Journal of English Teaching and Learning Issues, 8 (1) page 27 – 42, 2025
ISSN: 2615-3920 EISSN: 2685-4473 | DOI: 10.21043/jetli.v8i1.23685

Beyond Words: Teaching English and Promoting Religious Moderation through the Reconstruction of Reading Texts

Marisa Fran Lina[1], Sri Rokhmiyati[2], Eni Suriyah[3]

[1, 2] Dakwah Management Department, Dakwah Faculty, Universitas Islam Negeri Salatiga, Indonesia
[3] As-Surkati Tahfizul Qur'an Elementary School, Salatiga, Indonesia

Contact:	Marisa Fran Lina		marisafl@uinsalatiga.ac.id

How to cite:

Lina, M. F., Rokhmiyati, S., & Suriyah, E. (2025). Beyond words: Teaching English and promoting religious moderation through the reconstruction of reading texts. *Journal of English Teaching and Learning Issues*, *8*(1), 27–42. http://dx.doi.org/10.21043/jetli.v8i1.23685

ABSTRACT

The character value of tolerance among students has been eroded by the challenges of this disruptive era, necessitating efforts to reinforce it through religious moderation. Meanwhile, English texts can be a solution to instilling religious moderation on a larger scale. Besides, it enriches students' English skills. However, English reading text with Islamic value is limited and difficult to find. As a result, this study aims to remake texts using religious moderation for English learning and reveal the role of technology in reconstructing religious moderation reading texts. The qualitative descriptive method is used, and the data collection techniques were interview, observation, and documentation. The finding shows a five-phase framework for developing religious moderation-oriented reading texts: (1) selecting and adapting English texts from verified online sources, (2) conducting a needs analysis aligned with foundational and core competencies in reading skills, (3) contextualizing religious moderation principles into the texts, (4) embedding moderation values through deliberate modifications to narrative elements (e.g., characterization, settings, and plotlines), and (5) designing evaluative quizzes to assess both comprehension of moderation values and English proficiency. This systematic approach ensures the dual pedagogical objectives of fostering religious moderation awareness and enhancing literacy skills are met through culturally responsive material design. In addition, the technology helps the teacher in recreating the English text activity, specifically in searching for relevant and credible reading text resources. It also enhances teachers' creativity to present a more interesting text and quiz.

KEYWORDS:
Religious moderation; Reading texts; English learning; Technology in education

ARTICLE HISTORY:
Received:
January 13, 2025
Accepted:
May 25, 2025

Introduction

In the "era of disruption", the world is facing many challenges today, which are felt in all sectors, including in education. The era of uncertainty is another name for this period of disruption (Hasan & Rais, 2022). The advancement of technology in human life is what defines the era of disruption (Hussin, 2018; Salsabila et al., 2020). Disruption is the cornerstone of

Copyright © 2025 The Author(s). Published by Journal of English Teaching and Learning Issues (JETLI).
This is an Open Access article distributed under the terms of Creative Commons Attribution-ShareAlike 4.0 International License (CC BY-SA 4.0), which permits to copy and redistribute the material in any medium or format. It also allows remixing, transforming, and building upon the material for any purpose.

fundamental change and is defined as being uprooted. The Fourth Industrial Revolution, which we now refer to as the period of disruption, was first described by German economist Klaus Schwab and has changed how people live and work. Cyber-physical systems that have affected the entire planet and created human connectivity regarding machines and information mark this period as a period of industrial revolution.

Technology has disrupted social conventions, values, and identities, impacting our self-understanding, actions, and interactions with others (Boucher et al., 2020). More open access to information and great technological inventions worsen intolerant attitudes (Farida & Sukraini, 2021). It has been written by many scientists that human attitudes towards other humans, especially in terms of tolerance, have indeed been eroded by the development of technology. In comparison, before the disruption era, many activities could be carried out directly, face-to-face, so interactions between humans became more intense and tolerance was better maintained. However, there are currently many advanced technologies, especially in the flow of information delivery, and the result is a lot of hoax news that increases intolerance between humans/communities (Manuain et al., 2022).

In the current day of technological and information disruption, when every person experiences a flood of information, the principle of fairness and balanced religious moderation can be employed as an effective value for regulating information and minimizing hoaxes. In contrast to being fanatical or hopelessly obsessed with one religious belief of one person or group without taking into account the views of other people or groups, religious moderation gives lessons for thinking and acting intelligently. According to Kemenag RI, there are at least three major reasons why people need moderate religions (Kemenag, 2021). First and foremost, maintain human dignity as God's magnificent creation. Second, the human population has significantly grown and spread out throughout numerous nations and areas, becoming more diverse, tribal, national, and multicolored. This certainly affects the students who will be taught, because they also come from various backgrounds. They will be educated to understand, appreciate, and add insight that differences are a wealth of Indonesia that we must protect as a young generation. Third, to preserve Indonesian values, religious moderation is necessary in the Indonesian setting. Therefore, from a theological perspective, religious moderation can be a way to address the drawbacks of the disruptive era.

The term "religious moderation" is used to refer to taking the middle ground or avoiding extremes in one's beliefs (*tawassuth*), upholding justice and balance (*i'tidal*), appreciating diversity in life (*tasamuh*), relying on consensus-based problem-solving (*Shura*), performing constructive deeds for the benefit of all (*ishlah*), being active and creative in promoting goodness (*qudwah*), and acceptance of Indonesian nationality and plurality, as well as commitment to being a good citizen (*muwwathanah*) (Kemenag, 2021; Latifa et al., 2022). The exercise of religious moderation is guided by two rules. One of the guiding principles of religious moderation is maintaining harmony between opposites, such as mind and revelation, body and mind, rights and duties, self-interest and social welfare, obligations and voluntary actions, religious texts and legal opinions of religious leaders, ideas and reality, past and future, etc. It includes 1) national commitment, including obedience and commitment to fellow community members to respect the rules and regulations as outlined in Pancasila and the 1945 Constitution; 2) nonviolence, which entails that no one is easily misled by false information that calls for acts of violence against those of other religions and the government; 3) acceptance of regional customs and culture; 4) tolerance, which is characterized by a spirit of respect for variations in socioeconomic strata, opinions, culture, customs, and religion (Inayatillah, 2021).

The integration of religious moderation into Indonesia's National Medium-Term Development Plan (RPJMN) 2020-2024 operates through three primary mechanisms: fostering societal awareness and understanding, institutionalizing moderation principles within policies and programs, and mainstreaming these values throughout the RPJMN framework (Kemenag, 2021). Building on this foundation, Ilmudinulloh et al. (2023) identified practical implementation strategies, including cost-effective digital outreach through official social media accounts, development of compelling moderation-themed content, academic forums for student research dissemination, and the compilation of scholarly articles through the House of Religious Moderation (RMB). Aligned with these approaches, this study proposes leveraging educational technology to develop English reading materials embodying religious moderation values, thereby facilitating meaningful classroom engagement that enhances students' comprehension of these critical principles.

Multicultural understanding and awareness that accept differences, pluralism, and a willingness to communicate equitably with anyone are necessary in multicultural settings, such as Indonesia. It is necessary to adopt a religiously moderate stance that recognizes the existence of other parties, is tolerant, respects differences of view, and refrains from forcing its will through violence (Akhmadi, 2019). The millennial generation has demonstrated a devotion to nationalism, tolerance, and anti-violence, and they are capable of accepting the local culture after being instructed in religious moderation (Susanto et al., 2022). Accordingly, religiosity had a beneficial impact on religious moderation, which meant that a person's religious intellectualism, ideology, public practice, private practice, and religious experience helped them to be moderately religious and may have a protective effect against intolerance and radicalism (Subchi et al., 2022). Several measures of religious moderation, like cultural acceptance, still need improvement (Susanto et al., 2022).

As part of the social sciences, English language teaching encompasses cultural instruction, providing educators with greater flexibility to adapt lessons in alignment with religious principles (Farida & Sukraini, 2021). Reinforcing this approach, Curriculum 13 requires teachers to integrate character education across all disciplines (Farida & Sukraini, 2021), underscoring the imperative to embed religious moderation values within English language curricula. Practical implementation can be achieved through instructional materials, pedagogical strategies, and assessment design. Specifically, moderation values—such as tolerance, non-violence, respect for diversity, and justice—can be infused into reading texts as a foundational component of learning materials.

Furthermore, incorporating texts that address cultural diversity, interfaith dialogue, and peaceful coexistence is essential for fostering inclusive education. For instance, literary selections such as short stories depicting communal religious harmony can serve as practical pedagogical tools. In alignment with these efforts, the Indonesian Ministry of Religious Affairs (Kemenag, 2021) has produced an English translation of its religious moderation handbook, facilitating broader global engagement with these principles. This initiative is expected to enhance international understanding and dissemination of religious moderation values. Furthermore, integrating teachings on religious tolerance across all academic disciplines, including English language instruction, would significantly accelerate the propagation of these values within educational contexts. As a result, learning English while maintaining moderation principles can help portray the diversity that exists in Indonesia and around the world.

Moreover, Teaching English as a Foreign Language (TEFL) is more relevant when teachers include indigenous knowledge, such as the principles of the students' religion, as well as the culture of the society in which the students live (Pelu et al., 2021). Other researchers

have also studied the significance of employing resources adaptable to what kids need to learn. Lina (2022) finds that her students of Da'wah Management (DM) studied English according to the context of their knowledge as DM students. They also studied English in fun ways, which could encourage them to be more active in joining the class. For example, it is fun when they are asked to create sentences using the grammar and vocabulary of the day, related to their field of expertise in the Da'wah Management study program. For instance, they might use the topic of their daily lectures in the program.

Research underscores the value of expanding textbook activities to enhance reading skills through adaptive texts, as noted by World Learning (Dewantara et al., 2022). Effective strategies include employing the PDP (Pre-During-Post) framework to integrate productive skills like speaking and writing during preview and review stages, using dictation exercises to strengthen decoding—particularly for easily confused letters—and incorporating read-aloud to improve comprehension and fluency. Personalizing texts to spark student-led discussions, supplementing with digital materials from curated online sources, and reinforcing learning through interactive games like comprehension quizzes or role-plays further enrich reading instruction while maintaining engagement.

This study aligns with prior research demonstrating how Islamic moderation principles can be integrated across educational components, including lesson planning, instructional materials, teaching activities, and evaluation (Sholeh et al., 2022). For instance, a Madrasah Aliyah English teacher employed the PELA model—which grounds content in students' prior knowledge, experiences, habits, culture, and religion—to foster religious moderation. This approach encouraged diverse student discussions by adapting local knowledge, followed by teachers internalizing and modeling these principles before classroom application (Pelu et al., 2021). Similarly, thematic reading-based instruction and film emerged as effective methods for internalizing moderation values and countering radicalism in higher education (Nirwana & Darmadali, 2021). Further, Pelu et al. (2021) highlight how teachers infused moderation into English lessons by incorporating Quranic verses, hadiths, and moral narratives (e.g., stories of Prophet Muhammad SAW) when discussing literature. Ghufron (2022) extends these practices to language skills, such as selecting moderation-themed texts for receptive skills (listening/reading), and using group work to teach speaking (Baidawi et al., 2020; Sholeh et al., 2022), where roles like moderator and presenter cultivate values like *syura* (dialogue) and *tasamuh* (tolerance) (Al-Khusain, 2022).

The importance of changing the text according to the teaching material and making it easier for readers to understand and to achieve more optimal learning goals is supported by research from Mills and Exley (2014). They write that linguists are now focusing on how to change the paradigm of writing English and its relation to the context of network communication. The findings of this article were obtained from a design-based research project in a Grade 4 Elementary School with students ranging in age from 8.5 to 10 years. The school has a low socioeconomic status. A new writing program was introduced that teaches students how to design multimodal and digital texts in various text genres and types, such as web pages, online comics, video documentaries, and blogs. The author uses Bernstein's theory of pedagogical devices and has a problem-solving approach by changing the text or writing of English through time, space, and text specialization. These changes create new creativity because new writing practices are adapted from various fields of society that are developing more broadly to change conventional writing.

The English text is primarily important in English classes. Based on the results of this observation, the English teacher updated and chose resources that reflect Muslim modesty ideals in English instruction in order to incorporate English text (Sholeh et al., 2022). Based on the objectives of the curriculum and syllabus, they should pick the right book and other materials. The teacher should choose the material carefully, keeping in mind the level of the students, their interests, and the goal of the English course. To help students acquire Islamic moderation character and lessen the negative impacts of extremism, radicalism, intolerance, and exclusivism, they should be creative in integrating Islamic moderation values into their English lessons. The instructor drew on written and tangible resources that highlighted Islamic moderation norms. In an English textbook, local knowledge and religious figures were created by Darmayenti et al (2021). Unfortunately, the textbook is made for the Islamic higher education level. With this limitation of English text, which supports religious moderation, teachers should be creative to remake the English text. With the help of technology in this disruption era, it will be easier for teachers to remake the English text. Technology can help address the educational issues as discussed in this paper.

Then, what is the role of technology? Technology is pivotal in teaching English reading skills, particularly in the millennial era, where English texts serve as primary sources of scientific and technological information (Triana, 2019). Mastering reading is essential for accessing global knowledge, as most scientific literature is written in English, and it fosters critical abilities like analytical thinking and articulate expression (Yusi Kamhar & Lestari, 2019). Triana (2019) emphasizes that reading is an active meaning-making process (per Thomas) and notes that while multiple strategies exist to achieve reading competencies, teachers often overlook innovative methods. Integrating technology to adapt texts with themes of inter-religious tolerance presents a compelling solution. Educational technology, a system enhancing individualized and collaborative learning through efficient, systematic approaches (Hasan & Rais, 2022), operates on three principles: media introduction, student-centered design, and diversified learning resources (Salsabila et al., 2020). To optimize education, it must (1) integrate interdisciplinary solutions for learning challenges, (2) plan and evaluate resources, (3) leverage technology for efficiency, and (4) cultivate conducive learning environments (Hasan & Rais, 2022). Furthermore, social media amplifies this impact by disseminating religious messages in public and private spheres (Anwar & Haq, 2018), underscoring technology's dual role in literacy and value-based education.

This research aims to address the gap in previous studies, which contained minimal English texts related to the values of religious moderation. It focuses on transforming standard English texts into texts that reflect religious moderation values using technology. This aligns with the call made by Susanto et al. (2022) for further studies that emphasize the application of the four markers of religious moderation. Additionally, many English teachers face challenges in internalizing these concepts, particularly when teaching Islamic principles (Pelu et al., 2021). Therefore, this research explores how teachers can implement religious moderation through the adaptation of English texts and highlights the role of technology in this process.

Method

This study employs a qualitative research methodology, specifically utilizing a case study design, to systematically investigate the process of adapting English texts to incorporate religious moderation values with technological integration. The case study approach was selected for its capacity to provide an in-depth, contextualized understanding of how English

teachers at the Madrasah Tsanawiyah (Islamic Junior High School) level in Semarang Regency undertake this textual adaptation process. The research subjects comprise English instructors from state-run madrasahs, whose pedagogical practices and perspectives offer valuable insights into the intersection of language teaching, religious values, and educational technology.

Data collection was conducted through a triangulation method involving three primary techniques: (1) documentation analysis of existing teaching materials and adapted texts, (2) classroom observations of text implementation, and (3) in-depth interviews with participating teachers regarding their adaptation strategies and challenges. Following data collection, the research employed Miles et al.'s (2018) qualitative data analysis framework, which involved three iterative phases: first, data reduction through coding and categorization of key themes; second, data display via visual representations of emerging patterns; and finally, conclusion drawing through systematic verification of findings across all data sources. This methodological approach ensures a comprehensive examination of both the practical steps in text adaptation and the underlying pedagogical considerations when infusing religious moderation values into English language instruction.

Results and Discussion

How to Remake Texts Using Religious Moderation for English Learning

The teachers explain the steps to remake English texts. The English text was rewritten to insert Islamic values of religious moderation. It is an attempt to spread religious moderation through institutionalizing religious moderation into binding programs and policies (Kemenag, 2021). Teachers and students, through their institution, in this case the school, socialize the religious moderation value through lessons. Millennial students hope to develop more commitment to nationalism, tolerance, and anti-violence, and can accept the local culture after being taught religious moderation (Susanto et al., 2022). Religious intellectualism, ideology, public practice, private practice, and religious experience all aided a person in being moderately religious and may have a protective effect against intolerance and extremism (Subchi et al., 2022). English text containing religious moderation value is an application of religious moderation through learning material (Pelu et al., 2021; Sholeh et al., 2022). The first step is to look for a story on the internet.

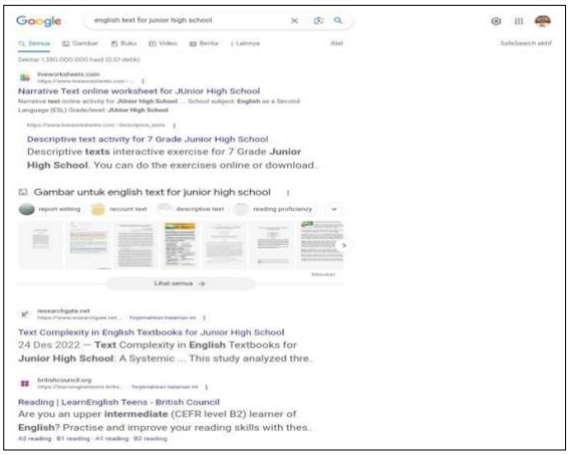


Figure 1. *Looking at stories from the internet*

Using search engines such as Google or Mozilla Firefox, the writers looked for authentic material for the English Class. After that, they chose one website that is trusted to choose the English text.

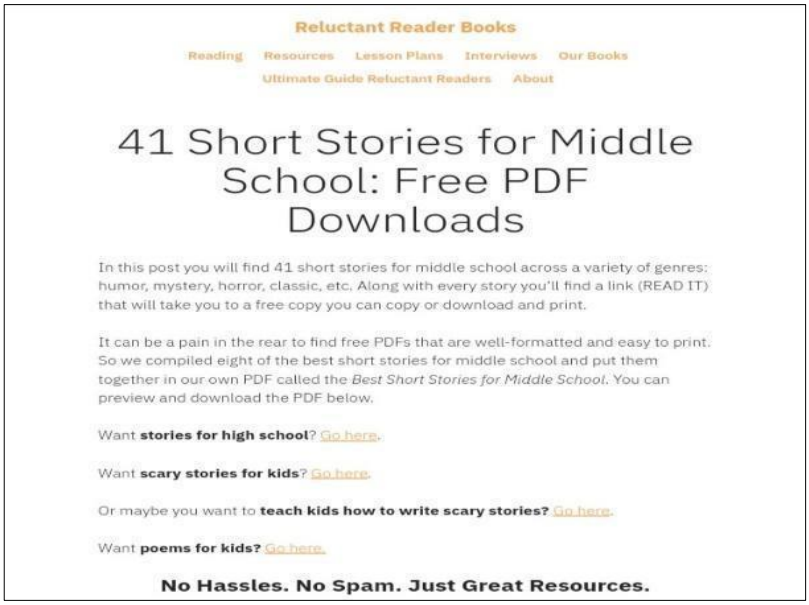


Figure 2. *Choosing the trusted and reliable sources*

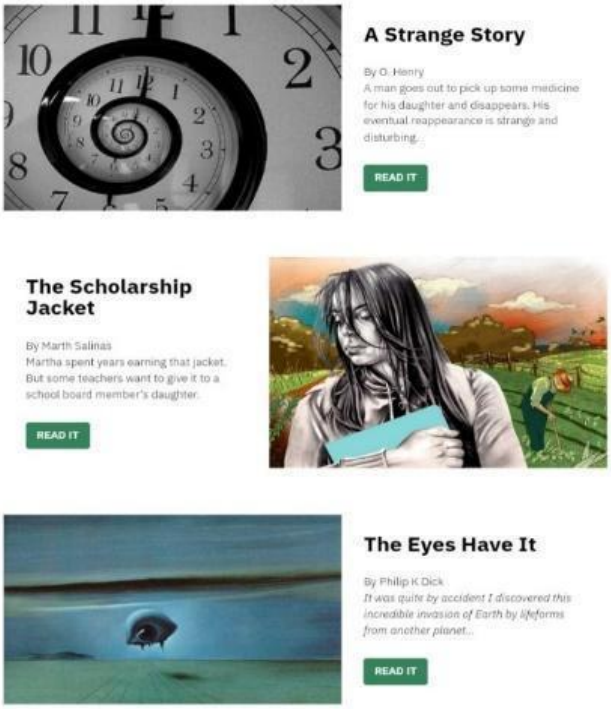
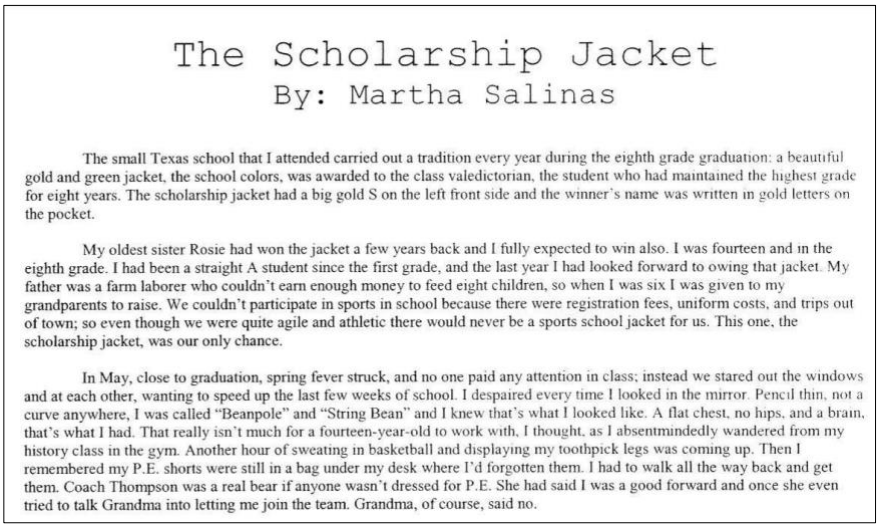


Figure 3. *Choosing stories from reliable sources*

Based on the observation, the teacher chose one website that contains English stories for junior high or middle school since she teaches Islamic junior high school. She said that the reason for choosing the website is that the website contains original English stories, and the length of the story is not too long. In addition, the teacher who teaches the first grade of Junior High School (X) considers the core competencies that the students need. They fall under the category of core competence (KI) 3, which includes understanding, applying, and analyzing factual, conceptual, procedural, and metacognitive knowledge based on curiosity about science, technology, the arts, and humanities with insights into humanity, nationalism, statehood, and civilization regarding the causes of phenomena and events, as well as applying knowledge procedures in a particular field of study in accordance with their talents and interests to solve the problem; Processing, reasoning, and presentation in the concrete and abstract domains related to the autonomous application of what he learned in school, as well as the ability to act efficiently and creatively and employ procedures in accordance with scientific standards, comprise KI 4. Then, based on the core competencies, the general English lesson plan for class X includes basic competencies (KD) 3.8, 4.8.1, and 4.8.2 about narrative texts. The text learning design contains several learning activities that vary from the LOTS (Lower Order Thinking Skills) to HOTS (Higher Order Thinking Skills) levels. Students are directed to manage literal information to interpret text at a more abstract level.

This finding is supported by Sholeh et al. (2022), who state that the teacher needs to make sure that the content is appropriate for Indonesian students in line with the curriculum and syllabus's goals and that the vocabulary used in the story is not too complex for students. However, religious moderation texts could contain vocabulary that students do not know to enrich their vocabulary (Hamidiyah et al., 2021), and teachers should provide scaffolding to help them understand the reading passage. Thus, based on the previous study, the teachers in this article try to adapt it better. The most important thing is the genre of the story. Only the reading passage, such as a recount text or a short story, can be remade; meanwhile, descriptive text and procedure text cannot be remade (Nirwana & Darmadali, 2021). In contrast to the previous findings, the teachers in this article focus on reconstructing an appropriate narrative at the core and basic competence of the curriculum. After selecting the texts, the teacher chose a story entitled "The Scholarship Jacket". The teacher downloaded it.



The Scholarship Jacket

By: Martha Salinas

The small Texas school that I attended carried out a tradition every year during the eighth grade graduation: a beautiful gold and green jacket, the school colors, was awarded to the class valedictorian, the student who had maintained the highest grade for eight years. The scholarship jacket had a big gold S on the left front side and the winner's name was written in gold letters on the pocket.

My oldest sister Rosie had won the jacket a few years back and I fully expected to win also. I was fourteen and in the eighth grade. I had been a straight A student since the first grade, and the last year I had looked forward to owing that jacket. My father was a farm laborer who couldn't earn enough money to feed eight children, so when I was six I was given to my grandparents to raise. We couldn't participate in sports in school because there were registration fees, uniform costs, and trips out of town; so even though we were quite agile and athletic there would never be a sports school jacket for us. This one, the scholarship jacket, was our only chance.

In May, close to graduation, spring fever struck, and no one paid any attention in class; instead we stared out the windows and at each other, wanting to speed up the last few weeks of school. I despaired every time I looked in the mirror. Pencil thin, not a curve anywhere, I was called "Beanpole" and "String Bean" and I knew that's what I looked like. A flat chest, no hips, and a brain, that's what I had. That really isn't much for a fourteen-year-old to work with, I thought, as I absentmindedly wandered from my history class in the gym. Another hour of sweating in basketball and displaying my toothpick legs was coming up. Then I remembered my P.E. shorts were still in a bag under my desk where I'd forgotten them. I had to walk all the way back and get them. Coach Thompson was a real bear if anyone wasn't dressed for P.E. She had said I was a good forward and once she even tried to talk Grandma into letting me join the team. Grandma, of course, said no.

Figure 4. *The original text*

The text above was originally written by an American named Martha Salinas. Because the writer is an American, the story contains American culture, especially about education. Naturally, English contains a broad culture (Farida & Sukraini, 2021). Even though the story was manipulated, the teacher has a choice about how much of the American culture remains and how much of the local culture is added. It is supported by Nirwana and Darmadali (2021), who show that instilling religious moderation values through cross-cultural understanding courses improved the students' values, understanding, and awareness of religious moderation. Instruction in English class is also more relevant when teachers incorporate the culture of the society where the students live and indigenous wisdom, such as the ideals of the students' religion (Pelu et al., 2021).

After downloading the English text, the teacher read the passage carefully. Next, the teacher identifies the intrinsic values of the story. The intrinsic values of a story include theme, plot, characters, setting (place, time, and environment), point of view, and messages. It makes it easier for the teacher to insert religious moderation values. Then, the intrinsic values were manipulated or edited based on the Islamic value of religious moderation. In doing this, the teacher emphasized the religious moderation indicators: obeying the Pancasila, appreciating difference, avoiding violence, and accepting traditional culture (Inayatillah, 2021).

For example, the name of the main character in the original story was Martha, and it was changed to Usman. The name of Usman was chosen because Usman bin Affan is one of *Khulafaur Rasyidin* and he has outstanding characteristics. All of the characters were replaced by Islamic characters who have amazing characteristics. Rossie was replaced by Umar, Mr. Schmidt was replaced by *Ustadz* Khalid, Mr. Boone was replaced by *Ustadzah* Fatimah, and Grandfather and Grandmother were replaced by Father and Mother. The words "Ustadzah" and "Ustadz" were used to show how to call a teacher in Arabic. The teacher replaced grandfather and grandmother with father and mother because in Islam, parents have the responsibility to raise children. The setting of the place was also changed. It was a small Texas school and was changed to Madrasah Tsanawiyah (MTs) Salatiga. It is aimed at personalizing the setting for students. The last thing that was changed was the messages. Previously, the message was delivered in a Western or American way. In this remade text, the message was explicitly shown in the Arabic sentence "*Man jadda wa jadda*," meaning whoever is earnest will succeed. In the edited story, it is shown that Usman was from Afghanistan. The second reason why religious moderation is important is that the human population has vastly increased and become varied, tribal, national, multi-colored, spread across various countries and regions. It encouraged students to appreciate differences and not to differentiate between differences. Here is the picture of how teachers identify and manipulate English text with Islamic religious moderation value.

Intrinsic value of the short story	From the story	New story with islamic value
Topic/Theme	outstanding student awards	outstanding student awards
Plot	Linear	Linear
Characters	I atau Martha (Smart, diligent student, from poor family, raised by grandparents)	Usman (smart, diligent, polite, brave, firm, from poor family)
	Rosie (Martha's older sister, smart, recieved S jacket)	Umar (Umar's brother, helpful, patient, tawaka, smart, received S jacket)
	Mr. Schmidt (history teacher)	Ustadz Khalid (Firm, charismatic)
	Mr. Boone (math teacher)	Ustadzah Fatimah (good, patient, firm, strong in worship, smart)
	Mr. Principal (wise)	Mr. Principal (wise)
	Joan (second position of outstanding student, wealth)	Zubair (smart, honest, firm, sincere, from wealth family)
	Grandfather and grandmother (wise, hardworker)	Father and mother (wise, always teach good deed)
Setting of place	Small texas school	Madrasah Tsanawiyah (MTs) Salatiga
Setting of environment	Tense	Tense but calm
Setting of time	8 grade	8 grade
Point of view	First person (I)	First person (I)
Messeges	If you are smart, no matter how poor you are, you will still be smart.	Man jadda wa jadda.

Figure 5. *Analysis of the intrinsic value and reconstructing the text based on religious moderation*

In addition, Islamic good sentences (*tayyibah*) are included in the conversation by the teacher, such as *Alhamdulillah* (All praises be to Allah), *Astagfirullah hal adzim* (May God forgive me), *Assalamu'alaikum* (May peace be upon you).

The story upheld balance and justice (*i'tidal*), where Usman should be treated with balance and justice, then he should be given the award, no matter his family's economics. The appreciation of life's diversity (*tasamuh*) was shown in the diversity of nationality, such as Usman, who was Afghani in the text. The reliance on consensus-based problem-solving (*Shura*) was reflected in how the principal solved the problem by returning to the old rules, so that it is fair for Usman and everyone. Engaging in constructive good deeds for the common good (*ishlah*) is shown from the father's and principal's wisdom when facing the problem. The father also asked Usman to do good deeds, such as praying. Active and innovative in leading goodness (*qudwah*), reflecting how Usman actively asked his parents and teachers about the problem. Accommodating the state, nation, and culture (*muwwathanah*) is pictured from how Usman and Zubair keep their relation (*ukhuwah*) even when they were competing to get the best students award (Kemenag, 2021; Latifa et al., 2022). These have fulfilled two basic principles: balance between two extremes and balance (on the side of justice) of religious moderation, where the characters showed it, for example, Ustadzah Fatimah, who always has a commitment to be on the side of justice for Usman (Kemenag, 2021). The result of reconstructing the religious moderation reading text is presented in the picture aside.



The Scholarship Jacket

By: Martha Salinas

The small Islamic school named Madrasah Tsanawiyah in Salatiga that I attended carried out a tradition every year during the ninth grade graduation: a beautiful gold and green jacket, the school colors, was awarded to the class valedictorian, the student who had maintained the highest grade for nine years. The scholarship jacket had a big gold S on the left front side and the winner's name was written in gold letters on the pocket.

My oldest brother Umar had won the jacket a few years back and I fully expected to win also. I was fifteen and in the ninth grade. I had been a straight A student since the first grade, and the last year I had looked forward to owing that jacket. My father was a farm laborer and my mother is just a household wife. We couldn't participate in sports in school because there were registration fees, uniform costs, and trips out of town; so even though we were quite agile and athletic there would never be a sports school jacket for us. This one, the scholarship jacket, was our only chance.

In May, close to graduation, spring fever struck, and no one paid any attention in class; instead we stared out the windows and at each other, wanting to speed up the last few weeks of school. I despaired every time I looked in the mirror. Pencil thin, not a curve anywhere, I was called "Beanpole" and "String Bean" and I knew that's what I looked like. That really isn't much for a fifteen-year-old to work with. I thought, as I absentmindedly wandered from my history class in the gym. Another hour of sweating in basketball and displaying my toothpick legs was coming up. Then I remembered my physical education shorts were still in a bag under my desk where I'd forgotten them. I had to walk all the way back and get them. Coach Thompson was a real bear if anyone wasn't dressed forphysical education. He had said I was a good forward and once he even tried to talk my mother into letting me join the team. My mother, of course, said no.

I was almost back at my classroom's door when I heard angry voices and arguing. I stopped. I didn't mean to

Figure 6. *The result of reconstructing reading text*

The role of Technology in Reconstructing Religious Moderation in Reading Texts for Students in a Disruptive Era

The role of technology cannot be eliminated from a teacher's daily life. In reconstructing religious moderation through reading text, the teacher conveys several roles of technology. In detail, it can be showed, as follows:

Table 1. *The findings and discussions of the role of technology in reconstructing religious moderation in reading texts for students in a disruptive era*

No.	Findings	Discussions (Comparing to other related theories and previous studies)
1.	The role of technology cannot be eliminated from a teacher's daily life. In reconstructing religious moderation through reading text, the teacher conveys several roles of technology	It is supported by these research that the era of disruption is also called the era of uncertainty (Hasan & Rais, 2022), but the era of disruption is also an innovation (Kasali, 2017).
2.	Technology in the era of disruption is very helpful for teachers in preparing teaching tools. Even so, teachers need more energy to filter out negative things from technology, such as social media addiction, which can interfere with teaching activities.	It is similar to this finding that such disruptions involve pressure for achievement and a lack of belonging to communities (Ødegård, 2019).
3.	Technology should unite and strengthen the bond between students and teachers because it eliminates distance	However, teachers can be kept away from students because of technology in the era of disruption (Boucher et al., 2020; Farida & Sukraini, 2021; Kurniawan, 2020).

Therefore, these are the findings as well as the theoretical discussions about the role of technology in reconstructing religious moderation in reading texts for students in a disruptive era.

Table 2. *The findings and discussions of the role of technology in reconstructing religious moderation in reading texts for students in a disruptive era*

No.	Findings	Discussions (Comparing to other related theories and previous studies)
1.	The teacher must first learn how to select English texts that can be used for learning and those that cannot. One of the goals of religious moderation is for students to be able to distinguish between facts and hoaxes so as to avoid violence. Therefore, the teacher must set a good example.	Technology, especially search engines, helps teachers find authentic English texts written by someone from an English-speaking country such as the United States, England, or Australia. An effective and efficient teaching and learning process is applied by utilizing educational technology (Hasan & Rais, 2022).
2.	Websites help teachers enrich variations of English texts that do not appear yet in the student and teacher handbooks. Those learning activities can attract students to focus on and understand English as well as religious moderation better.	Three principles serve as a source of reference in developing and utilizing educational technology, namely, by introducing the system or media to be used, student-oriented, and utilizing various sources used in learning activities (Salsabila et al., 2020).
3.	Technology assists teachers in rewriting English texts and inserting religious moderation values with the required religious moderation information. English teachers can easily find Islamic information such as hadiths, Islamic heroes, and words to remake the English text.	-
4.	Technology helps teachers present English reading texts in a more attractive visual way so that students are interested and not bored while reading English texts. The teacher admits that sometimes she adds pictures according to the text.	-
5.	Technology helps teachers evaluate or assess students' understanding of English texts that contain religious moderation. Teachers usually use Quizzes, Kahoot, and Google Forms. Evaluation can be done formatively or summative	-

Conclusion

The difficulty in finding English texts that contain the value of religious moderation is no longer an excuse for not conveying the value of religious moderation to students in this era of disruption. The existence of technology that has developed rapidly makes it easier for teachers to create their own and or modify existing English texts from various sources with religious moderation values. Several things need to be done to reproduce English texts that contain religious moderation values; it requires a systematic six-phase approach: (1) conducting targeted online searches for English texts that align with both curricular objectives

(core and basic competencies) and classroom needs; (2) employing critical selection criteria to identify the most appropriate texts for modification; (3) performing close reading and comprehensive text analysis; (4) deconstructing and mapping the text's intrinsic elements (e.g., narrative structure, thematic content, linguistic features); (5) strategically infusing moderation values (such as tolerance, balance, and respect for diversity) into these identified elements through careful textual modification; and (6) enhancing the pedagogical appeal through thoughtful visual design elements. Technology plays a very big role in the process of reconstructing English religious moderation reading texts. Technology helps teachers find English texts, enrich text variations, remake English religious moderation reading texts, add visual texts to make them more attractive, and help teachers evaluate students' understanding in reading English religious moderation reading texts. Consequently, future research is suggested to assess the effectiveness of reconstructing English religious moderation in reading texts in a summative and a formative form.

Acknowledgement

This study was part of the 2023 Basic Research Program funded by the Institute for Research and Community Service (LP2M) at Universitas Islam Negeri (UIN) Salatiga, Indonesia.

References

Akhmadi, A. (2019). Moderasi beragama dalam keragaman Indonesia; Religious moderation in Indonesia's diversity. *Jurnal Diklat Keagamaan*, *13*(2), 45–55. https://bdksurabaya.e-journal.id/bdksurabaya/article/view/82

Al-Khusain, A. A. (2022). Fostering religious moderation through learning English at pesantren Ma'Had Aly. *ELTICS : Journal of English Language Teaching and English Linguistics*, *7*(1). https://doi.org/https://doi.org/10.31316/eltics.v7i1.2200

Anwar, F., & Haq, I. (2018). Religious moderation campaign through social media at multicultural. *Kuriositas Media Komunikasi Sosial Dan Keagamaan*, *12*(2), 177–187. https://doi.org/https://doi.org/https://doi.org/10.35905/kur.v12i2.1392

Baidawi, A., Alim, W. S., & Rabi'ah, R. (2020). Integrating Islamic moderation values in teaching speaking through group activity. *Panyonara: Journal of English Education*, *2*(2), 137. https://doi.org/https://doi.org/10.19105/panyonara.v2i2.3667

Boucher, P., Bentzen, N., Laţici, T., Madiega, T., Schmertzing, L., & Szczepański, M. (2020). *Disruption by technology: impacts on politics, economics and society: In-depth analysis*. European Parliament. https://doi.org/10.2861/718464

Darmayenti, Besral, & Yustina, L. S. (2021). Developing EFL religious characters and local wisdom based EFL textbook for Islamic higher education. *Studies in English Language and Education*, *8*(1), 157–180. https://doi.org/https://doi.org/10.24815/siele.v8i1.18263

Dewantara, K. A. K., Artini, L. P., & Wahyuni, L. G. E. (2022). Reading related activities in English textbook and how the texts are exploited in the classroom. *Journal of Education Research and Evaluation*, *6*(3), 439–448.

Farida, M., & Sukraini, N. (2021). Embedding religious moderation values through communication activities in English language teaching. *ENLIT Journal*, *1*(2), 129–138. https://doi.org/https://doi.org/10.33654/enlit.v1i2.1392

Ghufron, M. A. (2022). Incorporating religious moderation values through English language teaching (ELT) instructional materials to prevent religious intolerance. *International Conference on Cultures & Languages*, *1*(1), 562–574. https://doi.org/https://conferences.uinsaid.ac.id/iccl/paper/view/184

Hamidiyah, H., Warsono, Anggraini, A. I., & Jatmika, S. (2021). The implementation of whiteboard animation video based on local wisdom in work and energy concept to improve senior high schools students' learning interest. *Proceedings of the 6th International*. https://doi.org/10.2991/assehr.k.210326.079.

Hasan, K., & Rais, R. (2022). The role of technology in educational media in the disruptive era. *International Journal Of Artificial Intelegence Research*, *6*(1), 2–6. https://doi.org/https://doi.org/10.29099/ijair.v6i1.2.679

Hussin, A. A. (2018). Education 4.0 made simple: Ideas for teaching. *International Journal of Education and Literacy Studies*, *6*(3), 92–98. https://doi.org/https://doi.org/http://dx.doi.org/10.7575/aiac.ijels.v.6n.3p.92

Ilmudinulloh, R., Gunawan, E., Bustomi, A., & Isroani, F. (2023). Strategies of religious moderation house in running its role on PTKI. *Moderatio: Jurnal Moderasi Beragama, 3*(1), 16–25. https://e-journal.metrouniv.ac.id/index.php/moderatio/article/view/5574

Inayatillah, I. (2021). Moderasi beragama di kalangan milenial; Peluang, tantangan, kompleksitas dan tawaran solusi. *Tazkir : Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman*, *7*(1), 123–142. https://doi.org/https://doi.org/10.24952/tazkir.v7i1.4235

Kasali, R. (2017). *Disruption.* Penerbit Gramedia. https://lib.unpak.ac.id/index.php?p=show_detail&id=8240&keywords=

Kemenag, R. (2021). *Religious moderation.* Research, Development, Training, and Education Agency The Ministry of Religious Affairs Republic of Indonesia. https://simlitbang.balitbangdiklat.net/assets_front/pdf/1640010683religious_moderation.pdf

Kurniawan, N. A. (2020). Resilience thinking with local wisdom in disruptive era. *6th International Conference on Social and Political Sciences (ICOSAPS)*, *510*, 627–631. https://doi.org/https://doi.org/10.2991/assehr.k.201219.095

Latifa, R., Fahri, M., & Mahida, N. F. (2022). Religious moderation attitude: Development scale. *Journal An-Nafs: Kajian Penelitian Psikologi*, *7*(2), 135–152. https://doi.org/https://doi.org/10.33367/psi.v7i2.2298

Lina, M. F. (2022). Contextual and fun English learning for Da'wah students. *ELE Reviews: English Language Education Reviews*, *2*(2), 144–157. https://doi.org/https://doi.org/10.22515/elereviews.v2i2.5602

Manuain, L. M. M., Moru, O. O., Renda, T., & Hauteas, N. (2022). Pelatihan agen toleransi bagi generasi Z di era disrupsi. *Amalee: Indonesian Journal of Community Research and Engagement*, *3*(2), 305–316. https://ejournal.insuriponorogo.ac.id/index.php/amalee/article/view/1884

Miles, M. B., Huberman, A. M., & Saldana, J. (2018). *Qualitative data analysis: A methods sourcebook*. SAGE Publications. https://collegepublishing.sagepub.com/products/qualitative-data-analysis-4-246128

Mills, K. A., & Exley, B. (2014). Time, space, and text in the elementary school digital writing classroom. *Written Communication*, *31*(4), 434–469. https://doi.org/https://doi.org/https://doi.org/10.1177/0741088314542757

Nirwana, N., & Darmadali, W. S. (2021). Instilling religious moderation value in ELT through cross-cultural understanding course. *Elsya : Journal of English Language Studies*, *3*(2), 117–125. https://doi.org/https://doi.org/10.31849/elsya.v3i2.6780

Ødegård, M. (2019). Being-disrupted and being-disruptive: Coping students in uncertain times. *SAGE Open*, *9*(1). https://doi.org/https://doi.org/10.1177/2158244018822378

Pelu, H., Mahmud, M., Nur, S., & Salija, K. (2021). Models of moderation-based instructions in teaching English at Islamic senior high Schools in Makassar. *Seminar Nasional LP2M UNM Makassar: Universitas Negeri Makassar*, 954–975. https://doi.org/https://ojs.unm.ac.id/semnaslemlit/article/view/25224

Salsabila, H. U., Irna Sari, L., Haibati Lathif, K., Puji Lestari, A., & Ayuning, A. (2020). Peran teknologi dalam pembelajaran di masa pandemi Covid-19. *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, *17*(2), 188–198. https://doi.org/https://doi.org/10.46781/al-mutharahah.v17i2.138

Sholeh, M. B., Ahsin, N., Alany, Z., & Fatimah, F. (2022). The integration of religious moderation values in English language teaching in madrasah. *Proceedings of the International Conference on Madrasah Reform 2021 (ICMR 2021)*, 178–185. https://doi.org/https://doi.org/10.2991/assehr.k.220104.027

Subchi, I., Zulkifli, Z., Latifa, R., & Sa'diyah, S. (2022). Religious moderation in Indonesian muslims. *Religions*, *13*(5), 239–262. https://doi.org/https://doi.org/10.3390/rel13050451

Susanto, S., Desrani, A., Febriani, S. R., Ilhami, R., & Idris, S. (2022). Religious moderation education in the perspective of millennials generation in Indonesia. *Al-Ishlah: Jurnal Pendidikan*, *14*(3), 2781–2792. https://doi.org/https://doi.org/10.35445/alishlah.v14i3.1859

Triana, N. (2019). Penerapan metode paired reading/ paired summarizing untuk meningkatkan kemampuan pemahaman membaca teks pada siswa SMK Abdurrab Pekanbaru. *Inteligensi : Jurnal Ilmu Pendidikan*, *2*(1), 33–38. https://doi.org/https://doi.org/10.33366/ilg.v2i1.1498

Yusi Kamhar, M., & Lestari, E. (2019). Pemanfaatan sosial media Youtube sebagai media pembelajaran bahasa Indonesia di perguruan tinggi. *Inteligensi : Jurnal Ilmu Pendidikan*, *1*(2), 1–7. https://doi.org/https://doi.org/10.33366/ilg.v1i2.1356

This page intentionally left blank