

REFRAMING ENGLISH LANGUAGE LEARNING THROUGH AN ISLAMIC ETHICAL LENS IN CONTEMPORARY CLASSROOMS

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Abstract: *English's widespread use as an international language has sparked serious questions about ethical and cultural congruence, especially in religious educational settings. English language instruction is frequently seen as culturally neutral in classes with a majority of Muslims, despite the fact that its resources and teaching methods subtly convey moral and ideological principles. The purpose of this paper is to rethink English language instruction from an Islamic ethical perspective, emphasizing ethics as a crucial component rather than an add-on. This study synthesizes current research on character-based pedagogy, Islamic ethics, and English language instruction using a qualitative conceptual research approach. The results imply that incorporating Islamic ethical concepts—such as accountability, intention (niyyah), respect, and moral responsibility—can enhance English language instruction without sacrificing linguistic goals. In modern schools, this reframing enables English instruction to serve as a vehicle for ethical awareness and identity preservation in addition to being a communication tool. By putting out an ethically sound paradigm that balances global language acquisition with Islamic moral principles, the study offers a fresh viewpoint on teaching English.*

Keywords: *Learning English; Islamic Ethics; Moral Education; Identity; Modern Classrooms*

Introduction

As a means of gaining access to academic knowledge, worldwide communication, and career advancement, learning English has become an essential part of global education. English is taught as a functional and instrumental topic in many Muslim educational settings, with an emphasis on linguistic proficiency and effective communication. However, the ethical and ideological aspects of language learning processes are frequently ignored by this utilitarian approach. Language is more than just an impartial means of communication; it also represents moral presumptions, worldviews, and cultural norms. When using English learning resources that might not be consistent with Islamic principles, Muslim students are concerned about maintaining their identity and maintaining ethical consistency. Therefore, it is imperative to reconsider English language instruction beyond the acquisition of technical skills and to include ethical awareness grounded in learners' cultural and religious backgrounds. This essay suggests rethinking English language instruction from an Islamic ethical perspective. This paper makes the case that ethics should be incorporated into the pedagogical philosophy of teaching English rather than being positioned as supplemental subject. By doing this, learning English can promote moral development as well as linguistic growth, creating a more comprehensive education in modern classrooms.

Literature Review

English Language Acquisition and Ethical Aspects Value transmission is an inevitable part of language instruction, according to recent applied linguistics research. Implicit moral and cultural signals are conveyed through instructional materials, classroom interactions, and assessment procedures. Value-sensitive pedagogy is essential, especially in religious and multicultural educational settings, according to studies. Islamic Morality in Teaching Islamic ethics place a strong emphasis on social fairness, responsibility, intentionality (niyyah), and character development (akhlaq). Islam views education as a process that fosters moral consciousness and accountability before God and society, rather than just imparting knowledge. These moral precepts provide a thorough framework that can direct instructional strategies in a variety of fields, including language instruction.

Combining Language Learning with Ethics According to current research on character-based education, including ethics improves student motivation and engagement. However, there are still few and dispersed studies that explicitly address Islamic ethics in English language learning. Instead of pedagogical reframing, the majority of current works concentrate on content inclusion. This disparity shows that incorporating Islamic ethics into English language instruction requires a more conceptual and systemic approach.

Method

Using a qualitative conceptual research strategy, this study synthesizes and analyzes current scholarly literature in a methodical manner. Peer-reviewed journal papers, publications, and policy documents pertaining to Islamic education, ethics-based pedagogy, and English language instruction that have been released in the past ten years are examples of sources. There were three phases to the analysis: Islamic educational philosophy's ethical themes are identified. analysis of the moral ramifications of English language instruction. integrating concepts to create an Islamic ethical foundation for learning English.

This study methodically synthesizes and evaluates recent scholarly literature using a qualitative conceptual research approach. Sources include peer-reviewed journal articles, publications, and policy documents about English language instruction, Islamic education, and ethics-based pedagogy that have been published within the last decade. The analysis was divided into three stages: The ethical themes of Islamic educational philosophy are identified. evaluation of the ethical implications of teaching English. combining ideas to establish an ethical Islamic basis for learning English.

Result and Discussion

Result

This study demonstrates how English language learning objectives can be effectively connected with Islamic ethical standards while maintaining linguistic precision. Language competency and moral education work together rather than as separate or competing systems. The findings are divided into four primary conclusions, each followed by an analytical discussion.

Result 1: Niyyah (intentionality) boosts motivation and purpose in English learning.

The first main finding is that the Islamic concept of niyyah (intentionality) has a significant impact on students' views about English learning. When students are encouraged to characterize their objective as learning English for beneficial, ethical, and socially constructive purposes—such as gaining global information, engaging in respectful discussion, or constructively contributing to society—their motivation increases intrinsically and sustainably.

This research indicates that motivation in language acquisition goes beyond instrumental or economic interests. By including niyyah, students see English not just as an academic requirement or a foreign influence, but as a morally neutral instrument whose value is determined by its application. This intentional framing decreases ideological resistance while also aligning with self-determination theory, which promotes purpose-driven learning. Unlike extrinsic rewards, intentional motivation encourages persistence, reflective learning habits, and deeper engagement with linguistic activities. Thus, Islamic intentionality promotes, rather than detracts from, cognitive involvement in language learning.

Result 2: Moral responsibility promotes ethical and critical language use.

The second finding shows that emphasizing moral responsibility in English education encourages ethical communication behaviors like courteous discourse, critical reading, and socially responsible expression. Students who have been exposed to Islamic ethical instruction are more selective and reflective when it comes to English materials, videos, and conversations.

This finding calls into question the premise that language teaching must be value-neutral in order to be effective. On the contrary, ethical framing allows students to engage critically with knowledge rather than passively consume it. When students learn to evaluate tales, dialogues, and cultural representations using ethical reasoning, they build higher-order thinking skills. Moral responsibility does not limit expression; rather, it promotes awareness of tone, implication, and societal consequence. This ethical sensitivity helps to develop pragmatic competence, an important component of communicative competency that is often disregarded in traditional language teaching.

Result 3: Islamic Ethical Integration Lowers Cultural Anxiety and Identity Conflict.

Another important conclusion is that adding Islamic principles into English education reduces cultural anxiety and identity-related reluctance. Students report feeling more secure and confident when their religious identity is recognized and valued in the classroom setting. This finding is especially important in Islamic educational situations, where English is sometimes viewed as culturally invasive. By incorporating known ethical references, the classroom transforms into a safe environment that validates students' identities. This sense of psychological safety promotes involvement, risk-taking in speaking, and a willingness to make mistakes—all of which are necessary for successful language acquisition. From a sociolinguistic standpoint, learners who do not perceive cultural threat are more likely to use the target language creatively and authentically. As a result, identity affirmation serves as a facilitator of communication confidence rather than a barrier.

Result 4: Ethical framing repositions English as a morally guided tool.

The end outcome is that pupils begin to see English as a morally guided tool rather than a threat to religious beliefs. This adjustment in view enables students to join in global conversation while maintaining ethical judgment. This reframing calls into question the dominance of strictly technical or utilitarian language teaching methods. When ethical awareness is included, students have better control over how and when they use English. They become active agents, negotiating meaning, values, and cultural environment at the same time. Ethical grounding promotes critical literacy by allowing students to challenge content, oppose harmful narratives, and engage in constructive communication strategies. As a result, language competency is enhanced by moral awareness, resulting in more meaningful classroom interaction and long-term communication ability.

Discussion

Overall, these studies show that incorporating Islamic ethical concepts into English language acquisition does not impede linguistic development. Instead, it improves motivation, critical thinking, identity security, and ethical communication. This method calls into question the premise that effective language teaching must be divorced from values. Ethical consciousness arises as a teaching benefit, enhancing autonomy, comprehension, and interaction. As a result, English education in Islamic contexts can be both linguistic and ethical, preparing students for global communication while remaining true to their moral principles.

Conclusion

A revolutionary approach to modern education is provided by reframing English language instruction through an Islamic ethical perspective. This study shows that incorporating Islamic principles into English teaching is both possible and advantageous for the overall development of learners. English learning becomes a place for moral contemplation, identity preservation, and meaningful communication when ethics are placed at the center of language instruction. Future studies are urged to investigate the effects of this conceptual framework on students' motivation, competency, and ethical awareness as well as to test it empirically in classroom situations. In the end, this strategy advances a vision of global English education that is more inclusive and morally sound.

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