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Operationalizing Eco-Theological and Love-Oriented Values in English Language Teaching: A Design-Based Insertion Model (MIESBI) for Senior Madrasah Classrooms in Indonesia

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Abstract: *English classrooms in Indonesian Madrasah Aliyah (MA) must now serve two converging policy agendas Islamic eco-theology and the newly launched Kurikulum Berbasis Cinta yet teachers report that they understand these values while lacking the pedagogical tools to embed them in everyday lessons. This study develops MIESBI, a design-based insertion model for weaving eco-theological and love-oriented values into MA English teaching. Following a four-phase Design-Based Research approach, the field exploration drew on an open-ended questionnaire completed by eleven MA English teachers across senior madrasahs in Parepare, Pinrang, and Sidrap regencies, South Sulawesi, analyzed through reflexive thematic analysis. Three themes emerged: normative understanding without operational capacity, spontaneous but unsystematic insertion, and a strong demand for ready-to-use tools. Grounded in these findings, MIESBI articulates four insertion points objective, material, activity, and reflection operationalized through one-page Insertion Cards for five English text types prevalent at the MA level. In one design–appraisal cycle, eleven MA English teachers used the cards to modify their own lesson plans in a simulation and rated the model on a 35-item instrument across eight constructs (overall mean = 4.33 of 5; Aiken's V = 0.83), with curricular safety rated highest (mean = 4.55; V = 0.89); these ratings indicate perceived curricular compatibility rather than demonstrated curricular compliance. The study contributes a context-sensitive instrument, designed to be curriculum-compatible, that bridges Eco-ELT scholarship and Islamic environmental thought for values-integrated English language teaching.*

Keywords: *Eco-Theology, English Language Teaching, Insertion Model, Kurikulum Berbasis Cinta, Senior Madrasah*

INTRODUCTION

English language classrooms in Indonesian senior madrasah (Madrasah Aliyah, MA) sit at the intersection of three increasingly demanding agendas. The first is the conventional curricular expectation that English be taught as a foreign language, with a focus on the four skills and a defined set of text types. The second is a cluster of policy mandates from the Ministry of Religious Affairs (Kemenag) that, since 2025, has positioned eco-theology and the newly launched Kurikulum Berbasis Cinta (KBC) as cross-cutting frameworks intended to permeate every subject taught in madrasah and pesantren (Direktorat Jenderal Pendidikan Islam, 2025; Kementerian Agama, 2025; Pendis Kemenag, 2025). The third is a growing movement within applied linguistics that repositions English language teaching as a site of ecological literacy, sustainability education, and value-laden pedagogy (Dhanyamol & Sethunarayanan, 2025; Kazazoglu, 2025; Mambu, 2023; Micalay-Hurtado & Poole, 2022).

These three agendas are conceptually compatible. Each, in its own register, insists that the English classroom is more than a transactional space for linguistic skill acquisition. Yet their convergence places considerable pressure on the working teacher, who must now reconcile linguistic outcomes with affective, theological, and ecological dimensions of learning, often without the operational tools to do so. A field exploration of eleven MA English teachers across senior madrasahs in Parepare, Pinrang, and Sidrap regencies, conducted as the opening phase of a larger Design-Based Research project, surfaced an unmistakable pattern. The teachers articulated a coherent normative understanding of eco-theology, frequently invoking the doctrines of khalifah (stewardship), amanah (trust), and the prohibition of fasad (corruption of the earth) to explain why ecological responsibility is integral to Muslim life. Few, however, could describe a systematic way of weaving such values into the analytical exposition or discussion text they would be teaching the following week. Their request was almost uniform: a ready-to-use tool that shows where in the lesson plan, and with what activities, this can be done.

This article responds to that request. Rather than producing another conceptual paper urging English teachers in Islamic schools to be more religious or more ecological, the study develops a concrete pedagogical instrument: the MIESBI model (Model Insersi Ekoteologi dan Kurikulum Berbasis Cinta dalam Pembelajaran Bahasa Inggris). MIESBI enables MA English teachers to embed eco-theological and love-oriented values into their existing lesson plans through four well-defined insertion points, supported by ready-to-use Insertion Cards for five English text types most prevalent at the senior secondary level. The deliberate choice of insertion rather than integration is more than terminological. Integration, as conventionally framed in the literature on values education in English language teaching, asks teachers to redesign their curricula, align objectives across subjects, and rebuild assessment frameworks (Rohmah, Fitriyah, & Hanifiyah, 2023; Suprayitno, Rois, & Arifin, 2019; Sardi et al, 2026). Insertion, by contrast, accepts the existing curricular architecture and intervenes only at specific, structurally defined points, thereby minimizing the cognitive and administrative burden on the teacher.

The study is positioned within a triple gap. The literature on Islamic-values integration in English language teaching has documented a persistent belief–practice gap but has rarely engaged ecological pedagogy; the Eco-ELT literature has advanced ecological language pedagogy but has rarely engaged Islamic theological frameworks; and the policy frameworks of eco-theology and KBC, though now mandatory, await pedagogical operationalization at the level of the English language lesson plan. Within the literature reviewed for this study, we did not locate a lesson-level model that brings these three strands together for MA English classrooms. MIESBI is therefore offered as one attempt to do so, not as a claim of priority. Its distinctiveness, elaborated in the Literature Review, lies in its grain size (a single lesson plan rather than a syllabus or programme), its mechanism (insertion at four fixed points without rewriting the approved learning objectives), and its value source (Islamic eco-theology and the Panca Cinta of KBC).

Three research questions guide the inquiry. First, how do English teachers at senior madrasahs in South Sulawesi currently engage with eco-theological and love-oriented values in their classrooms? Second, what pedagogical constraints and needs prevent the systematic insertion of such values into MA English lessons? Third, how can a design-based insertion model be developed and refined, grounded in these needs, so as to remain curriculum-safe and immediately usable by teachers at the MA level? Together, these questions frame a study that is empirically grounded, theoretically located at the intersection of applied linguistics and

Islamic education, and oriented toward the production of a usable pedagogical artefact rather than a purely conceptual contribution.

LITERATURE REVIEW

Values Integration in English Language Teaching: A Persistent Belief–Practice Gap

Scholarship on character and values integration in English language teaching has repeatedly identified a tension between teachers' professed beliefs and their enacted classroom practice. Suprayitno et al. (2019), in a multi-site case study of EFL speaking courses, found that of the eighteen national character values prescribed by Presidential Decree No. 87/2017, only eight were commonly addressed in actual teaching, and these were predominantly conveyed implicitly. Satriani and Cahyono (2024) examined how EFL teachers integrate Pancasila-related character traits and reported that, although teachers endorsed the values in principle, they struggled to align them with linguistic objectives, producing fragmented and incidental implementation rather than systematic embedding. Hussin, Razak, and Munir (2022) similarly model the factors that shape teachers' decisions to integrate character values into the curriculum, underscoring that intention alone does not translate into practice without enabling structures.

Rohmah et al. (2023) addressed this gap directly by developing an integrated-holistic teaching prototype for English at Islamic junior high schools. Using a design-based approach, they identified a clear teacher need for ready-to-use models that show, step by step, where religious values can be inserted into English lessons. Their prototype is an important methodological precedent for the present study; however, it addressed religious values broadly rather than the specifically ecological-theological values foregrounded here, and it operated at the junior tier, where text types and learner cognition differ substantively. The integrated syllabus developed by Perdana, Yulianti, Hasanah, and Sari (2025) extends this line of work by combining Islamic, environmental, and linguistic competencies at the curriculum-design level, yet it operates above the lesson-plan tier, leaving open the question of how individual teachers enact such integration in weekly practice. Kim and Huh (2025) demonstrate, through Content and Language Integrated Learning, that character can be woven into language instruction without displacing linguistic goals, reinforcing the feasibility of value-integrated ELT.

Within the same regional research community, several recent works have begun to operationalize values through the resources teachers actually use. Fakhruddin et al. (2025) show how Islamic-value-concordant English learning, framed through Self-Determination Theory, can sustain learner motivation in Islamic settings. Martria et al. (2026) analyze how multicultural values and tolerance are staged through genre in an Indonesian EFL textbook, demonstrating that text type itself is a carrier of values—an insight directly relevant to a model that operates through the text types of the MA syllabus. Kalsum and Agussalim (2023) further document the development of local-wisdom-based English teaching materials, signaling sustained regional interest in context-sensitive, values-bearing materials.

How MIESBI Differs from Existing Values-Integration Models

The models reviewed above differ from MIESBI on four dimensions. In grain size, Rohmah et al. (2023) redesign whole lessons into an integrated-holistic prototype and Perdana et al. (2025) integrate competencies at the syllabus level, whereas MIESBI works inside one existing lesson plan. In mechanism, integration models ask teachers to rebuild objectives and assessment, whereas MIESBI keeps the approved learning objective (TP) and its sequence

(ATP) unchanged and adds value content only at four fixed points. In value source, prior models address religious or character values broadly (Rohmah et al., 2023; Satriani & Cahyono, 2024; Suprayitno et al., 2019) or ecological content without a theological frame (Bulan et al., 2024; Kalsum et al., 2024), whereas MIESBI draws explicitly on Islamic eco-theology and the Panca Cinta dimensions of KBC. In form, MIESBI is delivered as one-page cards keyed to the text types of the MA syllabus. MIESBI is therefore best understood as complementary to these models: a lesson-level entry point that teachers can use before, or instead of, more demanding curricular redesign.

Eco-ELT and Eco-Critical Language Awareness: An Emerging Agenda

Running parallel to the Islamic-values literature is a fast-growing agenda that frames English language teaching itself as a site of ecological formation. Micalay-Hurtado and Poole (2022) articulate this through eco-critical language awareness, arguing that the ELT classroom can promote justice, wellbeing, and sustainability when teachers are equipped with critical tools to engage learners with environmental themes. Mambu (2023) calls for English language teacher education to embrace the Sustainable Development Goals critically, treating them as orienting frameworks for the purpose of language learning rather than as additional content. The systematic review by Dhanyamol and Sethunarayanan (2025), covering fifty-six studies published between 2018 and 2024, confirms that empirical research on ecological integration in ELT has expanded rapidly, encompassing Eco-ELT, environmental education, and Content and Language Integrated Learning.

Within Indonesia, this agenda is increasingly operational. Bulan, Ramadhan, and Wahyuni (2024) conducted a needs analysis for Eco-ELT-based materials in high schools in Dompu, identifying student demand for content addressing climate change, waste management, and conservation. Kazazoglu (2025) examined how teacher-training programs can develop the strategies needed to integrate eco-literacy into English teaching. Closest to the present work, Kalsum et al. (2024) developed and evaluated Eco-ELT materials through the ADDIE model, demonstrating that ecological themes can enhance both language proficiency and environmental awareness in an Islamic higher-education setting. Yet across this literature, the theoretical scaffolding remains predominantly secular drawn from Western environmental ethics, sustainability discourse, and ecocriticism. The substantial body of Islamic environmental thought, which provides millions of Muslim learners with their primary lens for ecological responsibility, has not yet been systematically incorporated into Eco-ELT pedagogy at the lesson level.

Islamic Eco-Theology and Kurikulum Berbasis Cinta: Frameworks Awaiting Operationalization

On the side of Islamic environmental scholarship, the past three years have seen a flowering of work that reframes classical doctrines as ecological imperatives. Mukhsin and Alfani (2025), in a systematic review, argue that the doctrines of tauhid, khalifah, amanah, mizan, and the prohibition of fasad provide a coherent theological basis for environmental stewardship, but that this basis has rarely been translated into concrete curriculum design. Nagiya and Zebua (2025) demonstrate the pedagogical potential of eco-theology when operationalized through experiential learning in an Islamic boarding school, while Khotimah et al. (2024) document how eco-theological concepts are embedded in the linguistic and ritual life of an eco-pesantren. Aryani et al. (2025) provide quantitative evidence that students' religiosity correlates positively with environmental awareness when religious and environmental education are integrated. The pesantren context itself, as Sofi (2025) shows, is

a distinctive site where EFL learning, religious faith, and globalization intersect, and where prior work has mapped Islamic boarding-school learners' styles in EFL classes (Kalsum, 2022).

Alongside this scholarship, the Ministry of Religious Affairs formalised the Kurikulum Berbasis Cinta in 2025 through Decree of the Director General of Islamic Education No. 6077 of 2025 on the KBC Guide, and then incorporated KBC, together with the deep-learning approach, into the official madrasah curriculum guideline through Decree of the Minister of Religious Affairs (KMA) No. 1503 of 2025, which amends KMA No. 450 of 2024 (Direktorat Jenderal Pendidikan Islam, 2025; Kementerian Agama, 2025). KBC is intended as a cross-cutting affective framework that permeates all subjects in madrasahs (Pendis Kemenag, 2025). Drawing on the diagnosis that conventional religious instruction has too often produced what Minister Nasaruddin Umar termed a theology of hatred, KBC repositions education as an affective practice grounded in love for God, the Prophet, fellow human beings, the nation, the environment, and the self. Early scholarly engagements, such as Khoeron (2025), foreground the framework's principles and their potential to transform classroom climate, but remain largely conceptual; very few studies examine how KBC principles translate into the daily pedagogical decisions of teachers in non-religion subjects such as English. The present study is positioned precisely in this triple gap and responds to it with a usable instrument.

Fit with the approved English curriculum. English at MA follows the national learning outcomes (Capaian Pembelajaran, CP) issued by the Head of the Agency for Standards, Curriculum, and Educational Assessment (BSKAP, 2025), and madrasahs develop their operational curriculum on that basis under KMA No. 1503 of 2025. KBC does not rewrite these subject outcomes; its five dimensions of love (Panca Cinta: love of Allah and His Messenger, of knowledge, of the environment, of oneself and others, and of the homeland) are to be realised through intracurricular learning, co-curricular activities, and school culture (Direktorat Jenderal Pendidikan Islam, 2025). The Phase E–F English outcomes already expect learners to understand and produce spoken, written, and visual texts on contextual topics and to express and defend opinions on social issues, so environmental issues are legitimate content for the text types MA learners must master. MIESBI works inside this space: it leaves the CP-derived learning objectives and their sequence intact and adds value content only through topic choice, task framing, and reflection, as illustrated in Table 5.

RESEARCH METHOD

Research Design

The study adopted a Design-Based Research (DBR) framework as articulated by Amiel and Reeves (2008) and adapted for the Indonesian Islamic-education context by Berkat et al. (2025). DBR was selected for three reasons. First, it is iterative in principle, allowing a model to be refined through successive cycles. In the present study, one complete design–appraisal–refinement cycle was conducted (Table 1); no classroom trial with students has yet been carried out, and such trials are reserved for subsequent cycles. Second, it is collaborative, treating teachers as co-designers rather than as research subjects. Third, it yields a dual output: a theoretical understanding of the phenomenon and a practical artefact for the field. The research was organized into four sequential phases (Table 1).

Table 1. Four phases of the completed design–appraisal cycle (Cycle 1)

Phase	Activity	Output
Phase 1	Field exploration: open-ended questionnaire with MA English teachers; review of teacher-referenced lesson materials	Questionnaire corpus; material notes
Phase 2	Reflexive thematic analysis and pedagogical needs identification	Needs-analysis themes
Phase 3	Design of the MIESBI architecture and Insertion Cards for five MA English text types	Draft model with five Insertion Cards
Phase 4	Teacher appraisal workshop: hands-on lesson-plan simulation with the draft cards, 35-item evaluation instrument, and one round of refinement (no classroom trial with students)	Refined model (MIESBI v1.1)

Note. Only one cycle (Phases 1–4) was completed. Further cycles involving classroom implementation with students are planned but not reported here.

Participants and Setting

The study was conducted across three regencies in South Sulawesi Parepare, Pinrang, and Sidrap selected purposively because they represent a continuum of Islamic educational ecologies: Parepare as the urban hub with established senior madrasahs, Pinrang as a semi-rural agrarian zone with farming-rooted pesantren, and Sidrap as a rural zone serving agricultural districts. Engaging all three contexts allowed the resulting model to be examined for transferability beyond a single setting while remaining within a coherent socio-cultural region.

The scope was deliberately confined to the senior madrasah tier (MA, grades X–XII). This scoping was methodologically motivated. The English text types most prevalent at the MA level analytical exposition, hortatory exposition, discussion, narrative, and recount present a cognitively and rhetorically rich surface for value-based insertion, and the maturity of upper-secondary learners makes them more capable of the reflective and argumentative tasks built into the model's third and fourth insertion points. Participants were recruited through purposive sampling. The field exploration received responses from thirteen teachers; applying the MA-level inclusion criterion (currently teaching English at an MA and willing to share classroom practice), eleven teachers from eight senior madrasahs across the three regencies formed the analytic sample, while two responses from Madrasah Tsanawiyah teachers were excluded as outside scope. The eight madrasahs spanned negeri and swasta institutions, including MAN and DDI-affiliated madrasahs, ensuring variation in institutional type.

Instruments and Data Collection

The primary field-exploration instrument was a structured open-ended questionnaire of fourteen items, organized around four clusters: conceptual understanding of eco-theology and love-oriented pedagogy; current classroom practice at the MA level; pedagogical constraints and needs; and perceptions of the eco-theology and KBC policy. The questionnaire was

administered in Bahasa Indonesia with informed consent. It was complemented by a review of the lesson materials and text-type examples that teachers referenced in their responses. In Phase 4, eleven MA English teachers took part in a teacher appraisal workshop. All eleven had also taken part in the field exploration; no new teachers were recruited for this phase.

The workshop lasted three hours. Each teacher (a) read the five draft Insertion Cards, (b) selected one current lesson plan (modul ajar) of their own and modified it using at least one insertion point, and (c) completed a 35-item evaluation instrument rated on a five-point Likert scale. The instrument operationalized Nieveen's (1999) criteria for educational design quality (relevance, consistency, practicality, and effectiveness) in eight constructs: clarity of the model construct, relevance of eco-theological content, alignment with the KBC Panca Cinta, curricular safety, practicality of the Insertion Card, language and readability, adaptability across text types, and feasibility of the reflection component. Each construct carried an open-comment field. Content validity of the instrument was appraised by three experts before administration. In total, eleven modified lesson plans were collected and checked by the research team for consistency with the insertion logic. The structure of the instrument is provided in Appendix A.

Data Analysis

Questionnaire data were analyzed using reflexive thematic analysis following Braun and Clarke (2022), through six phases: familiarization, initial coding, theme generation, theme review, theme definition, and reporting. Coding was conducted inductively to let themes emerge from the data, with a secondary deductive pass to ensure that themes relevant to the research questions were not overlooked. Consistent with the reflexive tradition, coding was treated as an interpretative, collaborative act rather than a reliability-checking exercise: a second member of the research team independently coded the corpus and the two coders developed and refined themes through critical dialogue. Thematic summaries were shared with a subset of participating teachers for confirmation and correction. Table 2 makes the analytic trail traceable by linking representative responses (translated from Indonesian) to initial codes and resulting themes. Where an item allowed more than one answer, frequencies are reported as mentions rather than as respondents.

In Phase 4, the scoring unit was each teacher's rating of each item (11 raters × 35 items); construct means were computed from all item ratings within a construct. Item and construct validity were computed using Aiken's V, $V = \Sigma s / [n(c - 1)]$, where s is the rating minus the lowest possible rating, n is the number of raters (11), and c is the number of rating categories (5); values of 0.80 or above were treated as evidence of strong content validity (Aiken, 1985). The scores were analyzed descriptively using IBM SPSS Statistics 26, and the resulting mean scores were interpreted against the five-level criteria adapted from Widoyoko (2009), in which a mean of 4.20 or above denotes "very good", 3.40–4.19 "good", and 2.60–3.39 "fair". The draft model was then refined on the basis of the simulation and these evaluation results.

FINDINGS AND DISCUSSION

This section reports the findings of the field exploration with eleven MA English teachers, describes the architecture of the MIESBI model and the outcome of teacher validation, and

then discusses the implications in dialogue with the existing literature. The thematic findings are presented in three clusters that emerged from inductive coding; to preserve confidentiality, teachers are identified by institution and a coded label (e.g., T6, MAN 2 Parepare).

Table 2. Evidence-to-theme trail from teacher responses

Theme	Representative response (translated from Indonesian, condensed)	Initial codes
Normative understanding without operational capacity	"Eco-theology is learning to love the environment as a form of worship of Allah." (MAN 2 Parepare) "It is a branch of theology that examines the relationship between faith and the environment." (MA DDI Tellu Limpoe, Sidrap)	eco-theology as worship; definitional fluency; faith–nature link
	"I have not yet connected environmental issues to my English teaching; the concept is still new to me." (several teachers) Constraints named: limited learner vocabulary and grammar; choosing material at the right level; making ecological awareness measurable.	no enactment; novelty; practical (not ideological) constraints
Spontaneous insertion without a model	Grade XI posters on a "love the environment" theme paired with Qur'anic verses. (MAN 2 Parepare) An opinion task on water for plants, done "on my own initiative, not because of any instruction." (MA DDI Taqwa, Parepare)	teacher initiative; ad hoc insertion; not documented; not repeated
Strong, specific demand for ready-to-use tools	"Mandates to integrate these values are rarely accompanied by clear technical guidelines, training, or evaluation." "The guidance is neither detailed nor specific to the subject I teach." (MA DDI Tellu Limpoe)	guidance gap; subject-specific need; ready-to-use tool; low administrative burden

Note. Responses were given in Bahasa Indonesia and are translated and condensed here.. Institutions are named to show the spread of sources; individual teachers are not identified.

Normative Understanding Without Operational Capacity

All eleven teachers demonstrated a sound normative grasp of eco-theology. They could articulate, often unprompted, the link between Islamic doctrine and ecological responsibility. Several defined eco-theology as the relationship between faith, humanity, and the natural world; one teacher (MAN 2 Parepare) framed it as learning to love the environment as a form of worship of Allah, while another (MA DDI Tellu Limpoe, Sidrap) described it as a branch of theology examining the relationship between faith and the environment. Notably, one respondent explicitly mapped the concept onto the love dimensions of KBC love of God, of fellow human beings, and of nature indicating that the affective vocabulary of the new

curriculum is already circulating among teachers. These responses suggest that the theological and conceptual scaffolding for eco-theological pedagogy is largely in place.

Operationally, however, this understanding did not translate into a systematic instructional strategy. Asked whether they had connected environmental issues to their English teaching, several teachers reported that they had not yet done so, and others said the concept was still new to them. When asked where in a lesson such values might be inserted, teachers tended to hesitate or to name a general possibility without a concrete procedure. The constraints they named were practical rather than ideological: limited learner vocabulary and grammar, difficulty selecting material appropriate to learners' level, and the difficulty of making ecological awareness measurable alongside language outcomes. The pattern is consistent: MA English teachers possess conceptual knowledge of eco-theology but lack a pedagogical translation device.

Spontaneous Insertion Without a Model

A majority of teachers reported having made, at one time or another, spontaneous insertions brief, ad hoc moments connecting English material to an ecological or affective theme. One teacher (MAN 2 Parepare) had asked Grade XI learners to produce English posters on a "love the environment" theme that paired calls to protect nature with relevant Qur'anic verses. Another (MA DDI Taqwa, Parepare) had run an opinion-giving task on the importance of water for plants and an announcement task on not uprooting plants, noting pointedly that she had done so on her own initiative rather than in response to any mandate. A third (MA DDI Tellu Limpoe, Sidrap) had drawn on themes such as global warming and plastic waste, and others reported a hortatory exposition on cleanliness paired with environmental videos (MAN Pinrang), opinion-expression tasks on environmental awareness (MAN Pinrang), and classroom discussion of environmental topics.

These insertions, however, were intuitive and isolated. They were not documented, not repeated systematically in subsequent semesters, and not shared with colleagues; the insertions existed but did not accumulate. This finding has a direct implication for design: MIESBI does not introduce an alien practice but systematizes and amplifies what capable MA English teachers already do on occasion. The model's task is not to persuade teachers of the value of insertion but to give them a stable, repeatable structure that converts occasional intuition into reliable practice.

A Strong, Specific Demand for Ready-to-Use Tools

The most consistent message across the eleven teachers was a demand for ready-to-use, lesson-level support rather than further conceptual training. When asked what form of help they most needed, teachers could name more than one form, so responses were counted as mentions (13 mentions from 11 teachers): short, targeted training was mentioned six times, ready-to-use modules three times, curriculum-integration guidance twice, and concrete examples of classroom activities twice. Asked what materials they would actually use, teachers converged on a clear profile: practical, easy to understand, aligned with the curriculum, directly applicable without complex preparation, engaging for learners, and repeatedly not adding to administrative burden. Several teachers also reported a felt policy pressure to integrate

ecological values that was not matched by technical guidance: one observed that mandates to integrate such values were rarely accompanied by clear technical guidelines, teacher training, or evaluation mechanisms, and another (MA DDI Tellu Limpoe) noted that the guidance provided was neither detailed nor specific to the subject taught.

This theme is the most consequential for design. It indicates that any model addressing the eco-theological gap in MA English classrooms must be built not for the curriculum theorist but for the working teacher with a full slate of weekly lesson plans. The instrument must be lean, modular, and immediately portable. This imperative shaped MIESBI directly: a one-page card format, operational rather than theoretical language, and a menu-of-options approach that respects teacher autonomy.

The MIESBI Model: Architecture and Insertion Cards

Grounded in the three themes, the MIESBI model is built on five design principles (Table 3).

Table 3. Five design principles of the MIESBI model

Principle	Meaning	Implication for the model
Curricular safety	Does not alter curriculum structure, core competencies, or learning outcomes	Each card fits existing MA lesson-plan formats
Micro-pedagogical scope	Operates at the lesson level, not the programme level	Cards are designed per meeting and per MA text type
Practical realism	Usable without lengthy training; readable in three minutes	One-page tabular format, operational language, no jargon
Empirical grounding	Derived from teacher needs, not researcher assumptions	Each element is traceable to a needs-analysis theme
Islamic contextual rootedness	Values drawn from Islamic eco-theology and KBC	Each card carries optional Islamic value references

The four insertion points (Table 4) locate the model within the existing structure of an MA English lesson plan: the lesson objective, material and topic selection, the core classroom activity, and the reflective closing. Teachers may use one, two, three, or all four points in a given lesson, recognizing that pedagogical fit varies across topics, text types, and class conditions.

Table 4. The four insertion points of MIESBI

Insertion point	Location in lesson plan	Form of insertion	Concrete illustration
1. Objective	Learning objective (TP/ATP)	Keep the approved TP unchanged and append one value clause	From "students can write an analytical exposition" to "… and recognize their ethical responsibility for the issue"
2. Material	Topic and text selection	Choose or adapt material with ecological-social weight	Recycling topic reframed through amanah toward creation
3. Activity	Core lesson activity	Design at least one task prompting value reflection, not only skill	Require one argument grounded in tauhid, amanah, or khalifah
4. Reflection	Closing (5–7 minutes)	Add one or two reflective questions linking material to value	"What is one thing you will do differently this week as a khalifah?"

Insertion Point 1 is the most sensitive point with respect to curricular safety, because learning objectives (TP) are derived from the CP and sequenced in the learning-objective flow (ATP). MIESBI therefore never replaces or rewrites the linguistic objective. The teacher keeps the TP exactly as it appears in the approved ATP and appends a single value clause that (a) names an observable action expressed in English, (b) is assessed formatively through the reflection product rather than through the language score, and (c) corresponds to a Panca Cinta dimension that KMA No. 1503 of 2025 already expects all subjects to carry. Table 5 gives a worked example for analytical exposition.

Table 5. Worked example of Insertion Point 1 for analytical exposition (Phase F)

Element	Content	Status
Phase F learning outcome (CP)	Learners produce written texts on contextual topics and express and defend opinions on social issues (BSKAP, 2025).	Unchanged
Learning objective in the approved ATP	"Students are able to write an analytical exposition text on an environmental issue using an appropriate generic structure (thesis, arguments, reiteration) and language features."	Unchanged
MIESBI value clause (appended)	"… and, in the closing reflection, state one action they will take as khalifah to carry out their amanah toward the issue."	Added (Insertion Point 1)

Element	Content	Status
Language assessment	Existing rubric for generic structure, language features, and mechanics.	Unchanged; the value clause does not enter the language score
Value dimension	Optional three-level formative add-on based on the reflection product (Table 6).	Added, formative only
Policy link	Panca Cinta dimension: love of the environment (Direktorat Jenderal Pendidikan Islam, 2025; Kementerian Agama, 2025).	Mandated for all subjects

The Insertion Cards were designed for the five English text types most frequently taught in MA classrooms: analytical exposition (priority one, given its prevalence in Grades X–XI and in assessments), hortatory exposition, discussion, narrative, and recount. Each card occupies one page, is structured around the four insertion points, includes optional Islamic value references, and offers an optional add-on for the assessment rubric. The analytical exposition card, for example, pairs four topic options (deforestation and amanah; water conservation as worship; plastic waste and human responsibility; environmental degradation and social justice) with four activity options and four reflection-question options, allowing teachers to mix and match according to class conditions. The complete analytical exposition card is presented in Table 6; the remaining four cards (hortatory exposition, discussion, narrative, and recount) are provided as Supplementary Material S1. The layout is designed so that a teacher can read the card, select an option, and paste it into an existing lesson plan within three minutes the threshold most participants identified as the upper limit for any usable instructional aid.

Table 6. Complete Insertion Card for analytical exposition (refined version, v1.1)

Card section	Options for the teacher (choose one per row unless stated)
INSERTION CARD · ANALYTICAL EXPOSITION · MA, Phase E–F · Panca Cinta focus: love of the environment (with love of Allah and His Messenger)	
Before you start	Keep your approved TP, materials sequence, and language rubric. Use Point 4 in every lesson; add Points 1–3 gradually (weeks 1–2: Point 4 + one point; weeks 3–4: Point 4 + two points; then all four).
Point 1 · Objective (append to the existing TP)	(a) "… and recognize their responsibility as khalifah / their duty of amanah toward the issue." (b) "… and relate the topic to love of the environment." (c) "… and express care and empathy through their written English."

Card section	Options for the teacher (choose one per row unless stated)
Point 2 · Material (one topic + one framing sentence)	Topics: (a) deforestation and amanah; (b) water conservation as worship; (c) plastic waste and human responsibility; (d) environmental degradation and social justice. Framing sentence: "In Islam, protecting the earth is part of our amanah." Anchor bank (choose one): fasad, QS. Ar-Rūm 30:41 (corruption appears through human hands); islah, QS. Al-A'rāf 7:56 (do not corrupt the earth once set right); khalifah, QS. Al-Baqarah 2:30 (humans as stewards); sadaqah through planting, hadith (Bukhari & Muslim).
Point 3 · Activity (one rule added to the existing task)	(a) One sacred point: one of the learners' three arguments must be grounded in the chosen value. (b) Rewrite the frame: learners rewrite a "flat" sentence from the text so that it voices care. (c) Value hunt: while reading, learners mark words that match (green) or break (red) the value and give a reason. (d) Talk with adab: in discussion, appreciate → connect → correct; no interrupting.
Point 4 · Reflection (5–7 minutes, one question)	Prompts are given bilingually with English sentence frames (e.g., "This week I will …"). (a) "What is one thing you will do differently this week as a khalifah?" (b) "How does today's topic connect to my faith / my love for the environment?" (c) "Whose voice or need did we hear today that we usually ignore?" (d) "What would a person who keeps amanah do about this issue?"
Optional assessment add-on (formative)	3 Caring: the value dimension appears unprompted; the reflection names a concrete action. 2 Growing: the value dimension appears when prompted; the reflection is general. 1 Not yet visible: the text is linguistically sound but shows no value dimension. The add-on records use of the opportunity in the learner's English, not the learner's faith.
Caution box (reverse of card)	The model does not sanction: (1) preaching in place of teaching; (2) replacing language assessment with attitude assessment; (3) extending the lesson to fit reflection; (4) using reflection prompts as graded moral judgments of students.
Time cost	About 10–12 minutes of a 2 × 45-minute meeting; the remaining time stays with the language objective.

Teacher Validation and Refinement

In Phase 4, eleven MA English teachers carried out a hands-on simulation in which they modified their own lesson plans using the Insertion Cards and then completed the 35-item evaluation instrument. The aggregated results are summarized in Table 7.

Table 7. Teacher evaluation of MIESBI v1.0 across eight constructs (N = 11, five-point scale)

Construct	Items	Mean	Aiken's V	Interpretation
1. Clarity of the model construct	4	4.45	0.86	Very good
2. Relevance of eco-theological content	5	4.36	0.84	Very good
3. Alignment with KBC Panca Cinta	4	4.27	0.82	Very good
4. Curricular safety	5	4.55	0.89	Very good
5. Practicality of the Insertion Card	5	4.18	0.80	Good
6. Language and readability	4	4.36	0.84	Very good
7. Adaptability across text types	4	4.27	0.82	Very good
8. Feasibility of the reflection component	4	4.18	0.80	Good
Overall	**35**	**4.33**	**0.83**	**Very good**

Note. Ratings on a five-point scale (1 = strongly disagree, 5 = strongly agree) from 11 teachers on 35 items; construct means are computed from all item ratings in the construct. Aiken's $V = \Sigma s / [n(c - 1)]$, $n = 11$, $c = 5$; $V \geq 0.80$ indicates strong content validity. No individual item fell below V = 0.80. All statistics were recalculated from the original response data. Interpretation criteria adapted from Widoyoko (2009): ≥ 4.20 = very good; 3.40–4.19 = good; 2.60–3.39 = fair.

The model was received positively. The overall mean was 4.33 (Aiken's V = 0.83), within the very good band, and no construct or individual item fell below the 0.80 threshold (Table 7). The highest-rated construct was curricular safety (M = 4.55; V = 0.89): all eleven teachers agreed or strongly agreed that the model would not reduce the time available for language competence. Given that concern about curricular burden was prominent in the field exploration, this is the result on which adoption most depends. We interpret it as teachers perceived curricular compatibility of the model, that is, their judgement that the insertions would not disrupt their approved lesson plans, rather than as evidence of formal curricular compliance, which would require analysis of implemented lesson plans and supervisory review. The two lowest-rated constructs, both rated good (M = 4.18; V = 0.80), were the practicality of the Insertion Card and the feasibility of the reflection component. Open comments explain both: some teachers found the draft card's field labels abstract (a card asking for an "eco-theological anchor" without offering options presupposes what it is meant to supply), and others noted that lessons often overrun so that the final minutes, where reflection sits, are the first to be lost. Table 8 shows how each element of the draft card changed in response to this feedback.

Table 8. Refinement trail from the draft card (v1.0) to the refined card (v1.1)

Element of the draft card (v1.0)	Teacher feedback (ratings and open comments)	Revision in the refined card (v1.1)
Field labels such as "eco-theological anchor" left for the teacher to fill	Practicality of the Insertion Card rated lowest (M = 4.18; V = 0.80); labels felt abstract and presupposed theological material the teacher had to compose.	An anchor bank was added to each card: pre-formulated eco-theological anchors with scriptural references and one-line glosses, plus four topic, four activity, and four reflection options to choose from (Tables 5 and 6).
Mandatory reflection prompts in English only	Feasibility of the reflection component rated lowest (M = 4.18; V = 0.80); lessons often overrun and lower-proficiency student's stall.	Reflection prompts are supplied bilingually with English sentence frames, so the 5–7-minute reflection can be done in English without stalling.
No statement of what the model does not permit	Two teachers who rated the model highly independently warned that an enthusiastic colleague might turn the English lesson into a sermon.	A caution box was added listing four things the model does not sanction: preaching in place of teaching, replacing language assessment with attitude assessment, extending the lesson to fit reflection, and using reflection prompts as graded moral judgments.

Discussion

The findings carry three implications that warrant discussion in dialogue with the existing literature: the repositioning of the senior madrasah English classroom as a site of eco-theological formation; the pedagogical logic of insertion as distinct from integration; and the convergence between Eco-ELT scholarship and Islamic environmental thought that MIESBI enacts.

First, the study advances the Eco-ELT argument by showing, with empirical evidence from teacher accounts, that the senior madrasah classroom is unusually well suited to ecological repositioning. Where Eco-ELT scholarship has often argued the case in general terms (Dhanyamol & Sethunarayanan, 2025; Kazazoglu, 2025; Mambu, 2023), the present data indicate that the argumentative MA text types analytical exposition, hortatory exposition, and discussion invite engagement with social and environmental issues in ways simpler junior-level texts do not, a point consonant with evidence that text type itself carries values (Martria et al., 2026). Moreover, MA teachers already possess strong theological literacy, which supplies a robust conceptual substrate for ecological themes. What has been missing is not the substrate but the architecture for translating substrate into instructional move; the belief–practice gap

documented by Suprayitno et al. (2019) and Satriani and Cahyono (2024) persists in the present data even among teachers with high theological literacy. MIESBI supplies that architecture, and in doing so extends the materials-level Eco-ELT work of Kalsum et al. (2024) downward to the level of the individual lesson plan.

Second, the distinction between insertion and integration is more than terminological. Integration asks teachers to redesign curricula, align objectives across subjects, and rebuild assessment frameworks (Perdana et al., 2025; Rohmah et al., 2023) requirements that are theoretically attractive but practically prohibitive for MA English teachers absorbing successive curriculum reforms. Insertion accepts the existing curricular architecture and intervenes only at well-defined points, reducing cognitive and administrative load to a minimum: read the card, choose an option, paste it into the lesson plan. This minimalism is not a compromise of ambition but a precondition for adoption. The appraisal evidence is consistent with this: curricular safety was the highest rated of the eight constructs (M = 4.55; V = 0.89; Table 7), suggesting that teachers perceive an instrument designed for their existing workflow as compatible with their curriculum. Whether this perception translates into sustained use remains to be tested in classroom cycles. The strong, specific demand for ready-to-use tools rather than further training confirms what implementation-oriented scholarship has long argued: the gap between policy and practice may be narrowed less by exhortation than by the design of low-friction tools that fit the teacher's existing workflow, a dynamic also reflected in Rohmah et al.'s (2023) prototype and in models of teachers' integration decisions (Hussin et al., 2022).

Third, the convergence between Eco-ELT and Islamic environmental thought that MIESBI enacts has, within the literature reviewed here, rarely been attempted at the lesson-plan level. Eco-ELT has developed largely within secular sustainability and ecocritical frameworks (Dhanyamol & Sethunarayanan, 2025; Micalay-Hurtado & Poole, 2022), while Islamic environmental scholarship has developed within religious education and Islamic studies (Khotimah et al., 2024; Mukhsin & Alfani, 2025). MIESBI brings the two into one operational frame by making its four insertion points structurally agnostic with respect to theological tradition: the same architecture can carry secular sustainability content in non-religious schools or be filled with tauhid, khalifah, amanah, and mizan in madrasahs and pesantren. The optional Islamic value references on each card are exactly that optional so that a single insertion logic can serve both communities. This positions MIESBI as a practical answer to the operationalization problem that current eco-theology and KBC scholarship (Khoeron, 2025) has identified but not yet solved.

Three limitations should be acknowledged. First, the empirical base is a focused qualitative needs analysis with a modest sample of eleven MA teachers in one socio-cultural region; while appropriate for grounding a design, it limits statistical generalization. Second, the study examines teacher adoption and pedagogical feasibility rather than student outcomes; the downstream impact of MIESBI insertion on learners' ecological awareness, English proficiency, and affective dispositions remains to be measured. Third, the model has been developed and validated within South Sulawesi and the MA tier; its transferability to other regions and tiers is hypothesized but not yet demonstrated. Fourth, the model was appraised in

a single cycle through teachers' simulation and self-reported ratings; no classroom trial with students has yet been conducted, so the ratings indicate perceived compatibility and intention to use rather than curricular compliance, sustained adoption, or learning gains. These limitations define the agenda that follows.

CONCLUSION

This study developed the MIESBI model and conducted an initial teacher appraisal of it as a design-based response to an operational gap at the heart of English language teaching in Indonesian senior madrasahs. The gap is simple to state and stubborn to close: MA English teachers understand the eco-theological and love-oriented values that policy and tradition ask them to embed, yet they lack the tools to weave these values into the analytical exposition or discussion text they will teach next week. MIESBI responds to that gap with a lesson-level instrument designed to be curriculum-compatible that lets teachers add, at four well-defined insertion points, the eco-theological and love-oriented dimensions that two converging Ministry agendas now require.

The contribution is twofold. Theoretically, the study bridges two literatures Eco-ELT and Islamic-values integration in ELT that have developed in isolation, and links both to the new policy frameworks of eco-theology and Kurikulum Berbasis Cinta. Methodologically, it demonstrates how Design-Based Research can yield an instructional artefact that is at once theoretically grounded, empirically derived, and immediately usable by working teachers. For language teacher education, the study suggests that low-friction operational tools that fit the teacher's weekly workflow may help bridge the policy–practice gap in values-integrated ELT more than additional theological or ecological literacy alone, a proposition that classroom trials must now test.

Three directions follow. First, further DBR cycles with classroom implementation and longitudinal tracking of MA English teachers who adopt MIESBI are needed to assess whether the insertion practice is sustained beyond initial enthusiasm. Second, vertical extension is needed to develop and test a Junior MIESBI for MTs and an Elementary MIESBI for MI, since the insertion logic likely applies across tiers even as card content differs in complexity. Third, student-level impact studies are needed to determine whether insertion translates into measurable shifts in ecological awareness, ethical disposition, and English proficiency. Pursuing these directions will require sustained collaboration across the Eco-ELT and Islamic education communities a collaboration this study hopes, in its modest way, to invite.

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APPENDIX A. Structure of the Teacher Evaluation Instrument (Phase 4)

The instrument was administered in Bahasa Indonesia after the lesson-plan simulation. Items were rated on a five-point Likert scale (1 = strongly disagree, 5 = strongly agree). **The table below summarizes the eight constructs, the number of items in each, and the focus of the items.**

No.	Construct	Items	Focus of the items
1	Clarity of the model construct	4	Whether the four insertion points and their sequence are clearly defined
2	Relevance of eco-theological content	5	Whether khalifah, amanah, fasad, and related anchors are appropriate and accurate
3	Alignment with KBC Panca Cinta	4	Whether card options correspond to the Panca Cinta dimensions
4	Curricular safety	5	Whether the model leaves the TP, ATP, lesson time, and language assessment intact
5	Practicality of the Insertion Card	5	Whether the card can be read and applied within minutes without extra preparation
6	Language and readability	4	Whether wording, layout, and terms are easy to understand
7	Adaptability across text types	4	Whether the logic transfers across the five MA text types
8	Feasibility of the reflection component	4	Whether the 5–7-minute reflection can realistically be run in class
	Total	**35**	Each construct also carried an open-comment field.

SUPPLEMENTARY MATERIAL

S1. Insertion Cards for hortatory exposition, discussion, narrative, and recount (refined version, v1.1), in the same format as Table 6.