, and develop a deeper understanding of the world around them, essential competencies in the 21st century (Irawansyah et al., 2024).

At school, one of the reading resources related to lessons is usually provided by the school or teacher. Teachers prepare reading books according to the material they will teach at that time. Teachers can search online or prepare textbooks. When choosing materials or publications for their students, teachers in Islamic schools need to use more consideration.

Even though some students enjoy reading, they still need to work on their English reading skills. Some pupils require assistance in responding to HOTs reading comprehension questions. Some kids respond haphazardly, even copying the provided text. This raises the question of how to help pupils become more proficient readers. The teacher or the school often provides one of the reading materials for the lessons. Teachers prepare reading materials based on the content they will be teaching now. Instructors can create textbooks or conduct internet research.

Teachers in Islamic schools must take greater care when selecting books or other resources for their pupils. The instructor must incorporate Islamic character characteristics following the integrated Islamic school quality standards (SIT). Additionally, how to use teacher-provided reading to improve students' reading comprehension and interest. By incorporating Islamic (spiritual) ideas into growth modules, the goal of national education in the learning and teaching process could be accomplished without losing sight of the language itself (Nurhayani et al., 2024).

The following communicative competencies in English with various multimodal texts (oral, written, visual, and audiovisual) are the goals of the English learning outcomes, according to the independent curriculum: intercultural competence to comprehend and value Indonesian and foreign cultural perspectives, practices, and products; confidence to express myself as an independent and responsible individual; and critical and creative reasoning skills.

The ideal Indonesian human concept—the obedient Indonesian human toward the state, where nationalism is the primary indicator, and the obedient Indonesian human toward God, where the religious soul is the primary indicator—was the basis for the integration of nationalistic and religious values (Faridi & Bahri, 2016).

Indonesian and foreign viewpoints, methods, and products, enhancing self-confidence for independent and responsible expression, as well as developing critical and creative reasoning abilities. Additionally, there are typically two types of curricula in Islamic schools. They incorporate Quality Standards into their Islamic school curriculum along with IKM.

By educating the soul, intellect, rational human self, and senses, Islamic education seeks to attain a balance in the overall development of the human personality, as stated in the Quality Standards of the Specificity of Integrated Islamic Schools. Although teachers include Islamic values in their lessons, most Islamic schools use the same government-published texts. Islamic schools differ from other public or private schools in that they incorporate Islamic values. The books or workbooks that teachers and students use to learn in the classroom must have the features of integrated Islamic schools (Alam, 2017).

In addition, the books for Islamic schools should contain special features for integrated Islamic schools so that all the courses taught in the classroom can express the mission, vision, and goals of integrated Islamic schools. According to the Integrated School concept, all subjects ought to be covered by the Quran and Hadith. Islamic integrated schools should teach the Qur'an and Sunnah as a component of the "Knowledge of Allah." Students in integrated Islamic schools are shaped by this relationship. Compared to people who do not study it, they possess a more robust religious character (Puspitasari et al., 2024).

In addition, the books for Islamic schools should have unique characteristics for integrated Islamic schools so that the goals, vision, and mission of integrated Islamic schools can be stated in all subjects

taught in the classroom. The principle of Integrated Schools is that every subject should be included in the Al Quran and Hadith. Muhab et al. (2017) said that education in integrated Islamic schools should align with the Qur'an and Sunnah as a unit of "Knowledge of Allah." This connection shapes the character of students in integrated Islamic schools. They have a stronger religious character than those who do not study it.

Therefore, this research aims to find out the teachers' needs who teach in Islamic schools regarding the reading comprehension module they want to use in their classrooms, especially in Islamic Schools.

METHODOLOGY

This study used qualitative research, which involved 25 English teachers from Islamic junior high schools in Magelang Regency. Data were collected through questionnaires and interviews. This research took the Analysis stage of the ADDIE model. This stage was carried out to find out some information related to reading comprehension learning in Islamic junior high schools.

There were a few methods for collecting the data. Documents and materials used by teachers were analyzed, as well as questionnaires, to establish what the teachers required. A questionnaire indicated what teachers needed in terms of worksheets or modules containing Islamic ideals for reading comprehension in Islamic schools. A questionnaire was utilized to determine whether a module with Islamic values was required for Islamic schools.

According to Creswell (2013), qualitative research is defined as the process of comprehending a social or human problem by constructing a comprehensive, holistic picture with words, detailed informant perspectives, and naturalistic circumstances. It is an investigative process that seeks to discover and comprehend the meaning that individuals or groups assign to a social or human situation.

Although designing a questionnaire seems simple, it takes much time and work. Compared to interview schedules, they are less costly, take less time, and need less effort to administer. Questionnaires that are completed electronically are also quicker and less expensive. It offers the possibility of total anonymity in data collection and allows for including a more significant number of samples in the study. The likelihood of interviewer bias is reduced. It has been tested for validity and reliability. Analysis showed that the corrected item-total correlation is 0,641 for the highest and 0,273 for the lowest. Reliability test results showed that the alpha reliability coefficient is 0,729.

The online questionnaire consists of ten questions based on the Quality Standards of Integrated Islamic School. The researcher used purposeful sampling to get detailed information about the problem of the research. The reason the researcher used convenience sampling was that the researcher focused on the results that this research would aim for, namely the need for a reading comprehension module that contains Islamic values according to the applicable JSIT standards. The sample consisted of 25 (twenty-five) teachers who teach in Junior High Islamic schools, such as Islam Terpadu, Muhammadyah, Madrasah Tsanawiyah, and Ma'arif in Magelang Regency.

A closed questionnaire was used to analyze the teachers' need for the English reading module/worksheet. Closed questionnaires helped the teachers focus on what they wanted about the teaching materials in Islamic schools. The closed-ended questionnaire questions included four answer options: very dissatisfied, dissatisfied, satisfied, and very satisfied. They were also very unimportant, unimportant, important, and very important. The questions were

related to the level of difficulty of teaching reading. Then, the rest is related to whether or not Islamic values are essential in the reading comprehension module used for teaching in Islamic schools. After the link was distributed to the English Teachers group in Magelang Regency, as many as 33 teachers filled in. Twenty-five persons are Islamic school teachers, and eight are state school teachers. This research wants to know the needs of teachers who teach in Islamic schools, so the researcher only took 25 respondents as data sources. Apart from questionnaires, analysis books were also used to add data to this research. The researcher examined the learning material used at SMPIT Ihsanul Fikri Mungkid, an Islamic school in the Magelang Regency, in addition to completing the questionnaire. Based on Permendikbud No. 8 2016 and the quality standards of JSIT, researchers created a checklist to analyze the books. Three books—Flash from the Magelang English Teachers Association (META), New Frontiers from Asta Publishing, and the English Assessment Test from Erlangga—were examined. The data gathered by the questionnaire and the books' checklist were analyzed and interpreted to find out the results.

RESULT AND DISCUSSION
1. RESULT
This section shows the data result from the questionnaire and books checklist. The questionnaire was distributed to 25 English teachers who teach in Junior High Islamic schools such as Islam Terpadu, Muhammadyah, Madrasah Tsanawiyah, and Ma'arif in Magelang Regency with the following explanations:

1.1. Teachers find difficulties in teaching reading
Based on questionnaire no. 1, the level of teaching students reading and understanding English text skills: seven persons are at the very difficult level, sixteen persons at the difficult level, two persons at the easy level in terms of teaching reading in their classes. This showed that teachers in Islamic schools had difficulty teaching reading comprehension to students. Many factors influence this. One factor that influences difficulties in learning reading comprehension is the availability of lots of enjoyable reading materials. Especially in Islamic schools, they need to have module / book that contain Islamic values.

1.2. Teachers need modules that have Islamic values
The Islamic values referred to are Islamic stories and also content that contains the characteristics of Islamic schools. Based on the questionnaires, 14 teachers agree that it is very important to add Islamic aspect and values in reading comprehension module for Islamic school. One way to add Islamic aspects and values in reading comprehension module is by using Islamic stories. 16 teachers thought that it is important to add Islamic stories in the reading comprehension module for Islamic school. This is proven by the results of questionnaires Q3 and Q5. It can be seen from the figures below:

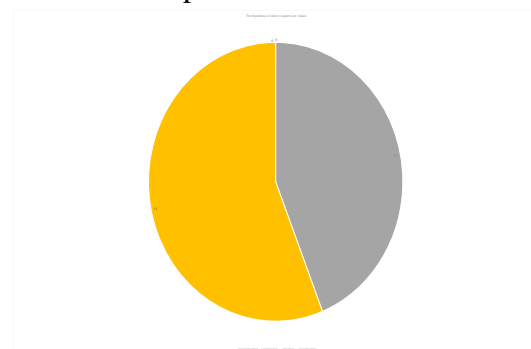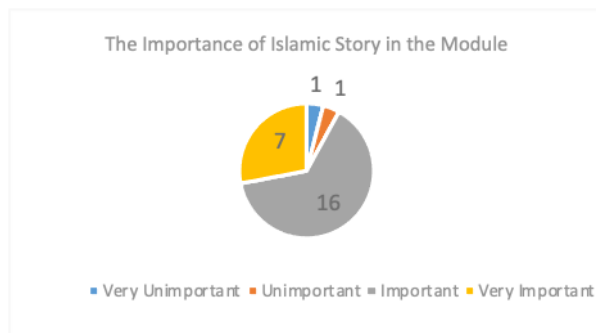Figure1. The Importance of Islamic Aspects and Values

Figure 2. The Importance of Islamic Story

From the results of these figures, it can be concluded that the importance of Islamic values must be present in the reading comprehension module used specifically for Islamic schools. This is because Islamic schools have additional curricula that require integration with Islamic values.

1.3. Teachers need modules with polite illustration

In Islamic schools, they are taught to wear closed clothing. Likewise, for reading materials for children attending Islamic schools, the illustrations and pictures used should also be covered and polite. The question aims to ensure that children and teachers who teach in Islamic schools feel comfortable when studying and using the reading comprehension module in the classroom.

The results of questionnaire Q6 showed that a teacher thought that it was very unimportant for the illustrations in student workbooks to be adapted to the characteristics of Integrated Islamic Schools, a teacher thought that it was very unimportant, seventeen teachers believed that it was important for the illustrations in student workbooks to be adapted to the characteristics of Integrated Islamic Schools and six teachers thought that it

was crucial for the illustrations in student workbooks to be adapted to the characteristics of Integrated Islamic Schools.

1.4. Teachers need modules that contain Basmallah and Hamdallah in beginning and end of chapter, verses from the Koran, or hadith related to the material

In doing everything, as a Muslim, you are required to say the word bismillah, which means "In the name of Allah, the Most Gracious, the Most Merciful," and end with Hamdallah, which means "All Praise be to Allah." Apart from that, when you study something, it will not be in vain and will have meaning. For teachers who teach in Islamic schools, relating the material taught to verses from the Koran and hadith is a must.

This is proven that three teachers thought that it is crucial to include verses from the Koran/Hadith related to each unit/chapter in the Integrated Islamic School student workbooks, twenty-two teachers believed that it was important to include verses from the Koran /Hadith related to each unit/chapter in the Integrated Islamic School student workbook. According to Mrs. Heny Nurul Bekti, Quranic verses related to the material taught in class can support the vision of the Islamic school itself. In addition, Mr. Suparman said that integrating the Koran with the material was believed to increase the students' faith in Allah SWT. These are related to the research from Alam (2017) that the book or material must have features of Integrated Islamic Schools. In addition, a teacher thought that it was unimportant to include Basmalah and Hamdalah readings at the beginning and the end of the unit/chapter for Integrated Islamic School

student workbooks, twenty teachers thought that it was important to include Basmalah and Hamdalah readings at the beginning and the end of the unit/chapter for Integrated Islamic School student workbooks and four teachers thought that it was very important to include Basmalah and Hamdalah readings at the beginning and the end of the unit/chapter for Integrated Islamic School student workbooks.

1.5. Teachers need a module for naming characters with Islamic names

Nowadays, students are not familiar with Islamic names, even if they have named themselves Islamic. They know more about the names of idols and Islamic characters who are starting to be forgotten. Therefore, based on the results of the questionnaire and checklist from the books used at SMPIT Ihsanul Fikri Mungkid, teachers who teach in Islamic schools need modules with Islamic character names that are in accordance with the characteristics of the school itself. That way, students will be familiar with Islamic names and get used to them. If not, then naming characters with Islamic names will be increasingly strange because students are usually presented with the names of non-Islamic characters in their reading on social media, and in novels, they read independently without teachers' or parents' control.

1.6. Teachers need modules that have viewing content

In the Emancipated Curriculum, students are not only given reading material but also viewing material. From the results of the book checklist observed at SMPIT Ihsanul Fikri Mungkid, there was only one book that had viewing content, but not too much. There is only one chapter/unit. From these results, it can

be concluded that the reading comprehension module, which contains Islamic values, must be supplemented with viewing material. This material is included to reach learning outcomes in the Emancipated Curriculum. Viewing content is included in the module with another aim, supporting 21st-century capabilities and utilizing technology in the field of education. With this, students are expected to be able to survive with the times, and teachers are required to provide material that is appropriate to their students' generation. A barcode must be added to the viewing material. When scanned, the barcode will go directly to the video link intended for viewing. The barcode makes it easier for students to access the material independently when they are at home. For example, there is a barcode that contains material about "Inviting People". The students watch a video and they should take a note about the expression of inviting people that shows in the video.

Figure 3. Q15 from Book Checklist

Questions	B1	B2	B3
Do the student workbooks you use have content that develops 21st-century skills? Proven by the existence of activities that are associated with the presence of material related to multimedia (Barcodes to access additional video material or viewing material, or for variations in assessment)	x	v	x

Book Flash from Magelang English Teachers Association does not provide barcodes used for viewing discussions. The book only provides written reading material with a few illustrations. The second book is New Frontiers by Asta Publishing. This book is an imported book used at SMPIT Ihsanul Fikri. The book

already provides a barcode for viewing material. In addition to viewing materials, audio materials for listening are also provided. The last one is the book The English Assessment Test from Erlangga, which does not have a viewing material barcode at all.

2. DISCUSSION

In this section, the researcher presented the overall findings from the research data collected to answer the research questions in this article: the teachers' need for the module's material development with reading comprehension engagement at Islamic Schools.

2.1. Teachers find difficulties in teaching reading

Many factors influence the success of teaching reading comprehension. Brown (2000) defined teaching reading comprehension as an activity in which the teacher guides and facilitates learning, providing opportunities for learners to engage, with comprehension being central to the reading process. Numerous factors influence students' reading habits, including excessive exposure to technology, particularly in the home environment, which can detract from a student's productive time. Negative behaviors of students at home may diminish their interest in reading. This also renders them vulnerable in reading comprehension because of their poor habits. This is in line with research by Dhasmara (2020). The result showed that a number of factors contributed to reading comprehension among students, namely student interest, motivation, teaching methods, reading material, vocabulary mastery, and culture. In this research, researchers focused on teaching materials adapted for Islamic schools. In teaching in Islamic schools, the curriculum used is not only the national curriculum, namely the independent curriculum but also the JSIT curriculum. The JSIT curriculum has different quality standards, namely adding Islamic values to make Islamic schools different from state schools in general. By adding Islamic values, students are hoped still capture the learning well and can even become more comfortable with reading materials that are adapted to the characteristics of their school. Naviah (2020), who developed an English module that added local wisdom of Jambi and Islamic values, found that the module was practical. This module was tested and proven valid for the students and teachers who teach and learn English.

2.2. Teachers need modules that have Islamic values

In teaching English in Islamic schools, apart from providing reading materials that increase literacy, the content must also be considered. For Islamic schools, teachers need modules containing Islamic values. This module supports the achievement of the school's vision and mission. The required modules must be in accordance with the characteristics of the school. The Islamic values referred to are the values of Islamic character/good character as well as the Islamic stories provided. There are still very few Islamic stories in the world of education as reading sources for students in Islamic schools. In addition, research by Faridi and Bahri (2016) found the importance of reading comprehension skills in junior high schools with local wisdom and Islamic values. In teaching narrative text, the texts used are usually taken from abroad without any Islamic values, which do not align with Indonesian culture. Islamic schools have characteristics that make them different from state schools. In fact, the reading text that they used did not

provide Islamic narrative text materials (Faridi and Bahri, 2016).

2.3. Teachers need modules with polite illustrations

In a classroom, students have diverse learning styles. Some are visual learners, others are auditory, and some are kinesthetic. The images provided in the text help students visualize the story or text they are reading. Therefore, illustrations or pictures for Islamic schools must also be carefully considered to ensure they align with the story or module provided. Globalization makes it easier for students to be exposed to negative influences if their parents do not supervise them. Moreover, through an integration of modern and religious educational frameworks, Islamic schools are committed to equipping children with the necessary skills to face the challenges of globalization (Alam, 2017). This framework aims to develop a strong religious morality, serving as the foundation for the moral development of students and protecting them from the negative effects of globalization. One-way teachers in Islamic schools can help minimize this impact is by providing modules with appropriate illustrations. Education goes beyond just training the mind and giving information; it encompasses all aspects of a learner's personality—intellectual, religious, moral, and physical (Al-Ghazali, n.d., as cited in Sugiana, 2019)

2.4. Teachers need modules that contain Basmallah and Hamdallah in beginning and end of chapter, verses from the Koran, or hadith related to the material

Everything a Muslim does begins with "Bismillah" (In the name of Allah) and ends with "Alhamdulillah" (All praise be to Allah). This noble practice is also followed in Islamic schools. The modules used are expected to support this practice. By including these phrases, it is hoped that students will remain focused on the process, recognizing that all success comes from Allah. The materials taught are also linked to verses from the Qur'an or Hadith so that children understand that what is taught by books or people has already been conveyed by Allah in the Qur'an and by the Prophet Muhammad in his Hadith. This aligns with the "Ukhrawi" (spiritual) aspect of the Quality Standard of JSIT, which must be present in the lesson plan and implemented in classroom teaching through the English reading module. In addition, research by Alfian et al. (2021) states that lesson plans should be designed to integrate Islamic values in every part. Therefore, integrating Islamic values can guide teachers in the teaching and learning process. However, Islamic values, such as honesty, courage, responsibility, discipline, etc., have been inserted sections of the lesson plan.

2.5. Teachers need a module with naming characters with Islamic names

English language learners are usually familiar with the culture, names, and even habits of Western people. This is good because it can increase our knowledge about native speakers. On the other hand, Muslim habits are starting to disappear, and even Islamic names are becoming strange. Using Islamic names in Islamic school reading modules is crucial as it enhances students' understanding of Islamic values and culture. Rahman (2022) notes that integrating Islamic values into English language instruction fosters students' religious identity awareness. Additionally, Hasanah (2023) study reveals that using Islamic names in

English language learning boosts student motivation. Fauziah (2023) emphasizes the importance of integrating religious and language curricula for linguistic and spiritual development. Consequently, incorporating Islamic names into reading modules contributes to shaping students' Islamic character (Mulyadi, 2023). By giving Islamic names, students will familiar with Islamic culture and feel more comfortable reading the text or story.

2.6. Teachers need modules that have viewing content

Viewing in Kurikulum Merdeka contributes a better role in enhancing learning outcomes. Direct observation bridges the gap between theoretical concepts and practical applications, facilitating deeper understanding (Bransford et al., 2000). This immersive approach cultivates critical thinking, analytical skills, and problem-solving abilities for the students in the classroom. By witnessing real-world examples, students connect abstract ideas to tangible experiences. Viewing experiences stimulate cognitive development by activating prior knowledge, promoting contextual learning, and fostering curiosity (Hmelo-Silver, 2004). This engagement sparks motivation, encouraging students to explore concepts further. Effective viewing strategies, such as guided observation and reflective discussion, amplify learning impacts. Teacher can use various viewing methods, such as: video-based instruction, virtual labs, field trips, and guest lectures. Viewing in curriculum offers a powerful tool for enhancing student learning. By integrating direct observation into instructional design, teachers can create engaging, effective, and memorable learning experiences.

Nowadays, students easily access the Internet to get information. Teachers must be able to support 21st-century skills, namely utilizing technology. Therefore, to make it easier to add viewing material, the module used must have a barcode. The barcode is a link that can be accessed to open a video that is used to practice viewing skills.

CONCLUSION

The findings from the research on teachers' needs for developing reading comprehension modules at Islamic schools highlight several key factors that should be considered when creating educational materials. First, teachers face significant challenges in teaching reading comprehension, influenced by students' lack of interest, poor habits, and distractions from technology. These difficulties emphasize the need for teaching materials that cater to the unique environment of Islamic schools, incorporating both reading comprehension skills and Islamic values.

Teachers expressed a clear demand for modules that include Islamic values, both in content and in the presentation of characters, to support the achievement of the school's vision and mission. Modules that integrate Islamic narratives, character-building elements, and Islamic teachings—such as verses from the Qur'an or Hadith—are crucial for aligning with the school's religious and cultural goals. Additionally, illustrations in the modules must be carefully chosen to reflect appropriate Islamic values, helping to protect students from the negative influences of globalization while enhancing their engagement with the content.

Moreover, teachers emphasized the importance of incorporating key Islamic practices, such as the inclusion of "Bismillah" at the beginning and "Alhamdulillah" at the end of chapters, to

reinforce spiritual awareness. They also expressed the need for modules with Islamic names, which can help foster students' connection to their cultural and religious identity. Furthermore, in line with the demands of the independent curriculum, teachers sought modules that support the development of both reading and viewing skills, incorporating technology such as barcodes that link to relevant videos.

In conclusion, the research indicates that for reading comprehension modules to be effective in Islamic schools, they must not only focus on academic content but also integrate Islamic values and address the specific needs of students in this context.

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