

**RESEARCH ARTICLE****CHARACTERISTICS OF ANECDOTE TEXT TEACHING MATERIALS BASED ON AIHES (ATHIRAH INTEGRATED HOLISTIC EDUCATION SYSTEM) WITH THE SOCIAL INQUIRY METHOD IN INDONESIAN LANGUAGE LEARNING**Putri Magfirah Salsabila¹, Anshari², Johar Amir²^{1,2,3} Universitas Negeri Makassar, Makassar, Indonesia**Article History**

Received 21 October 2024

Revised 19 November 2024

Accepted 24 December 2024

Keywords

anecdote text, AIHES, social inquiry, teaching materials, critical literacy

ABSTRACT

Indonesian language learning at the senior high school level is expected to foster advanced literacy, particularly students' ability to interpret, evaluate, and respond critically to texts within their social contexts. Anecdote texts are relevant for this purpose because they contain humor, satire, and social criticism that require interpretive and ethical understanding. Existing teaching materials, however, tend to emphasize linguistic aspects and final tasks rather than systematic guidance for critical reading and value internalization. This study aims to analyze the characteristics of anecdote text teaching materials based on the Athirah Integrated Holistic Education System and the social inquiry method in Indonesian language learning. The study employed a qualitative descriptive approach using document analysis and qualitative content analysis. The data source was the teaching material book *The Art of Criticizing with a Smile*. The analysis framework combined indicators of the Athirah Integrated Holistic Education System, stages of social inquiry, and teaching material quality, including content, presentation, language readability, and graphics. The findings show that the teaching materials are systematically organized into six learning units and explicitly integrate the holistic components of mind, heart, soul, spirit, and body. The materials also consistently apply social inquiry stages through orientation, definition, exploration and verification, and generalization. These characteristics indicate that the teaching materials support critical literacy, ethical communication, creative writing, and students' social awareness. The study concludes that the integration of the Athirah Integrated Holistic Education System and social inquiry provides an innovative and meaningful framework for anecdote text teaching materials in Indonesian language learning.

Introduction

Indonesian language learning at the high school level is directed toward developing advanced literacy, namely the ability of students to understand, interpret, and critically evaluate texts while considering the social context and values, as well as the impact of communication. This direction aligns with the demands of Phase E of Indonesian language learning outcomes, which emphasize the competence of responsibly interpreting, evaluating, and synthesizing ideas from various sources. Within the framework of critical literacy, texts are understood as social practices that convey specific perspectives, interests, and positions. Therefore, learning does not stop at literal understanding; students need to interpret them to examine the messages, ideologies, and social implications implied in the text (Kaya et al., 2022).

Anecdotal texts are one relevant text for this purpose. Anecdotal texts are positioned as texts containing humor and social criticism, so the criticism is not conveyed directly, but through irony, satire, and implied meanings (implicatures), which require the reader's interpretive skills and pragmatic sensitivity. Pedagogically, this characteristic opens up opportunities to train students to

assess the quality of social criticism, distinguish constructive criticism from personal attacks, and formulate argumentative responses.

The relevance of anecdotal texts is growing stronger amidst the growing culture of humor- and satire-based criticism in the public sphere. Meta-analyses show that exposure to satirical news compared to regular news can increase certain affective responses and influence audience learning and persuasion, although these effects vary depending on the context and message design (Burgers & Brugman, 2022). Experimental findings also demonstrate that satire can influence audiences' cognitive and emotional responses, which in turn impact attitudes (Droog et al., 2022). The implication for teaching anecdotal texts is the need for teaching materials that not only teach text structure but also guide students in reading social criticism responsibly, evidence-based, and ethically.

Athirah Bukit Baruga Islamic School, in addition to implementing national standards, also implements the Athirah Integrated Holistic Education System (AIHES) in its learning process. AIHES emphasizes the integration of student development through the components of mind, heart (qalb), soul (nafs), spirit (spirit), and body, and is implemented through the stages of knowledge delivery, knowledge assessment, and appreciation/construction in learning. The AIHES framework aligns with the concept of the Integrated Heliistic Education System (IHES), which emphasizes an integrated approach to comprehensive student self-development (Sabilan et al., 2021). Therefore, AIHES has the potential to become a blueprint for developing anecdotal text teaching materials that not only strengthen critical literacy competencies but also guide the internalization of values and character formation.

To truly student-centered learning and encourage evidence-based reasoning, strategies that position students as active investigators are needed. An appropriate strategy for this is inquiry-based learning. Inquiry-based learning strategies have been identified as having a significant impact on critical thinking skills, although their effectiveness is influenced by variations in educational level, implementation strategy, intervention duration, technology utilization, and evaluation (Arifin et al., 2025). A second-order meta-analysis also showed that the inquiry model has a positive effect on overall learning outcomes (Öztürk et al., 2022). The chosen inquiry strategy was social inquiry. This strategy aligns with the nature of anecdotal texts as social criticism. Students are guided to identify social problems, formulate hypotheses, collect evidence, analyze them, then draw conclusions and reflect on the results as the basis for attitudes or solutions.

However, the practice of developing anecdotal text teaching materials and implementing values-based learning still leaves limitations. Teaching materials often focus on linguistic aspects and final assignments, while facilities for critical reading of social criticism are not yet systematic. Furthermore, inquiry is often presented as a teaching method but not embodied in a consistent activity architecture within the teaching materials. Furthermore, holistic school values risk becoming additional content if not operationalized as measurable module features. Therefore, this study emphasizes the need for innovative anecdotal text teaching materials that structurally integrate AIHES and social inquiry as a basis for research innovation.

Based on these arguments, this research has never been conducted and is important to conduct because it will focus on the characteristics of AIHES-based anecdote text teaching materials with the in-depth method social inquiry in Indonesian language learning. The integration of AIHES as a holistic value framework and social inquiry as a learning activity structure is expected to produce teaching materials that guide students to read social criticism critically, capture implied meanings responsibly, and build ethical and solution-oriented argumentative responses.

Materials and Methods

This study uses a qualitative-descriptive approach with a document analysis design and qualitative content analysis (QCA) to systematically map the characteristics of teaching materials. The qualitative description approach was chosen because it is oriented towards comprehensive presentation that remains "close" to the data (Sandelowski, 2000). Document analysis is used as a

systematic procedure to examine learning documents as data sources through gradual reading and evidence-based interpretation (Bowen, 2009). The research data sources are in the form of teaching material documents based on anecdotal texts AIHES with a social inquiry method. Teaching materials are understood as materials that are systematically arranged to create a learning atmosphere, are unique and specific, and their quality can be examined through four aspects, namely the suitability of content to the curriculum, presentation, language-readability, and graphics. The category framework (coding frame) is derived from the uniqueness of the title, namely AIHES as a holistic learning system that integrates naql and aql science with five development components (mind, heart/qalb, soul/nafs, spirit, and body) and three internalization steps (instructional-investigational-immersion/constructional). Furthermore, the analysis departs from the social inquiry method with the stages of orientation, hypothesis, definition, exploration, collection of evidence and proof facts, and generalization. The analysis indicators are in the form of rubrics or coding sheets that combine AIHES indicators (holistic values and traces of the three AIHES steps in activities), social inquiry step indicators (orientation-generalization), and teaching material quality indicators.

Results and Discussion

The results of the analysis in this study indicate that the book 'The Art of Criticizing with a Smile' is an anecdote text teaching material designed to support Indonesian language learning at the SMA/SMK/MA level with an orientation on the ability to convey social criticism critically and politely. The elements and learning outcomes section emphasizes that this teaching material integrates listening, reading, viewing, speaking, presenting, and writing skills, with the final target of students being able to convey social criticism critically and politely through anecdotal texts. This orientation shows that the teaching material does not stop at mastering linguistic concepts, but is directed at developing literacy, communication, and social awareness competencies in an integrated manner.

Aspect	Key Indicators	Summary Findings
Structure of teaching materials	Systematics of unit organization	The teaching materials are structured into six units, starting with an introduction, an introduction to anecdotal texts, and strengthening the mind, heart/qalb, soul/nafs, and finally the spirit through anecdotal writing activities. This structure demonstrates a gradual flow from conceptual understanding to analysis, reflection, and text production.
Learning objectives	Competency achievement	The teaching materials are aimed at enabling students to convey social criticism critically and concisely, understand implied meanings, relate texts to social realities, and write anecdotal texts that contain humor, criticism, and moral messages.
AIHES	Holistic value integration	The AIHES components which include mind, heart, soul, spirit and body are explicitly integrated in the teaching materials, both in the conceptual basis and in the division of learning units.
Mind	Critical thinking	Unit 3 emphasizes the activities of careful reading, identifying oddities, finding satire, connecting texts with social reality, and concluding messages or values.
Heart/Qalb	Empathy and moral sensitivity	Unit 4 includes activities to understand criticism in a subtle way, construct implied meanings, develop empathy, and construct criticism that is polite, firm, and argumentative.
Soual/Nafs	Self-reflection and moral refinement	Unit 5 places anecdotal texts as a means of reflection, moral improvement, and purification of the soul through the study of structure and linguistic rules.

Spirit and body	Creative action	Unit 6 emphasizes the creation of anecdotal texts as a form of actualizing ideas, social criticism, and moral values in written works.
Social inquiry	Learning stages	Units 2-6 are structured around orientation and hypothesis, definition, exploration and verification, and generalization. This demonstrates that social inquiry serves as the framework for learning activities.
Content quality	Relevance of the material	The material places anecdotal text as a medium for humor, satire, social criticism, and moral reflection, so that it is in accordance with the objectives of critical literacy learning.
Quality of presentation	Interactivity	Each unit contains material, exercises, emotional/heart exercises, and generalizations, so that the presentation is participatory and student-centered.
Language quality	Legibility	The language tends to be communicative, simple, and contextual, with examples that are close to the students' lives.
Grammatical quality	Layout and navigation	The teaching materials have clear divisions of units, subsections, and activity markers, making it easier to navigate learning.
Technical weaknesses	Editorial consistency	A discrepancy was found between the text discussed and the question instructions in one of the practice sections, so the teaching materials still require editing.

Table 1. Summary of Data Presentation from the Analysis Results of the Teaching Material "The Art of Criticizing with a Smile"

The structure of the teaching materials is systematically arranged into six learning units. Unit 1 contains an introduction, objectives, benefits, usage instructions, and expected outcomes. Unit 2 contains an introduction to anecdotal texts. Unit 3 focuses on the use of reason (mind) to critique implied meaning. Unit 4 emphasizes the role of the heart (qalb) in constructing implied meaning. Unit 5 is directed at purifying the soul (nafs) through the structure and linguistic rules of anecdotal texts. Unit 6 places the spirit and body as the basis for creative action in creating anecdotal texts. The arrangement of these units demonstrates a gradation of learning from conceptual understanding to analysis, reflection, and text production. This organization of content demonstrates the internal coherence of the teaching materials and supports a gradual learning process.



Figure 1. Display of Units 1-6 Book

Research findings demonstrate that the AIHES components are explicitly integrated into the teaching materials. The introduction explains the five main components of AIHES: mind, heart, soul, spirit, and body, as the foundation for developing students' critical thinking skills in learning anecdotal texts. This integration is not only present at the conceptual level but also manifested in the structure of learning units and activities. The mind component is evident in activities that involve understanding content, finding inconsistencies, identifying satire, and connecting the text to social reality. The heart/qalb component is evident in activities that involve understanding characters' feelings, building empathy, and grasping the values behind implied criticism. The soul/nafs component is evident in the analysis of linguistic structures and rules, which are directed at self-control and politeness. The spirit and body components are evident in the activity of creating anecdotal texts, which requires students to transform critical ideas into humorous, insightful, and meaningful works.

The stages of social inquiry are also consistently implemented in the teaching materials. The user manual states that Units 2 through 6 are structured based on a social inquiry approach, with stages of orientation and hypothesis, definition, exploration and verification, and generalization. These stages are evident in the structure of each unit's learning activities. Students are directed to read anecdotal texts as an initial stimulus, formulate initial assumptions or responses, clarify concepts, examine evidence in the text, and then formulate conclusions or summaries of the learning outcomes. This pattern demonstrates that social inquiry is not presented as an additional procedure but as the primary framework for learning activities.

The content aspect of the teaching materials presents material relevant to the characteristics of anecdotal texts, which contain humor, social criticism, satire, and moral messages. The introduction and the nature of anecdotal texts emphasize that anecdotes are a communication medium that can convey criticism, social reflection, and understanding of societal phenomena in a lighthearted yet meaningful manner. The description of the characteristics of anecdotal texts also indicates that the teaching materials prioritize humor, criticism, text structure, accessible language, and moral messages. This content construction confirms that the teaching materials position anecdotal texts as a medium for critical literacy learning, not simply a subject of linguistic structure.

Furthermore, the presentation of the teaching materials is interactive and student-centered. Each unit is structured through core material, tiered exercises, emotional or heart-based activities, and a generalization at the end of the unit. This variety of activities demonstrates that the teaching materials are developed to encourage cognitive, affective, and reflective engagement. Activities such as reading the text, answering critical questions, discussing characters' perspectives, and developing critiques based on implied meanings demonstrate that students are positioned as active subjects interpreting and evaluating the text. This aspect indicates that the presentation of the teaching materials supports participatory and meaningful learning.

Furthermore, regarding language and readability, the teaching materials use language that tends to be communicative, simple, and appropriate to the context of intermediate-level students. The anecdotal examples used are close to everyday experiences, such as surprise exams, group work, excessively long lectures, or certain social behaviors. This contextual familiarity supports a more concrete understanding of implied meanings. The analysis also identified several technical weaknesses, including typos, editorial inconsistencies, and a discrepancy between the text and the test instructions in one of the exercise sections. This situation indicates that the substantial strength of the teaching materials has not been fully balanced by editorial thoroughness.

Meanwhile, the graphic aspect of the teaching materials has a fairly strong visual identity through unit division, placement of subheadings, emphasis on exercise sections, and a layout that facilitates learning navigation. This visual appearance supports readability and makes it easier for students to identify learning stages. Overall, the analysis results indicate that the book "Art of Criticizing with a Smile" possesses key characteristics: the integration of AIHES holistic values, the structural application of social inquiry steps, and a strong orientation toward developing critical literacy, respectful communication, creative writing, and social awareness in students.

Discussion

Research findings indicate that the book "The Art of Criticizing with a Smile" positions anecdotal texts as a medium for critical literacy, not simply material on linguistic structure and rules. This characteristic aligns with current research trends that view critical literacy as a learning approach that encourages students to read texts analytically, assess power relations, understand social justice issues, and connect reading with reflective action. Moylan's (2022) systematic review indicates that critical literacy in the curriculum and classroom practice is directed toward a more conscious and transformative reading of social issues. These same findings are reinforced by Langelotz and Samuelsson (2025), who assert that developing critical thinking in language and social studies classes relies on the activity of interpreting, evaluating, and openly discussing real-life issues.

The position of anecdotal texts as a means of social criticism in this teaching material is also relevant to recent research on humor and satire in learning. Zhou and Lee's (2025) study explains that appropriately used instructional humor can increase attention, engagement, comprehension, and a more positive learning climate. The pedagogical humor framework developed in a recent study also suggests that systematically planned humor can produce more consistent learning benefits across disciplines. These findings support the analysis of this book, as the social critique in the anecdotes is presented through humor that remains focused on meaning, not merely entertainment. Therefore, the use of anecdotes in this teaching material has a strong empirical basis as a strategy to foster learning engagement while sharpening students' reasoning.

The discussion of implied meaning, satire, and the reader's critical position in this teaching material also intersects with recent research findings on the effects of satire on cognitive and affective processes. Droog, Burgers, and Mann (2023) demonstrated that exposure to satire influences audiences' cognitive and emotional responses, while further studies on satirical humor have shown that satire's persuasive effects operate through a combination of humor perception, emotional response, and message processing. The relevance of these findings to the teaching material analyzed lies in the way the book guides students beyond the humorous elements to explore the critique, messages, and moral positions contained within the text. This learning pattern shows that anecdotes can function as interpretive exercises that demand careful thinking, emotional sensitivity, and ethical judgment all at once.

The integration of holistic values in this teaching material demonstrates a close relationship with the direction of holistic education research in recent years. A study by Miseliunaite, Kliziene, and Cibulskas (2022) emphasized that holistic education seeks to develop students' intellectual, emotional, social, and moral dimensions in an integrated manner. UNESCO also emphasizes that contemporary literacy needs to be understood holistically, not only as the technical skills of reading and writing, but also as a means of constructing meaning, citizenship, pluralism, and social transformation. These findings support the analysis that this book not only develops cognitive aspects through text analysis but also activates empathy, value reflection, and social responsibility through tiered learning activities. This position strengthens the argument that values-based teaching materials like this book are relevant to the needs of 21st-century education.

The application of social inquiry in teaching materials also receives strong support from recent research on inquiry-based learning. A meta-analysis by Arifin et al. (2024) showed that inquiry-based learning has a positive impact on critical thinking skills, especially when students are involved in the process of formulating problems, examining evidence, and drawing conclusions. Similar findings are demonstrated by other studies that emphasize the effectiveness of inquiry-based learning in improving learning outcomes and higher-order thinking skills. This consistency is evident in the book's structure, which guides students through the stages of orientation, hypothesis formation, problem definition, evidence exploration, and generalization. The clarity of these stages demonstrates that this teaching material transforms inquiry from a mere teaching method into a systematic learning experience.

Another strength of this teaching material lies in its relationship to the development of critical reading skills. A systematic review by Nurtanto et al. (2025) showed that reading literacy directly contributes to students' analytical, reflective, and evaluative abilities. This finding is relevant because the books analyzed positioned reading anecdotes as a gateway to understanding social criticism, assessing the appropriateness of characters' actions, and formulating more polite responses. Research on English reading modules for developing critical thinking also shows that teaching material designs that combine text, reflective questions, and interpretive discussions tend to be effective in strengthening students' reasoning. Thus, the strength of this book lies not only in its anecdotal material, but also in the design of reading activities that encourage active evaluation of meaning.

The analysis also shows that this teaching material has the potential to foster students' social awareness because criticism in the text is not treated as a neutral language product. A study by McVee et al. (2021) showed that critical inquiry in the classroom can lead students to social engagement and reflective action on real-world issues. These findings strengthen the reading of this book, as the learning activities designed not only encourage students to understand the text but also consider the moral and social implications of the criticisms they construct. This added value makes this teaching material relevant for Indonesian language learning, which is oriented towards developing students who are critical, polite, and sensitive to societal contexts. However, technical weaknesses in the editing aspect remain an important note, as poor editorial quality can reduce the pedagogical effectiveness of the teaching material, even if its conceptual foundation is strong.

Conclusions

Based on the analysis results, the book *The Art of Criticizing with a Smile* has the characteristics of a systematic anecdote text teaching material, oriented towards critical literacy, and relevant for Indonesian language learning in high schools/vocational schools/Islamic high schools. This teaching material is designed to guide students in conveying social criticism critically and politely through six learning units, with an emphasis on understanding implied meanings, the relationship of texts to social reality, the use of linguistic structures and rules, and the ability to write humorous, meaningful, and moral anecdotes. The integration of AIHES and social inquiry is the main finding of this study. The teaching material contains components of reason, heart, soul, spirit, and body as the basis for developing learning, then implementing social inquiry steps through the stages of orientation, definition, exploration and proof, and generalization. This structure shows that the teaching material not only emphasizes mastery of theory, but also develops critical thinking skills, polite communication, writing creativity, and social awareness of students.

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