

Exploring Teachers' Strategies in Strengthening Reading and Writing Literacy to Enhance Students' Creative Writing Skills at Madrasah Ibtidaiyah

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Abstract

Literacy plays a pivotal role in shaping students' intellectual, moral, and creative capacities, especially within Islamic elementary education. However, many students in Indonesia still struggle to connect reading and writing literacy with creative expression. This study explores teachers' strategies in strengthening reading and writing literacy to enhance students' creative writing skills at Madrasah Ibtidaiyah Negeri (MIN) 4 Demak. Using a qualitative field research design involving observations, interviews, and documentation, the findings reveal that literacy programs at MIN 4 Demak are implemented holistically, that is, integrated across daily routines, classroom instruction, and extracurricular activities. These include morning reading habituation (*Gerakan Literasi Madrasah*), guided writing sessions, Qur'an-based reflection journals, and creative literacy events such as "Literacy Fridays" and "Writing Corners." Teachers function as facilitators by modeling expressive reading, scaffolding students' ideas during brainstorming, and guiding them to express Islamic moral values through stories, poems, and reflective essays. Through these activities, students not only develop linguistic and creative abilities but also strengthen their moral awareness and self-confidence. The results suggest that integrating literacy practices with Islamic educational values fosters a sustainable literacy culture one that nurtures creativity, critical thinking, and character development among elementary students.

Keywords: literacy; creative writing; islamic education; teachers' strategies; madrasah

Introduction

The progress and competitiveness of a nation are fundamentally determined by the quality of its education system (Fomba et al., 2023; Lianawati et al., 2025). Education serves as a strategic means for developing competent human resources who are capable of contributing to various dimensions of national development, including economic, social, cultural, and moral growth (Baroroh et al., 2024; Melania et al., 2024; Reina-Parrado et al., 2025; Shinnar & Chang, 2025). A well-educated society not only produces skilled individuals but also strengthens collective participation that promotes collaboration, innovation, and social harmony (Laksono et al., 2023; Lianawati et al., 2025; Lin et al., 2025). Therefore, improving the quality of education must extend beyond



academic excellence to include the cultivation of critical thinking, creativity, and ethical consciousness among learners. These three competencies form the foundation for developing students as responsible and reflective citizens in the 21st century.

Achieving high-quality education requires the synergy of multiple stakeholders - government, educational institutions, teachers, parents, and the broader community - who work collectively to build a culture of learning. One of the most crucial components of this collective effort is the strengthening of literacy culture, which functions as the backbone of lifelong learning (Eka et al., 2024; Ika Sari et al., 2024; Muhammad Ali et al., 2023). Literacy is not only a technical skill but also a cognitive and social practice that enables individuals to construct meaning, interpret their environment, and communicate their understanding to others. When literacy becomes a shared habit between schools, families, and communities, it transforms education into a participatory and contextual process. Thus, the success of educational transformation depends significantly on how literacy is integrated into the ecosystem of daily learning practices.

In its broadest interpretation, literacy encompasses more than the ability to read and write; it also includes the capacity to comprehend, reflect upon, and generate new meanings from texts (Ika Sari et al., 2024; Sukmawati et al., 2023). This multidimensional understanding aligns with the Islamic epistemological paradigm, which positions knowledge (*‘ilm*) as the result of continuous engagement through reading, reflection, and application. The Qur'an emphasizes the act of reading as a divine command and the starting point of human enlightenment, as stated in *Surah Al-‘Alaq* (96:1–5): “*Iqra*” (“Read”), which urges humans to seek understanding through both reason and faith (Makhfud et al., 2022; Sari et al., 2024). Writing is also regarded as a sacred act in Islamic intellectual history because it serves to preserve and transmit both divine revelation and human knowledge (Waharjani & Mohammad Jailani, 2024; Yıldız, 2025). Therefore, literacy in Islamic education embodies not only linguistic competence but also a spiritual and moral journey toward meaning-making.

Despite the strong philosophical and religious underpinnings of literacy in Islam, various empirical studies reveal persistent challenges in literacy development among Indonesian students, particularly at the elementary level. Many students continue to struggle with reading comprehension and writing fluency due to internal factors such as low motivation, limited reading habits, and cognitive difficulties, as well as external

constraints like insufficient facilities and inadequate teacher support (Khairunnisa, 2024; Manurung et al., 2025; Sabilah & Utama, 2024). Data from the PIRLS 2011 report show that Indonesian fourth-grade students ranked 45th out of 48 participating countries in reading comprehension (Mullis et al., 2012). This finding indicates that literacy challenges in Indonesia are not merely individual but systemic, rooted in policy, pedagogy, and cultural practice. Consequently, the issue requires holistic and context-sensitive strategies that bridge national literacy goals with the realities of local school environments.

To address this challenge, the Indonesian government has launched strategic initiatives such as the *Gerakan Literasi Nasional* (GLN) and *Gerakan Literasi Sekolah* (GLS), which aim to promote literacy engagement across schools, families, and communities (Hasanah & Silitonga, 2020). These programs focus on developing a sustainable literacy ecosystem that nurtures critical reading, independent thinking, and creative writing skills among students. However, most of these literacy movements have centered on functional literacy - improving students' ability to read and write for basic understanding - rather than fostering higher-order skills like creativity and moral reflection. In particular, the relationship between literacy and creative writing within Islamic elementary education remains insufficiently examined (Cahyani et al., 2025; Mardiyana et al., 2024; Parasdya, 2025; Prawira et al., 2023). This indicates a gap in educational practice where literacy is rarely positioned as a transformative tool that stimulates imagination, originality, and ethical awareness.

In the context of Islamic elementary education, this issue is particularly pressing. Preliminary school data from MIN 4 Demak (2023) show that although more than 80% of students can read fluently, fewer than 40% are able to compose coherent and imaginative paragraphs in writing assignments. Teachers also reported that students' written works often lacked moral reflection and narrative structure, indicating a gap between reading fluency and creative writing competence. These findings underscore the urgent need for literacy programs that go beyond functional skills by cultivating imagination, originality, and ethical awareness. Therefore, implementing an integrative literacy program at MIN 4 Demak is not only relevant but essential to bridge these gaps and strengthen creative and reflective literacy within Islamic education settings.

Several studies have explored literacy programs in Islamic schools, highlighting their positive influence on students' reading interest and engagement. For instance, research conducted at Madrasah Ibtidaiyah Negeri (MIN) 4 Demak documented various literacy-based initiatives, including daily reading sessions, guided reading activities, student writing projects, and the publication of school literacy bulletins (Eka et al., 2024). These programs have successfully promoted reading habits and collaborative learning among students. Nevertheless, existing studies mainly discuss literacy management and implementation without exploring how these practices develop creativity and reflective thinking. Meanwhile, other research on creative writing emphasizes its cognitive and affective benefits - such as imagination, emotional expression, and linguistic fluency (Drijbooms, 2016; Marzuki et al., 2023; Wonglakorn & Deerajviset, 2023; Wu et al., 2025) - but rarely integrates Islamic moral and spiritual values as guiding elements in the creative process. This fragmentation reveals a significant research gap that calls for a more integrative pedagogical framework.

Addressing this gap, the present study introduces the Integrated Literacy Framework for Islamic Elementary Education (ILF-IEE), which aims to unite pedagogical scaffolding, creative writing development, and Qur'anic moral reflection into a single, coherent approach. This framework views literacy not merely as a skill but as a transformative educational process that shapes students' intellect, creativity, and moral consciousness. Within this context, literacy and creative writing become instruments for nurturing students' ability to think critically and express moral insights through narrative and reflective writing. Such an approach aligns with the objectives of Islamic education, which emphasize both intellectual development and spiritual refinement as inseparable dimensions of human learning.

Accordingly, this study focuses on the literacy culture of MIN 4 Demak, an Islamic elementary school well known for its innovative literacy programs and teacher engagement. The research seeks to answer three key questions: (1) How do teachers implement strategies to strengthen reading and writing literacy? (2) What forms of literacy activities contribute to students' creative writing development? and (3) What are the pedagogical implications of integrating literacy, creativity, and spirituality in classroom practice? The objectives are to describe teachers' strategies, analyze their impact on creative writing skills, and formulate a contextual model of literacy

strengthening grounded in Islamic educational values. These objectives are expected to contribute both theoretically and practically to literacy scholarship in Indonesia. The novelty of this study lies in its effort to bridge pedagogical innovation with the moral-spiritual dimensions of literacy, thereby positioning literacy not only as a means of communication but also as a pathway to ethical and intellectual transformation.

Research Methods

Research methodology refers to a systematic and scientific process used to obtain valid and reliable data for specific research purposes (Moleong, 2017). In this study, the methodological choice was guided by the aim to understand how teachers at Madrasah Ibtidaiyah Negeri (MIN) 4 Demak strengthen literacy practices and nurture students' creative writing abilities. Therefore, a qualitative field research design was employed. This approach emphasizes direct interaction with the natural setting to gain a deep, contextual, and holistic understanding of the studied phenomenon (Amanulloh & Wasila, 2024; Rustamana et al., 2024). By immersing the researcher within the real educational environment, the study sought not only to describe observable practices but also to capture the meanings, values, and pedagogical reflections embedded in teachers' literacy activities.

The field research was conducted at Madrasah Ibtidaiyah Negeri (MIN) 4 Demak), a state Islamic elementary school located in Demak Regency, Central Java. This school was intentionally selected through purposive sampling because it has been recognized as a model institution for effective literacy-based learning in madrasah contexts. Its consistent literacy programs - ranging from daily reading sessions to student writing publications - provided an exemplary setting to explore the intersection between literacy and creativity in Islamic education. The research focus was to explore how literacy-strengthening activities in this school contribute to students' creative writing development while integrating moral and spiritual dimensions.

To collect comprehensive and credible data, this study employed three complementary techniques: observation, semi-structured interviews, and documentation analysis. Observation was used to identify and analyze daily literacy practices in the school environment, including reading habituation programs, writing workshops, and creative publication events. Through direct classroom and extracurricular observations,

the researcher could understand how literacy was embedded in both formal lessons and informal school culture.

Semi-structured interviews were conducted with teachers, school administrators, and students to obtain in-depth insights into their understanding, experiences, and strategies in promoting literacy and creative writing. The use of open-ended questions allowed flexibility and depth, enabling participants to articulate their perceptions and values related to literacy practices. The researcher also explored how teachers connected literacy activities with Islamic principles such as gratitude, reflection, and moral learning.

Meanwhile, documentation served as a supplementary data source, providing objective records that supported the triangulation process. Documents included lesson plans, student writing portfolios, school bulletins, literacy policy guidelines, and institutional reports related to the implementation of literacy programs. These documents enriched the analysis by showing how literacy was systematically planned, monitored, and evaluated across the academic year.

To ensure credibility and trustworthiness, the study applied data triangulation, comparing and cross-verifying information obtained from observations, interviews, and documents. Triangulation helped minimize researcher bias and confirmed the consistency of findings across multiple perspectives. Member checking was also conducted by sharing preliminary interpretations with key participants to validate accuracy and ensure that the results truly reflected their experiences.

The collected data were analyzed using the interactive analysis model proposed by Miles and Huberman (2014), consisting of three interconnected stages: data reduction, data display, and conclusion drawing and verification. In the data reduction stage, the researcher filtered, categorized, and coded relevant information according to the research focus on literacy strategies, creative writing development, and pedagogical implications. The data display stage involved organizing the data into visual and descriptive formats - such as matrices and narrative summaries - to identify patterns, relationships, and emerging themes. Finally, conclusion drawing and verification were conducted iteratively throughout the research process, allowing the researcher to refine interpretations and ensure logical consistency between evidence and conclusions (Haryoko et al., 2020; Miles & Huberman, 2014).

Through this methodological process, the study aimed to construct a comprehensive and contextually grounded description of the literacy-strengthening strategies at MIN 4 Demak. More than documenting classroom practices, this research sought to reveal how teachers' literacy initiatives embody pedagogical creativity and spiritual reflection. Thus, the qualitative field approach not only captured the observable dimensions of literacy implementation but also illuminated the cultural and moral meanings that sustain the school's literacy ecosystem.

Result

Data in this study were gathered through observation, semi-structured interviews, and documentation. These methods collectively provided a comprehensive understanding of how MIN 4 Demak implemented literacy-strengthening programs to enhance students' creative writing skills. The triangulation of data sources allowed for a deeper exploration of both the processes and the outcomes of the literacy practices, ensuring the trustworthiness and richness of the findings.

Observations indicated that the literacy culture at MIN 4 Demak was well-established and integrated into daily school routines. Every morning, before the first lesson began, students participated in a reading habituation program known as Gerakan Literasi Madrasah. During this session, students were encouraged to read storybooks, moral fables, or Islamic inspirational stories for about 15 to 20 minutes. Teachers acted as facilitators by guiding students in reflecting on the main ideas and moral messages from the texts. This routine not only improved reading fluency but also shaped students' appreciation for moral values embedded in literature.

In addition to daily reading activities, the school regularly held literacy-based events such as "Creative Writing Corners" and "Literacy Fridays." During these sessions, students were encouraged to produce short stories, poems, and reflections inspired by their readings. Teachers often provided prompts or themes related to local culture, environmental awareness, or Islamic values to stimulate students' imagination. The school environment also reflected a literacy-oriented atmosphere, with posters, reading quotes, and mini libraries in each classroom. These observations suggested that MIN 4 Demak's literacy initiatives successfully created a learning environment that valued creativity and expression.

Semi-structured interviews with teachers revealed that the literacy movement at MIN 4 Demak was not merely a formal program but part of the school's pedagogical philosophy. Teachers emphasized that literacy was viewed as a foundation for developing students' higher-order thinking and creative expression. One teacher explained, "*We don't treat writing as a mere task to complete lessons; we use it to help students tell their stories and express gratitude to Allah.*" (Mrs. SRH, Interview, April 2025, translated from Indonesian).

Another teacher added, "*Every week we invite students to write reflections about what they have read, and many of them relate their stories to moral lessons from the Qur'an.*" (Mr. MB, Interview, April 2025). They designed writing activities that went beyond reproducing textbook content, instead focusing on helping students express ideas and emotions through narrative writing. One teacher mentioned that students were encouraged to write stories based on real-life experiences, local wisdom, or community events, which helped them connect literacy with their lived realities.

Interviews with the school principal and program coordinators revealed that the literacy movement was strategically aligned with the madrasah's vision of holistic education. The administration believed that strengthening literacy could support the development of character, discipline, and social awareness among students. The school principal remarked, "*For us, literacy is not only about reading books but also about reading life understanding wisdom through stories.*" (Principal, Interview, April 2025).

A literacy coordinator also noted, "*We want students to see writing as worship, as a way to express thankfulness and share goodness.*" (Coordinator, Interview, April 2025). The school also collaborated with parents and local libraries to provide access to more diverse reading materials. These partnerships reinforced the message that literacy is not confined to the classroom but is a shared responsibility between school, family, and community.

Students' interviews further demonstrated the positive impact of the literacy program. Many students expressed enjoyment in participating in creative writing activities, especially when their works were displayed during school exhibitions. They reported feeling more confident in sharing their thoughts and more motivated to improve their writing. Some students even began keeping personal journals or writing poetry

outside of school hours. Their testimonies showed that the program successfully nurtured intrinsic motivation and a sense of pride in literacy accomplishments.

Documentation analysis supported these findings by providing concrete evidence of program implementation. Lesson plans revealed that literacy and writing activities were embedded across different subjects, including Indonesian Language, Islamic Education, and Social Studies. Teachers' reflections and evaluation notes showed progressive improvements in students' vocabulary, coherence, and creativity over the semester. Moreover, student writing portfolios consisting of poems, stories, and essays illustrated their ability to construct imaginative narratives and reflect moral insights.

Further documentation, such as institutional reports and program guidelines, showed that MIN 4 Demak had established a structured literacy management system. This system included regular teacher collaboration meetings, student writing competitions, and a monitoring mechanism to evaluate literacy outcomes. The existence of these formal structures ensured that literacy initiatives were not sporadic, but continuously improved and sustained through professional reflection and institutional support. The integration of documentation, observation, and interviews highlighted the strong alignment between planning, implementation, and outcomes in fostering creative writing through literacy.

Overall, the findings demonstrate that the literacy-strengthening efforts at MIN 4 Demak were holistic, participatory, and sustainable. The integration of reading and writing into both curricular and extracurricular activities nurtured students' critical and creative thinking. Moreover, the program contributed not only to academic development but also to the moral and emotional growth of students. In this way, MIN 4 Demak exemplifies how madrasah-based literacy programs can serve as effective vehicles for cultivating creativity, character, and lifelong learning habits among elementary students.

Discussion

The findings of this study corroborate the theoretical assertion that the quality of a nation's education system directly contributes to its broader social and intellectual development (Baroroh et al., 2024; Fomba et al., 2023; Melania et al., 2024). The literacy-based learning practices observed at MIN 4 Demak demonstrate how educational quality can be strengthened through consistent, contextualized, and community-oriented literacy programs. Observations, interviews, and documentation collectively reveal that the

school's literacy ecosystem comprising daily reading habituation, guided reflection, and structured creative writing projects functions as a microcosm of quality enhancement in Islamic elementary education. These practices indicate a pedagogical shift from a teacher-centered transmission model toward a participatory, student-centered approach that fosters imagination, collaboration, and reflective thinking. Such transformation aligns with Indonesia's educational vision to produce literate, creative, and ethical citizens who can contribute to national character building (Hasanah & Silitonga, 2020; Sukmawati et al., 2023).

The discussion connects the study's background, methods, and findings through the lens of Islamic educational philosophy. As outlined in the introduction, literacy in Islamic schools is not merely a cognitive skill but a moral and spiritual process rooted in the Qur'anic imperative "*Iqra*" (Read) and the prophetic emphasis on writing as a means of preserving and disseminating knowledge (Waharjani & Mohammad Jailani, 2024; Yıldız, 2025). The qualitative field design employing observation, semi-structured interviews, and documentation enabled the researcher to identify how these Islamic principles were internalized in daily school activities. The triangulation of data sources enhanced the credibility of findings and captured the interplay between teachers' pedagogical strategies, students' creative writing practices, and institutional support .

Field observations revealed that literacy culture at MIN 4 Demak is deeply integrated into everyday routines through *Gerakan Literasi Madrasah*, a morning reading program that encourages students to read moral stories, Islamic narratives, or fables for 15–20 minutes before classes begin. Teachers act as facilitators, guiding students to summarize, interpret, and extract moral insights from their readings. This practice not only enhances reading fluency but also nurtures moral sensitivity and spiritual reflection (*tadabbur*). The integration of such reading habits illustrates how literacy becomes a daily moral exercise that reflects the holistic Islamic view of knowledge as both intellectual and ethical (*'ilm wa akhlāq*) (Ika Sari et al., 2024; Makhfud et al., 2022)

In addition to daily reading, literacy-based events such as Creative Writing Corners and Literacy Fridays provide opportunities for students to compose poems, stories, and reflective essays inspired by their readings. Teachers stimulate creativity through prompts grounded in local culture, environmental awareness, and Qur'anic moral values. The school environment decorated with literacy posters, quotes, and classroom

mini-libraries reinforces a culture of reading and writing as acts of reflection and devotion. This aligns with Luke and Freebody's (1999) Four Resources Model that positions learners as code breakers, text participants, users, and analysts, yet extends it by adding a fifth dimension of moral reflection, integrating ethical and spiritual awareness into literacy acts.

Semi-structured interviews with teachers confirm that literacy is perceived not only as a skill but as a vehicle for character and faith formation. One teacher stated, "*We use writing to help students tell their stories and express gratitude to Allah*" (Mrs. SRH, Interview, April 2025). Another emphasized, "*Every week we invite students to write reflections about what they have read, and many of them relate their stories to moral lessons from the Qur'an*" (Mr. MB, Interview, April 2025). These testimonies underscore that teachers view writing as *ibadah* (worship), a way for students to express thankfulness and engage in moral self-expression. This finding aligns with Islamic pedagogy, which sees learning (*ta'allum*) and teaching (*ta'līm*) as acts of devotion and spiritual growth (Yıldız, 2025). Thus, teachers' scaffolding practices at MIN 4 Demak embody not only cognitive mediation, as described by Vygotsky's Zone of Proximal Development (ZPD) (Shabani, 2016) but also *tarbiyah* the nurturing of intellect and morality in an integrated process of faith and understanding.

The interviews with the principal and literacy coordinator further revealed that literacy initiatives are aligned with the school's vision of holistic education (*ta'līm, tarbiyah, and ta'dīb*). The principal explained, "*For us, literacy is not only about reading books but also about reading life understanding wisdom through stories*" (Principal, Interview, April 2025). The literacy coordinator added that "*writing is worship, a way to express thankfulness and share goodness*" (Coordinator, Interview, April 2025). These perspectives reinforce the Islamic concept of *ittisāl al-'ilm wa al-īmān* the inseparable connection between knowledge and faith. Literacy thus becomes both an intellectual pursuit and an ethical-spiritual act, positioning creative writing as a form of *tablīgh* (moral expression) and *tadabbur* (deep reflection).

Students' testimonies illustrate the transformative impact of literacy activities. They reported increased confidence in expressing ideas, enthusiasm for writing, and pride when their works were exhibited during school events. Some even began keeping personal journals and writing poetry outside school hours. These findings resonate with

Freire's (1970) notion of critical literacy (Chetty, 2015), where reading and writing become acts of reflection, empowerment, and transformation. Through writing, students connect textual meaning with real-life moral experiences, strengthening their creative and ethical consciousness.

Documentation analysis supports and extends these insights. Lesson plans showed that literacy activities were systematically integrated across subjects such as Indonesian Language, Islamic Education, and Social Studies. Teachers' reflection journals indicated progressive improvement in students' vocabulary, coherence, and creativity over time. Student portfolios comprising poems, essays, and stories revealed their ability to blend imagination with moral reflection. Institutional reports confirmed that the literacy movement was supported by a structured management system that included teacher collaboration meetings, student writing competitions, and regular program evaluations. These mechanisms ensure sustainability, consistent with Kezar's (2014) framework of institutional change emphasizing leadership, alignment, and reflective feedback (Fellner et al., 2025; Leaton Gray et al., 2025).

Synthesizing these empirical findings, this study proposes an Integrated Literacy Framework for Islamic Elementary Education (ILF-IEE) encompassing three interdependent domains: *First*, Pedagogical Literacy, involving scaffolding, dialogic instruction, and creative writing activities that foster imagination and critical reflection; *Second*, Cultural Literacy, emphasizing collaboration among teachers, parents, and community stakeholders to sustain literacy engagement; and *Third*, Spiritual Literacy, integrating Qur'anic values, moral reasoning, and writing as an expression of faith and gratitude (Waharjani & Mohammad Jailani, 2024).

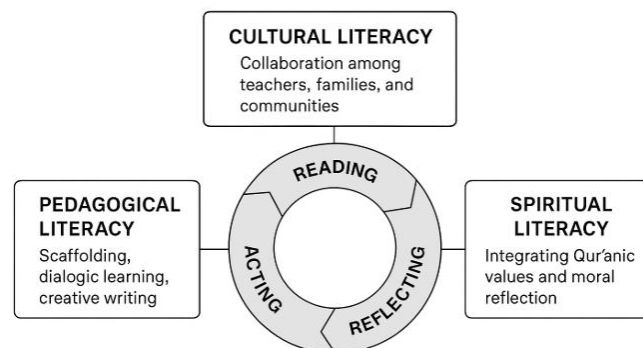


Figure 1: The Integrated Literacy Framework For Islamic Elementary Education

Source: Personal Document

These domains operate cyclically through reading → writing → reflecting → acting, producing students who are literate, imaginative, ethical, and spiritually aware. The ILF-IEE model illustrates how literacy programs grounded in Islamic pedagogy can serve as sustainable frameworks for fostering creativity and character formation in elementary madrasahs.

In summary, the connection between the study's background, methods, and findings is clearly demonstrated through the operationalization of Islamic holistic education at MIN 4 Demak. The qualitative field approach captured how reading, writing, and reflection embody Qur'anic values of *tadabbur* (deep contemplation) and *tablīgh* (moral communication). This study concludes that literacy in Islamic education is not merely a pedagogical innovation but an epistemological framework that unites intellectual pursuit (*'ilm*), spiritual reflection (*īmān*), and ethical action (*'amal*). Accordingly, the literacy ecosystem at MIN 4 Demak exemplifies how Islamic schools can cultivate creative, critical, and faith-driven learners realizing the Qur'anic command "*Iqra bismi rabbika*" ("Read in the name of your Lord") as both an educational philosophy and a moral vision for life.

Conclusion

The literacy program at MIN 4 Demak exemplifies how national literacy policies can be effectively localized through active teacher agency, community participation, and school leadership. Teachers implemented literacy strategies through daily reading habituation, reflective discussions, and guided writing sessions that connected textual understanding with moral insight. Activities such as Creative Writing Corners, Literacy Fridays, and reflective journaling effectively nurtured students' imagination, linguistic fluency, and moral awareness.

The integrated approach implemented in this madrasah provides a model for developing literacy ecosystems that are both creative and spiritually grounded. In essence, the study offers a replicable and context-sensitive framework for other Islamic elementary schools seeking to cultivate creative writing through literacy-based learning. By showing how reading and writing can coexist as tools for self-expression, moral reflection, and spiritual formation, this research contributes both theoretically and practically to the ongoing discourse on literacy education in Indonesia.

However, this study also acknowledges certain limitations that may inform future research. First, the findings are context-specific and derived from a single madrasah, which may limit their generalizability to other educational settings with different cultural or institutional characteristics. Second, the qualitative design emphasizes depth rather than breadth; therefore, further research using mixed-method or longitudinal approaches could provide a more comprehensive understanding of literacy development over time. Finally, future studies could explore how digital literacy tools or cross-curricular integration might further enhance creative and reflective writing in Islamic education contexts. Addressing these areas would extend the insights of this research and strengthen the applicability of the Integrated Literacy Framework for broader educational implementation.

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