



Embedding Reading Skills and Value Education Within Structural Scaffolding: Analyzing Novice Arabic Texts in the Digital Age

تضمين مهارات القراءة والقيمة التربوية في الدعامات البنائية: تحليل نصوص اللغة العربية

للمستوى المبتدئ في العصر الرقمي

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ABSTRACT

Basic level Arabic language learning is often reduced to mere phonetic exercises, separating linguistic mastery from value education. However, integrating character education in contemporary Arabic pedagogy is highly urgent, as novice learners in the digital age face moral and ecological crises demanding holistic interventions from an early age. This study aims to explore the anatomy of structural scaffolding and the core moral values embedded in novice-level (*muftadi*) reading texts on the 3asafeer digital platform. Utilizing Krippendorff's Qualitative Content Analysis, 12 texts were purposively sampled based on novice-level classifications (Levels *Jim* to *Waw*) and genre diversity. The results revealed two main findings. First, strict word quantity limitation (1-15 words per page) and engineered syntactic progression act as cognitive scaffolding to manage visual attention and facilitate reading skills – a practical strategy educators can directly implement for material design. Second, through this syntactic simplification, the texts brilliantly embed four 21st-century values via relatable daily contexts: mental resilience (e.g., reframing failure), ecological literacy (e.g., observing nature's patterns), global awareness (e.g., redefining everyday heroism), and digital wellbeing (e.g., managing screen time). This research concludes that grammatical limitation is not a weakness, but a powerful hidden curriculum instrument, offering curriculum developers and textbook authors a practical blueprint to simultaneously embed value education into the development of reading skills and children's moral maturity.

Keywords: Reading Skills, Structural Scaffolding, Value Education, Novice Arabic Texts, Digital Age.

مستخلص البحث

يُخْتَزَلُ تَعَلُّمُ اللُّغَةِ الْعَرَبِيَّةِ فِي الْمُسْتَوَى الْمُبْتَدِئِ غَالِبًا فِي مَجَرَّدِ تَدْرِيبَاتٍ صَوْتِيَّةٍ، مِمَّا يُوَدِّي إِلَى فَصْلٍ بَيْنَ إِتْقَانِ اللُّغَةِ وَالتَّرْبِيَةِ الْقِيَمِيَّةِ. غَيْرَ أَنَّ دُمَجَ التَّرْبِيَةِ الْأَخْلَاقِيَّةِ فِي بِيْدَاغُوجِيَا تَعْلِيمِ الْعَرَبِيَّةِ الْمَعَاصِرَةِ يُعَدُّ أَمْرًا بِالْغَايَةِ الْأَهْمِيَّةِ، وَلَا سِيَّمَا أَنَّ الْمُتَعَلِّمِينَ الْمُبْتَدِئِينَ فِي الْعَصْرِ الرَّقْمِيِّ يَوَاجِهُونَ تَحْدِيَّاتٍ أَخْلَاقِيَّةً وَبَيْئِيَّةً تَتَطَلَّبُ تَدْخُلَاتٍ شَمُولِيَّةً مِنْذِ الْمَرَاهِلِ الْمُبَكِّرَةِ. تَهْدَفُ هَذِهِ الدِّرَاسَةُ إِلَى اسْتِكْشَافِ بَنِيَّةِ السَّقَالَاتِ التَّعْلِيمِيَّةِ (الدَّعَامَاتِ الْبَنَائِيَّةِ) وَتَحْلِيلِ الْقِيَمِ الْأَخْلَاقِيَّةِ الْجَوْهَرِيَّةِ الْمُضْمَنَةِ فِي نَصُوصِ الْقِرَاءَةِ الْمَوْجَّهَةِ لِلْمُسْتَوَى الْمُبْتَدِئِ عَلَى الْمُنْصَةِ الرَّقْمِيَّةِ «عَصَافِير». وَاعْتَمَدَتِ الدِّرَاسَةُ عَلَى تَحْلِيلِ الْمَحْتَوَى النَّوْعِيِّ وَفَقِ مَنَهْجِ كَرِيْبِنْدُورْف، حَيْثُ تَمَّ اخْتِيَارُ اثْنَيْ عَشَرَ نَصًّا بِطَرِيقَةٍ قَصْدِيَّةٍ اسْتِنَادًا إِلَى تَصْنِيفِ مَسْتَوِيَّاتِ الْمُبْتَدِئِينَ (مِنْ مَسْتَوَى جِيم إِلَى مَسْتَوَى وَو) وَتَنَوُّعِ الْأَنْمَاطِ النَّصِيَّةِ. وَأُظْهِرَتِ النَّتَاجَاتُ اسْتِنْتَاجِينَ رَئِيسِيْنَ: أَوَّلًا، إِنَّ التَّقْيِيدَ الصَّارِمَ لَعَدَدِ الْكَلِمَاتِ (مِنْ كَلِمَةٍ وَاحِدَةٍ إِلَى خَمْسِ عَشْرَةِ كَلِمَةٍ فِي الصَّفْحَةِ)، إِلَى جَانِبِ التَّدْرِجِ التَّرْكِيْبِيِّ الْمَصْمُومَ بِعِنَايَةٍ، يَعْمَلَانِ كَسَقَالَاتٍ مَعْرِفِيَّةٍ تُسَهِّمُ فِي ضَبْطِ الْإِنْتِبَاهِ الْبَصَرِيِّ وَتَيْسِيرِ تَنْمِيَةِ مَهَارَاتِ الْقِرَاءَةِ، وَهُوَ مَا يُمَثِّلُ اسْتِرَاطِيَجِيَّةً عَمَلِيَّةً يُمْكِنُ لِلْمُعَلِّمِينَ تَطْبِيقَهَا مَبَاشَرَةً فِي تَصْمِيمِ الْمَوَادِّ التَّعْلِيمِيَّةِ. ثَانِيًا، وَمِنْ خِلَالِ هَذَا التَّبْسِيطِ التَّرْكِيْبِيِّ، تَنْجُجُ النُّصُوصُ فِي تَضْمِينِ أَرْبَعِ قِيَمٍ مِنْ قِيَمِ الْقَرْنِ الْحَادِي وَالْعِشْرِينَ ضَمْنَ سِيَاقَاتٍ يَوْمِيَّةٍ قَرِيبَةٍ مِنَ الْمُتَعَلِّمِ، وَهِيَ: الصُّمُودُ النَّفْسِيُّ (مِثْلُ إِعَادَةِ تَأْطِيرِ الْفَشْلِ)، وَالْوَعْيُ الْبَيْئِيُّ (مِثْلُ مِلَاحَظَةِ أَنْمَاطِ الطَّبِيعَةِ)، وَالْوَعْيُ الْعَالَمِيُّ (مِثْلُ إِعَادَةِ تَعْرِيفِ الْبَطُولَةِ الْيَوْمِيَّةِ)، وَالرَّفَاهُ الرَّقْمِيُّ (مِثْلُ إِدَارَةِ وَقْتِ اسْتِخْدَامِ الشَّاشَاتِ). وَتَخْلُصُ هَذِهِ الدِّرَاسَةُ إِلَى أَنَّ التَّقْيِيدَ النَّحْوِيَّ لَيْسَ نَقْطَةً ضَعْفٍ، بَلْ يُمَثِّلُ أَدَاةً فَعَّالَةً ضَمْنَ الْمَنَهْجِ الْخَفِيِّ، مُقَدِّمًا إِطَارًا عَمَلِيًّا لِمَطْوَرِي الْمَنَاهِجِ وَمُؤَلِّفِي الْكُتُبِ الْمَدْرَسِيَّةِ لِدُمَجِ التَّرْبِيَةِ الْقِيَمِيَّةِ فِي تَنْمِيَةِ مَهَارَاتِ الْقِرَاءَةِ وَتَعْزِيزِ النُّضْجِ الْأَخْلَاقِيِّ لَدَى الْأَطْفَالِ فِي أَيِّ وَاحِدٍ.

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INTRODUCTION

The global education paradigm has currently undergone a fundamental transformation, where partial and dichotomous learning approaches are no longer considered relevant. The demands of the Sustainable Development Goals (SDGs), particularly Goal 4 regarding Quality Education, mandate that the education system should not only be oriented towards mere cognitive transfer but must be integrated with character building, life skills, and global awareness. This compels educators to design holistic instructional designs, where the mastery of academic materials goes hand-in-hand with the cultivation of human values and intercultural competence (Yu & Wong, 2026).

Responding to these SDG demands, contemporary Arabic language learning must absolutely adopt an integrative approach. Thus far, there has been a misconception in Arabic language pedagogy that the integration of philosophical and moral values can only be implemented for advanced learners (*mutaqaddim*) who have firmly mastered grammar. In reality, integrative and character-laden Arabic language learning should – and must – begin at the novice level (Nicholas & Rouse, 2021). At this stage, learners are in their golden age of cognitive and affective development, requiring an intake of positive values alongside the acquisition of new vocabulary.

The focus on the internalization of moral values in language learning at the novice level has become highly urgent due to the severe challenges faced by 21st-century learners. The current generation grows up amidst an unlimited flow of digital information, which ironically is often misaligned with their emotional and spiritual maturity. Moral and ethical degradation is no longer merely a theoretical discourse but has become a real crisis that triggers a crisis of digital wellbeing, where children lose their self-regulation abilities and working memory due to screen addiction (Guerin, Droder, Turkelson, & Mano, 2024; Özbek & Ergül, 2022).

The facts regarding this moral crisis are not limited to the degradation of social ethics but also visibly manifest in the form of massive ecological damage. Recurring natural disasters, such as the series of flash floods and landslides that frequently hit

various regions in Sumatra recently, are essentially the accumulative impact of the loss of human ethical awareness towards the environment. This ecological damage serves as a stark warning alarm that ecological literacy cannot be delayed, considering that the understanding of nature's patterns of order directly correlates with the co-development of children's basic literacy skills (Gioia, Ziegler, & Deauvieu, 2026a; Hübner et al., 2022).

In the context of Arabic language teaching, reading skills (*maharah al-qira'ah*) hold a highly strategic position as an instrument of character education to counteract this ecological and moral crisis. Reading texts (*qira'ah*) should no longer have their function reduced merely to tools for practicing phonetic pronunciation (*makharijul huruf*) or pure lexical memorization. Instead, educators must actively utilize reading materials as a dialogic medium where learners can critically engage with real-world issues. Practically, this requires teachers and curriculum developers to consciously curate texts embedded with targeted moral and ecological narratives, guiding students to process these values through metacognitive reading comprehension rather than mere mechanical reading. Reading texts are ideological and sociological mediums; a space where learners, for the first time, converse with personal moral values, ecological literacy, and social etiquette through the improvement of their metacognitive reading comprehension skills (Çiftçi & Bulut, 2026). Practically, this paradigm shift requires educators to actively curate reading materials embedded with targeted moral narratives. Teachers must transition classroom activities from mechanical reading exercises into dialogic discussions, guiding learners to connect the Arabic vocabulary they learn directly with real-world character applications.

The importance of reconstructing and evaluating these reading materials has essentially been affirmed in previous studies. As revealed by the comprehensive findings of Ammar's research on reading materials, the quality and appropriateness of Arabic reading texts significantly determine the depth of learners' achievement of competency and critical reasoning. The research proves that reading texts must be designed in such a way as to align with pedagogical goals, rather than merely being a collection of random sentences devoid of intellectual weight (Zainuddin, 2021). To optimize this design effectiveness, concrete strategies must be implemented in the creation of meaningful reading materials. Text development should actively involve educators and carefully consider the learners' socio-cultural backgrounds and interests to ensure relevance and engagement. Furthermore, continuous evaluation of these texts in real educational

settings is crucial to accurately measure their actual impact on both pedagogical achievements and the students' character development.

Nevertheless, because this study specifically highlights reading texts at the novice level, an analysis of the moral content cannot be comprehensively conducted without first dissecting the text from its linguistic aspect. Considering that novice learners have limitations in processing information, the linguistic structure utilized must be mathematically analyzed. Extreme restrictions on the word count range have been empirically proven capable of managing visual attention and preventing cognitive load in early (Cardis, Podda, & Fastame, 2025; Dampure & Barber, 2025).

This basic linguistic analysis aims to provide an objective overview of how the quantitative limitations of these texts are actually capable of supporting the delivery of complex moral materials and messages. There is a pedagogical hypothesis that to teach resilient character or social empathy to children, a language text does not require long, convoluted paragraphs. Word range limitation serves as a scaffolding strategy so that moral messages can be absorbed into long-term memory, where a child's ability to understand metaphors in short texts highly influences the development of their social cognition or Theory of Mind (Crawshaw, Lüke, & Ritterfeld, 2025).

Furthermore, morphological and syntactic progression in novice-level texts plays a crucial role in bridging the reader's emotions. The gradual increase from simple noun sentences to sentences involving possessive pronouns and affective (emotional) phrases has been neurologically proven to trigger top-down feedback mechanisms in lexical access (Civera, Perea, Comesaña, Gutierrez-Sigut, & Vergara-Martínez, 2026). Through measured morphological modifications, novice learners are gradually guided to represent affective intentions and values in their brains when reading foreign language texts (Wei, Niu, Taft, & Carreiras, 2023).

Additionally, the exploration of rhetoric through habitual sentence structures in novice reading texts demonstrates that basic grammar can accommodate subtle sarcasm or satire. The introduction of non-literal figures of speech through easily predictable structures has empirically been shown to create comprehension fixation because it manipulates the reader's reliance on word predictability (Schuster, Weiss, Hutzler, Kronbichler, & Hawelka, 2025). This affirms that latent character values can be transmitted through semantic play without requiring overly complex grammar (Bozic, Smolka, Alex, McManus, & Schwarz, 2025).

This strategy of linguistic and moral integration has recently begun to be widely applied by digital literacy learning platforms, one of which is 3asafeer. As a leading digital library platform, 3asafeer provides leveled Arabic reading texts specifically designed for children. The platform combines multimodal elements to teach language as well as character simultaneously, a method proven to improve oral reading fluency and contextual comprehension essential for modern learners (McKenzie & Arslan-Ari, 2024).

As the state of the art, the discourse regarding reading texts (*qira'ah*) and character building in recent literature can essentially be mapped into two main poles. The first pole is dominated by psycholinguistic and cognitive studies focusing purely on language architecture. Studies by (Dampure & Barber, 2025; Gioia, Ziegler, & Deauvieu, 2026b) extensively explore how syntactic simplification is highly crucial in managing the cognitive load of novice readers. However, studies in this pole are generally conducted in a first-language (L1) context, such as European languages, and almost never touch upon the aspects of moral or ideological content embedded within the text .

On the other hand, the second pole is filled with pedagogical and character education studies that highlight the utilization of children's literature as a medium for value transmission. In the context of the Arabic language, similar research generally highlights how picture books can increase learning motivation or introduce basic moral vocabulary. To maximize this potential, such literature must be deliberately designed to address contemporary social and ecological issues relevant to children's daily realities. Integrating these contextual narratives offers a more profound, long-term impact on internalizing moral values compared to traditional, rote-learning methodologies. However, the main weakness of the research in this second pole is their tendency to ignore the anatomical elements of language. They focus on "what" the moral message is but fail to analyze "how" the message is mathematically constructed through syntactic structures and highly limited word quantities at the novice level.

Although the urgency of these digital literacy texts is exceptionally high, a review of various previous literature indicates a clear academic gap. Various studies published in reputable journals within the cluster of Arabic language education, such as recent articles published in the *Al Muyassar Journal*, tend to remain trapped in the dichotomy of these two poles. Studies there still focus on the effectiveness of conventional teaching methods, evaluation of learning outcomes, or the development of basic vocabulary game media, without ever dissecting the intersection between text anatomy and character

education.

Herein lies the primary novelty of this research. This study emerges to break down these dichotomous barriers by proving that at the novice level, the simplification of word count (quantity) and the engineering of sentence structure (syntax) are not a weakness, but rather the most essential pedagogical instrument in covertly transmitting daily etiquette, resilient mentality, ecological awareness, and global empathy (a hidden curriculum).

Based on this comprehensive background, this study aims to deeply explore two main focuses. First, how linguistic construction—focused on word count and sentence structure—is utilized in novice-level reading texts on the 3asafeer digital platform. Second, what types of core moral values and 21st-century characters are successfully presented through such highly limited linguistic constructions. The results of this study are expected to serve as a theoretical foundation and practical reference for educators and curriculum developers in designing novice Arabic language materials that are holistic and responsive to contemporary moral-ecological crises.

RESEARCH METHOD

This study employs a qualitative approach with a Content Analysis design based on Klaus Krippendorff's model. This approach was selected due to its comprehensive ability to unearth both latent meanings (hidden messages) and manifest meanings (visible text) from a written document systematically, objectively, and replicably. In the context of this study, Krippendorff's content analysis is applied to dissect the anatomy of Arabic reading texts at the novice level (*mubtadi*), not only from the dimension of their physical form (word quantity and syntactic construction) but also from the dimension of their depth of meaning (the type of core moral values and 21st-century character education transmitted) (Krippendorff, 2004).

The primary data source in this research consists of 12 samples of parts digital reading texts (*qira'ah*) extracted from the 3asafeer children's library platform. The determination of the data sample was conducted using a purposive sampling technique with strict inclusion criteria, namely: (1) the texts are officially classified within the lower to upper novice level range (levels *Jim*, *Dal*, *Ha'*, to *Waw*) on the platform; (2) the texts represent a variety of reading genres, ranging from fables, comics, and science fiction to conceptual science texts, which were selected because each narrative form facilitates specific character education goals (e.g., fables are effective for moral allegories,

conceptual science texts stimulate ecological mindfulness, and sci-fi addresses modern digital dilemmas); and (3) the texts contain indications of social interactions or observations that potentially carry moral content. This data corpus sample – such as the manuscripts of *Marha Marha lil Fasyal*, *Dzubabatun Tharat Fauqa Al-Birkah*, and *Ayna Jihazi Al-Lauhi?* – was then downloaded and documented as the primary observation unit of the research.

RESULT AND DISCUSSION

Linguistic Construction of Novice Texts (*Mubtadi*)

Syntactic Simplification and Cognitive Load Management in the Initial Stage. The linguistic characteristics at the initial introductory stage of reading texts (Part *Jim-Dal*) indicate an extreme yet structured limitation on the word count. At this stage, texts are limited to a range of 1 to 5 words per page, with a dominant use of isolated singular nouns or basic past-tense verbal sentences (*Jumlah Fi'liyyah*). This structural limitation highly aligns with findings related to early reading acquisition, where syntactic simplification is crucial so that novice learners can focus on the alphabetic principle without being distracted by phrase complexity (Gioia, Ziegler, & Deauvieu, 2026) (Gioia et al., 2026b) . Furthermore, this word count reduction significantly functions to manage visual attention and prevent cognitive load during the word search process (Dampure & Barber, 2025). The isolation of vocabulary is also proven to facilitate phonemic awareness, which is the primary foundation before children process complete sentence structures (Cardis et al., 2025). Practically, this minimalist word-range limitation strategy is considered highly effective in increasing the success of reading acquisition for learners at the earliest educational stages (Fälth, Selenius, Nilsson, & Svensson, 2024).

Table 1: Linguistic Construction Analysis and Scaffolding Strategies in Novice-Level Texts

Book Title (Part)	Word Range / Page	Linguistic Construction & Scaffolding Strategy
1.Alifun bā'un tā'un (Alif, Ba, Ta) [Part: Dal]	1 - 3	Singular Noun Phrase: Mentions letters and objects starting with that letter (e.g., أ - أُسَد). Uses vocabulary isolation without complete sentences to focus on basic phoneme and morphology recognition.

2.Dhubābah ṭārat fawqa al-birkah <i>(A Fly Flew Over the Pond...)</i> [Part: Jim]	3 - 5	Basic Past-Tense Verbal Sentence (Jumlah Fi'liyyah): Structure consists of <i>Fi'il Madhi</i> + <i>Fa'il</i> + <i>Zharaf Makan</i> . Utilizes repetition of the exact same structure on each page to differentiate only the subject/predator.
3.Fulful wa jazar iksīr al-ṭayarān <i>(Flying Potion)</i> [Part: Jim]	2 - 6	Exclamatory Sentences & Onomatopoeia: Uses daily pragmatic phrases, interjections (e.g., Boom!), and short imperatives in dialogue. Focuses on communicative Arabic rather than rigid sentence structures.
4.Marḥā marḥā lil-fashal <i>(Hooray for Failure)</i> [Level: Dal]	4 - 7	Simple Affirmative & Declarative: Combines <i>Isim</i> and <i>Fi'il Mudhari'</i> to state facts or habits. Applies semantic re-framing (juxtaposing positive words with negative concepts).
5.Hākadhā yushi'ū wajhī <i>(This is How My Face Shines)</i> [Part: Dal]	5 - 8	Affective Descriptive Sentences: Subject (I/My face) + Predicate (Verb/Adjective related to emotions). Introduces simple metaphors at a basic level (e.g., shining face = happy).
6.Baṭālī al-khāriq <i>(My Superhero)</i> [Level: Dal]	5 - 8	Possessive Pronouns (Dhamir Muttashil): Focuses on attaching nouns to the first-person singular pronoun ("My hero"). Sentences describe the action of the subject using <i>Fi'il Mudhari'</i> .
7.Aḥlām <i>(Dreams)</i> [Part: Ha']	6 - 10	Projection / Hope Sentences: Structure: أُرِيدُ أَنْ + <i>Fi'il Mudhari'</i> (I want to + Verb). A linguistic cognitive leap where children begin learning structures to express abstract future intentions.
8. Kitāb al-waḥsh al-mukhīf <i>(The Scary Monster Book)</i> [Part: Ha']	5 - 10	Adjective-Noun Pattern (Na'at-Man'ut): Adds adjectives to nouns to build tension or character description (e.g., monster + big/scary). Plays with semantic expectations ending with a plot twist.
9.Dhakā' al-arnab <i>(The Rabbit's)</i>	6 - 12	Rhyming Prose (Saja'): Sentences are syntactically structured to produce the same ending sound. This

<i>Intelligence)</i> [Part: Ha']		text musicality (phonological loop) facilitates vocabulary and plot memory.
10.Al-ashkāl min ḥawlinā' (Shapes Around Us) [Part: Waw]	5 - 10	Equative / Matching Sentences (<i>Jumlah Ismiyyah</i>): Subject + Noun Predicate (e.g., "This wheel is a circle"). Uses highly logical, unambiguous conceptual language for mathematical observation.
11.Nūnā wa ṣābūnah (Nona and the Soap) [Part: Waw]	8 - 15	Interactive Narrative Sentences: A mix of interrogative, imperative, and declarative sentences. Features personification of objects, resulting in longer sentences due to two-way dialogue.
12.Ayna jihāzī al-lawḥī? (Where is My Tablet?) [Part: Waw]	8 - 15	Extensive Interrogative (<i>Adawatul Istifham</i>): Dominance of question words to guide object searches. Vocabulary shifts towards modern/tech lexicon, training problem-solving through sequential questions.
13.Al-waḥsh al-murattab (The Neat Monster) [Level: Waw]	10 - 15	Habitual Sentences: Describes the routine of the main character using consistent present-tense verbs. Uses oxymorons and textual irony to provide subtle satire.

Source: https://3asafeer.com/ar/free_books

Transition towards Affective Expression and Lexical Alignment. Entering the transitional level (part *Dal-Ha'*), the sentence structure shifts its function from mere observation of concrete objects to affective expression and possession. The word count moderately increases to a range of 4 to 8 words per page. A striking syntactic transformation is the emergence of affective descriptive sentences and possessive pronouns (*Dhamir Muttashil*), which shifts the text from an objective narrative to a subjective one. The expansion of this sentence structure neurologically triggers a top-down feedback mechanism in lexical access, where children begin to connect word meanings with emotional representations (Civera et al., 2026). Furthermore, the introduction of emotionally charged new vocabulary into short sentence ranges is proven to facilitate the automatic integration of vocabulary into semantic memory (Korochkina,

Nickels, & Bürki, 2024). The combination of nouns with feeling verbs or adjectives within the 8-word limit also broadens the perception of sense probabilities understood by children (Filipović Đurđević & Kostić, 2023). This structural adaptation process ultimately stimulates lexical alignment, which is essential in comprehensive foreign language communication (Zhang & Nicol, 2022). In practical teaching, educators can leverage this syntactic feature by designing interactive activities that prompt students to connect the text's affective vocabulary with their personal experiences, using similar 4-to-8-word templates to express their own feelings. This personalized engagement significantly enhances student comprehension and provides a clear guideline for curriculum developers to intentionally curate transitional texts that bridge cognitive vocabulary acquisition with learners' emotional realities.



Picture 1: Examples of syntactic simplification and vocabulary isolation in beginner level reading texts

Future Projection and Morphological Decomposition. The increase in imagination and projection complexity is accommodated through specific syntactic expansion at the mid-novice level (part *Ha'*). In the range of 6 to 10 words per page, projective sentence structures emerge (using *Fi'il Mudhari'* and *Mashdar Muawwal* such as "I dream/want to...") as well as adjective modification patterns (*Na'at-Man'ut*). This syntactic construction pointing towards future time (projection) demands higher cortical tracking processing, even though the lexical repertoire within it is highly restricted (Rafferty et al., 2024). Additionally, the emergence of elongated adjectives forces novice learners to practice morphological decomposition when absorbing compound phrases (Wei et al., 2023). Findings also show that learners' adjective ordering preferences based on the part of subjectivity begin to develop rapidly in this sentence range (Trainin & Shetreet, 2023). To maintain memory retention in expanding sentences, texts at this part are often packaged in rhyming prose, a phonological strategy empirically proven to support and

reflect improved second language proficiency (Andersson, Sanders, & Coch, 2023).

Interactive Structure as a Facilitator of Reading Comprehension. At the upper novice stage (Part *Waw*), the dominance of interactive structures and equative logic requires the use of longer sentence ranges, specifically 8 to 15 words per page. Syntactically, extensive interrogative sentences (*Adawatul Istifham*) dominate to build search narratives and dialogue. The introduction of this interrogative pattern significantly shifts the learning pattern toward reading comprehension strategies, rather than merely phonetic pronunciation (Özbek & Ergül, 2022). The narrative format of dialogue and idea-searching within interactive sentences acts as a strong stimulus for children's metacognitive reading skills when responding to investigative texts (Çiftçi & Bulut, 2026). The addition of words, which often contain interactive ambiguity, also stimulates neural and behavioristic processing costs, training children to reinterpret the sentences they read (Blott, Rodd, & Warren, 2023). Sentence expansion in this range has consistently been proven to have a crucial impact on improving oral reading fluency and contextual comprehension essential for learners (McKenzie & Arslan-Ari, 2024) (McKenzie & Arslan-Ari, 2024).

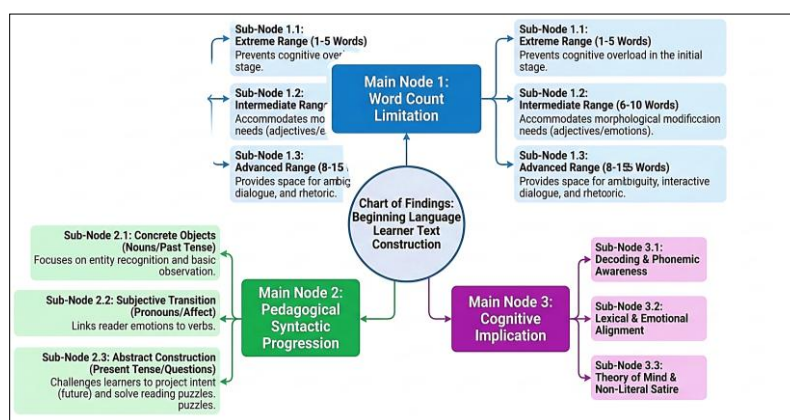


Figure 1: Hierarchical Coding Structure for Linguistic Construction in Novice Text Reading

Exploration of Moral Messages through Routine Patterns and Subtle Satire. At the upper limit of the novice level (texts ranging from 10 to 15 words per page), findings indicate that highly simple sentences can serve as a profound medium for character education. Instead of utilizing complex grammar, narratives are built through the repetition of habitual action verbs intentionally juxtaposed with irony or subtle satire, such as in the text *Al-wahsh al-murattab* (The Neat Monster). In this book, the repetitive use of habitual present-tense verbs (*Fi'il Mudhari'*) to describe the monster's meticulous cleaning routine humorously subverts the scary monster stereotype. The introduction of latent messages

(non-literal meanings) through easily predictable daily sentence patterns holds high pedagogical value, as a child's ability to understand the meaning behind a text is closely related to the development of their cognitive comprehension and social sensitivity, or Theory of Mind (Crawshaw et al., 2025). This storytelling strategy cleverly exploits



Picture 3: Examples of the use of routine sentence patterns (Fi'il Mudhari') and subtle satire to deconstruct stereotypes.



Picture 2: Representation of global awareness and philosophical insight regarding the chain impact of children's small actions on the world in the text 'Alamun kabir hikayatun shaghirah'.

children's reading expectations; once

children are accustomed to repetitive routine sentence patterns, the emergence of an ironic plot twist locks their attention and strengthens their memory of the reading text (Schuster, Weiss, Hutzler, Kronbichler, & Hawelka, 2025). Through such structures, children are guided to clearly capture moral messages without being burdened by complex grammatical rules (Bozic et al., 2025). This confirms that a maximum limit of 15 words per page is highly effective for instilling moral values through stories that provoke critical thinking. For broader implementation in character education curricula, educators are encouraged to adopt this 'satirical scaffolding' by intentionally designing reading materials that pair simple vocabulary with subverted tropes. Teachers can utilize these ironic twists as a practical springboard for classroom discussions, guiding students to critically question stereotypes and uncover implicit moral values without being hindered by linguistic barriers.

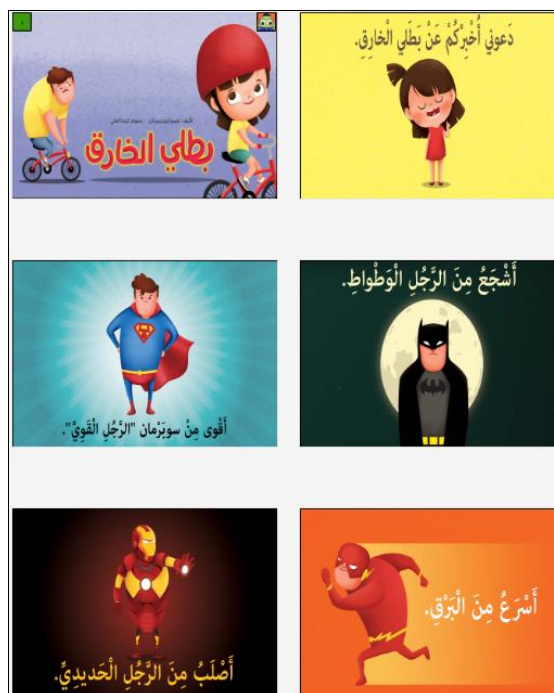
Types of Core Moral Values

Cultivation of Personal Morality through Resilience and Emotional Management. The main finding of this study indicates a strong dominance in the cultivation of personal

morality, particularly regarding resilience (mental toughness) and emotional intelligence. Texts such as *Marha Marha lil Fasyal* explicitly teach children to deconstruct the meaning of failure into a natural stage towards success, instilling a robust growth mindset. The utilization of picture texts with a resilience theme is highly crucial,



Picture 5: Representation of resilience values and instilling a growth mindset through reinterpreting the narrative of failure in the text *Marhā marhā lil-fashal*



Picture 4: Deconstruction of the concept of heroism from a fictional figure to a real exemplary figure in the text *Batalī al-khāriq*.

considering that children's understanding of

metaphorical language regarding failure is closely related to the development of their basic reading skills and social abilities (Theory of Mind) (Crawshaw et al., 2025). Through these narratives, children are invited to build a positive self-concept as readers and learners, which theoretically will enhance their future academic success (Cekiso, 2024). This personal moral learning becomes highly effective when delivered through dialogic reading methods, where a companion can strengthen the child's emotional understanding of the text (Dong, Chow, Mo, & Zheng, 2022). Therefore, *qira'ah* texts at the novice level on 3asafeer act as the primary foundation for personal character education before children enter higher levels of education (Nicholas & Rouse, 2021).

Table 2: Core Moral Value Categories and Pedagogical Impacts in Novice-Level Texts

Core Moral Value & Representative Texts	Content Substance	Pedagogical & Cognitive Impact
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1. Personal Morality: Resilience and Growth Mindset • <i>Marha Marha lil Fasyal</i> (Hooray for Failure)	Deconstructs failure into a natural stage toward success, instilling a robust growth mindset.	Children's understanding of metaphorical language regarding failure is closely related to cognitive development and phonemic awareness.
2. Morality towards Nature: Ecological Literacy and Cognitive Observation (Tadabbur) • <i>Dzubabatun Tharat Fauqa Al-Birkah</i> (A Fly Flew Over the Pond...) • <i>Al-Asykal Min Hawlina</i> (Shapes Around Us)	Teaches children to be fully present (mindful) in observing the order of natural laws (food chain cause-and-effect and geometric patterns).	The ability to observe natural patterns supports executive skills and the co-development of basic math and early reading abilities.
3. Social Morality: Global Awareness and Role Model Redefinition • <i>Bathali al-Khariq</i> (My Superhero) • <i>'Alamun Kabir Hikayatun Shaghirah</i> (Big World, Small Tales)	Redefines heroes from fictional characters to real-life figures valued for their morality, and instills awareness of the global impact of small actions.	Learning global empathy and social heroism fosters children's intercultural competence, preparing them for a globalized world.
4. Daily Etiquette, Self-Regulation, and Digital Wellbeing • <i>Nuna wa Shabunah</i> (Nona and the Soap) • <i>Ayna Jihaz Al-Lauhi?</i> (Where is My Tablet?)	Teaches personal hygiene etiquette (<i>Thaharah</i>) as a form of independent responsibility and instills an awareness of digital balance.	Daily discipline routines presented in texts train working memory and metacognitive reading skills needed for independent behavioral regulation.

Integration of Morality towards Nature and Ecological-Cognitive Literacy. The next focus of core moral values is the formation of morality towards nature through ecological literacy and cognitive observation. Simple science texts like *Dzubabatun Tharat Fauqa Al-Birkah* and conceptual texts like *Al-Asykal Min Hawlina* train children to be fully present (mindful) in observing nature's patterns and order (*Sunnatullah*). This value is delivered not through dogma, but through the stimulation of scientific curiosity. The integration of morality towards nature at this basic level is highly strategic because it directly intersects with the development of numeracy literacy (recognizing shapes and patterns), where research shows a strong co-development relationship between basic mathematical abilities and reading skills in elementary school students (Hübner et al., 2022). Through observing environmental patterns, children also indirectly practice processing the principles of order, a fundamental skill for early reading acquisition (Gioia et al., 2026b). Furthermore, these moral-science genre texts instill fundamental environmental awareness, which ultimately supports children's contextual reading comprehension skills (McKenzie & Arslan-Ari, 2024). This observational ability is also part of the developing executive functions of children, playing an important role in their overall literacy success (Cardis et al., 2025).

Transformation of Social Morality, Global Awareness, and Redefinition of Role Models. In the realm of social morality, the 3asafeer platform presents texts that encourage the transformation of Global Citizenship and the redefinition of role models. The text '*Alamun Kabir Hikayatun Shaghirah*' provides a philosophical-social insight that a child's small actions have a chain impact on the harmony of the larger world, while *Bathali al-Khariq* deconstructs the concept of heroes from fictional figures to real-life figures such as parents or teachers. Learning empathy and social awareness through metaphors in such science fiction texts holds high pedagogical value because it significantly correlates with the development of social cognition and children's Theory of Mind. Empirical evidence supports this, demonstrating that children's exposure to metaphorical language in targeted reading materials directly enhances their sociocognitive reasoning (Crawshaw et al., 2025). The theme of redefining heroism by highlighting the role of parents also aligns with research showing that parental homework approaches and maternal involvement positively influence children's

academic skills (Silinskas, Viljaranta, Poikkeus, & Lerkkanen, 2022). To practically integrate these findings into the educational curriculum, educators and curriculum developers are advised to embed these socially weighty texts into Social-Emotional Learning (SEL) modules within language classes. For instance, texts like *Bathali al-Khariq* can be utilized as a springboard for project-based assignments where students interview their parents, effectively turning text-based learning into a real-world social cognition exercise. Therefore, early childhood educators need to realize the importance of initiating reading learning with socially weighty texts like these (Nicholas & Rouse, 2021). Ultimately, instilling social morality and global empathy early on is crucial to preparing children's intercultural competence so they are ready to face the challenges of a globalized world (Yu & Wong, 2026).

Internalization of Daily Etiquette, Self-Regulation, and Digital Wellbeing. The final type of core moral value discovered focuses on instilling daily etiquette, self-management skills, and health literacy (physical, mental, and digital). Texts such as *Nuna wa Shabunah* teach cleanliness as a form of personal responsibility and adherence to the etiquette of purity (*Thaharah*), while *Ayna Jihaz Al-Lauhi?* critically satirizes gadget addiction, instilling awareness of digital wellbeing. The self-regulation skills taught in these texts are extremely important for children, as learners with reading difficulties often have a close link to limitations in working memory and the ability to regulate emotions and behavior (Guerin et al., 2024). By understanding daily patterns of etiquette and discipline within texts, children are trained to improve their metacognitive reading skills required to self-regulate behavior (Çiftçi & Bulut, 2026). Additionally, teaching the morality of time usage in the digital era through these basic *qira'ah* texts serves as a strong

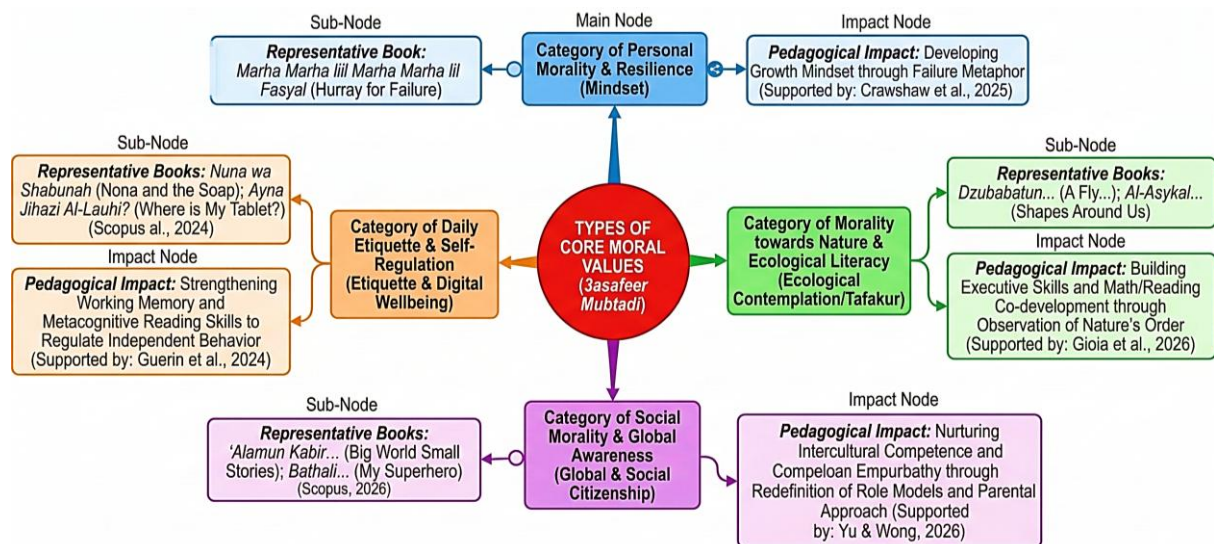


Figure 2: Chart of Findings Core Moral Value Categories in Novice Text Reading

pedagogical antithesis, where the digital platform itself is utilized to criticize children's digital dependency (Özbek & Ergül, 2022). The use of technology in language teaching at this level should indeed be directed toward improving children's functional literacy, including an understanding of the importance of self-control, good etiquette, and their mental-physical health (Borsatti & Riess, 2021).

CONCLUSION

Based on the results of the qualitative content analysis of novice-level (*muḃtadi*) Arabic reading texts on the 3asafeer platform, this study concludes that linguistic limitation is not an obstacle, but rather a highly essential pedagogical instrument in early character education. The strict limitation of word quantity (1 to 15 words per page) and the carefully engineered syntactic progression from levels *Jim* to *Waw* are proven to function as cognitive scaffolding to prevent readers' cognitive overload. Behind this grammatical simplification, the text design brilliantly manages to embed four categories of 21st-century core moral values. To illustrate their implementation in daily educational practice, these values include: (1) personal morality in the form of resilience and a growth mindset (e.g., reframing failure in the text *Marḥā marḥā lil-fashal*), (2) ecological literacy through the observation of natural laws (e.g., observing food chains in *Dhubābah ṭārat fawqa al-birkah*), (3) global awareness and the redefinition of social role models (e.g., highlighting everyday heroes in *Baṭalī al-khāriq*), and (4) daily etiquette and self-regulation, which includes digital wellbeing (e.g., managing screen time in *Ayna jihāzī al-lawḥī?*). The implications of these findings firmly reconstruct the old paradigm; basic reading (*qira'ah*) materials should no longer be reduced merely to tools for practicing

phonetic pronunciation. This study provides practical value for curriculum developers, book authors, and educators that precise foreign language text construction can become a powerful hidden curriculum to facilitate language acquisition as well as children's emotional and moral maturity from an early age.

Despite offering significant theoretical novelty in dissecting the intersection between linguistics and moral education, this study has several methodological limitations. First, the data analysis is exclusively reduced to a text corpus from a single digital library platform (3asafeer) and is limited to one reading proficiency classification (novice level). Therefore, the synthesis of these findings may not be absolutely generalizable to conventional print literacy platforms or to intermediate and advanced learner levels (*mutawassith/mutaqaddim*). Second, because it relies purely on document analysis (manifest and latent texts), this study has not touched upon the empirical realm regarding psychological responses, oral reading fluency, or students' real-time comprehension levels when consuming these texts. Therefore, future research is highly recommended to conduct experimental or phenomenological studies directly in the classroom. Further research measuring the effectiveness of exposure to these character-laden novice texts on actual behavioral changes or the improvement of students' working memory will greatly perfect the scientific repertoire of Arabic language education in the future.

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