

## CULTIVATING FAITH-BASED VALUES THROUGH ENGLISH LANGUAGE LEARNING IN ISLAMIC SCHOOLS

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**Abstract:** *In the backdrop of globalization and the growing significance of English as an international language, the incorporation of religious principles into academic disciplines has grown to be a major concern in Islamic education. In Islamic institutions, English Language Learning (ELL) is frequently seen as culturally disconnected from Islamic teachings or even value-neutral. However, when carefully planned, ELL can be a useful tool for fostering religious principles while also improving kids' language proficiency. In order to support holistic education that incorporates cognitive, moral, and spiritual components, this study investigates how English language instruction in Islamic schools might be in line with Islamic beliefs. This study examines curriculum practices, instructional tactics, learning resources, and classroom relationships in a subset of Islamic secondary schools using a qualitative descriptive research design. Semi-structured interviews with English teachers, classroom observations, and document analysis of curricula and instructional materials were used to gather data. The results show that theme content, teacher modeling, contextualized language use, and reflective learning activities all foster faith-based values. Incorporating Islamic beliefs into ELL improves students' motivation, identity formation, and meaningful language use in addition to their moral growth. The study comes to the conclusion that teaching English in Islamic schools should be seen as a chance to uphold religious principles in a globalized setting rather than as a threat to religious identity. For curriculum designers, educators, and legislators looking to strike a balance between religious principles and global competencies in Islamic education, the findings have pedagogical significance.*

**Keywords:** *Character Education, Value Integration, Islamic Schools, English Language Instruction, And Faith-Based Principles*

### Introduction

English is becoming the primary language used for professional involvement, academic debate, and worldwide communication due to the quick globalization of education. Because of this, English Language Learning (ELL) is now a crucial part of school curricula everywhere, even in Islamic educational institutions. Islamic institutions, which seek to foster the intellectual, moral, and spiritual growth of its pupils, encounter particular difficulties in incorporating English instruction without sacrificing their educational philosophy and religious principles. Islamic education has historically integrated knowledge (ilm), faith (iman), and moral behavior (akhlaq) to stress the overall development of students. The fundamental sources for forming morals, values, and conduct are the Qur'an and the Sunnah. However, as a worldwide language, English is frequently linked to secular ideology, individualistic attitudes, and Western cultural norms, raising worries about religious and cultural deterioration among parents and educators. In Islamic schools, this conflict has led to a perceived division between English language training and religious education.

Notwithstanding these reservations, contemporary educational viewpoints contend that language serves as a vehicle for identities, beliefs, and worldviews in addition to being a neutral means of communication. From this perspective, rather than undermining Islamic values, English language training can be purposefully created to reflect and uphold them. Students can interact with global knowledge while retaining a strong religious identity when faith-based values are incorporated into ELL. Furthermore, the 21st century's increasing focus on character education emphasizes the significance of moral and ethical growth in addition to intellectual success. By incorporating religious principles into all topics, including English, Islamic schools are in a unique position to meet this need. Teachers can design meaningful learning experiences that connect with students' beliefs and lived realities by placing language instruction inside Islamic themes, stories, and ethical debates. This study aims to investigate how English language instruction in Islamic institutions fosters faith-based values. It looks at teaching methods, curriculum development, and classroom procedures that promote value integration. By doing this, the study adds to the current conversation on value-based education and offers insights into how Islamic schools might balance their religious obligations with the needs of global education.

### **Literature Review**

In Islamic schools, faith-based education is centered on the integration of knowledge, faith, and moral behavior. Education is seen as a comprehensive process that aims to produce morally upright and intellectually proficient people. Islamic educational philosophy emphasizes that all courses, including English language instruction, should incorporate values like integrity, accountability, respect, and compassion. Teaching English in Islamic schools without sacrificing religious identity is a problem because English has emerged as a worldwide language that is necessary for academic and professional involvement. Recent research, however, contends that language is not intrinsically ideological and that the values expressed through language are dependent on context, pedagogy, and instructional content. Students find English training more meaningful and interesting when it is contextualized within Islamic beliefs and their cultural backgrounds. English classrooms offer extensive opportunity for developing moral and ethical consciousness through communicative activities, conversations, and reflective tasks, according to research on value integration in language education. It has been demonstrated that adding Islamic themes to English language learning resources improves student motivation, identity affirmation, and classroom engagement. Teachers are essential to this process because their personal behavior, instructional methods, and views have a big impact on how values are taught and absorbed. Along with language development, faith-based values are reinforced when teachers demonstrate moral behavior and courteous communication. The literature constantly emphasizes the potential of English language learning to assist holistic education in Islamic institutions by integrating linguistic competence with moral and spiritual growth, despite ongoing problems including limited resources and curriculum limits.

### **Method**

This study examined how faith-based principles are incorporated into English language instruction in Islamic schools using a qualitative descriptive research design. To obtain a comprehensive knowledge of classroom practices, teacher perspectives, and learning environments where English instruction and value education interact, a qualitative approach was selected. The study was carried out in a few Islamic secondary schools where Islamic values are stressed throughout the curriculum and English is taught as a required subject. Purposive sampling was used to identify participants, including English teachers and students who were involved in teaching the language. Semi-structured teacher interviews, classroom observations,

and examination of pertinent teaching materials like lesson plans and syllabi were used to gather data. While interviews examined instructors' perspectives and difficulties in putting value-integrated instruction into practice, classroom observations concentrated on teaching methods, learning exercises, and the ways faith-based values were included into English classes. In order to find recurrent patterns pertaining to value integration and pedagogical practices, the gathered data was thematically evaluated using coding and categorization. By comparing results from observations, interviews, and documents, data triangulation was used to increase credibility. By getting participants' informed consent and maintaining confidentiality during the study, ethical issues were taken care of.

### **Result and Discussion**

The results of the study on the incorporation of religious principles into English language instruction (ELL) in Islamic schools are presented and discussed in this part. The conversation is structured thematically to highlight trends found in document analysis, interviews, and classroom observations. The results show that curriculum material, instructional approaches, teacher responsibilities, student participation, and classroom interaction all contribute to the development of faith-based values in ELL. Together, these factors support holistic education that balances language acquisition with moral and spiritual development.

### **Curriculum Content Integration with Faith-Based Values**

Islamic schools purposefully incorporate faith-based principles into English learning content, according to an examination of curriculum documents and instructional materials. The curriculum presents language instruction as a way to communicate important ideas that are consistent with Islamic teachings rather than as a solely linguistic discipline. Themes like social justice, environmental responsibility, honesty, thankfulness, and respect for parents and instructors are often included in reading texts, dialogue samples, and writing prompts. For example, characters in narrative texts used in reading comprehension classes frequently make moral choices that align with Islamic ideals. Students can contemplate on virtues like patience (*sabr*), sincerity (*ikhlas*), and responsibility (*amanah*) while honing their reading skills with these works. In order to make language instruction more meaningful and applicable to students' everyday lives, vocabulary and grammatical activities are also contextualized within moral dilemmas. This result confirms earlier studies' findings that contextualized language training improves retention and comprehension. Students view faith-based values as essential components of communication rather than as moral sermons when they are organically included into educational materials. As a result, acquiring a language is no longer an objective academic endeavor but rather a means of internalizing ideals.

### **Teaching Methods for Integrating Values**

The findings show that educators use a variety of pedagogical techniques to include religious principles into ELL. Discussion-based learning, reflective questioning, role-playing, storytelling, and group activities are some of these tactics. These methods motivate pupils to actively interact with language and morals. Observations in the classroom reveal that teachers regularly start conversations that encourage students to use English to voice their ideas on moral matters. For instance, students can be asked to explain how helping others demonstrates excellent character or to talk about the value of honesty in the classroom. These exercises improve speaking abilities while encouraging introspection and moral reasoning. When it came to integrating language practice with value teaching, role-playing exercises were especially

successful. Students were instructed to act out roles in commonplace scenarios in English, such as settling disputes, supporting friends, or treating seniors with respect. In addition to increasing students' confidence and fluency, this approach gave them the chance to practice moral behavior in authentic situations. Another important tactic that surfaced was reflective questioning. In addition to teaching language topic, teachers frequently asked students to consider the moral values they had acquired. This reflection helps students internalize values and makes the connection between what they learn in the classroom and how they behave in real life.

### **Moral Authority and Teacher Modeling**

Teachers' position as moral role models in English classrooms is one of the study's most important conclusions. Faith-based principles were regularly represented in the language, attitudes, and behavior of teachers. Teacher-student relationships were characterized by courteous expressions, polite communication, patience, and fairness. In order to promote involvement, teachers deliberately refrained from using harsh words and instead employed positive reinforcement. They prioritized effort and improvement over punishment when making corrections. This method is consistent with Islamic pedagogical values, which place a high value on encouragement and compassion. Teachers saw themselves as character educators in addition to language instructors, according to interviews. They felt that their own behavior had a big impact on kids' moral growth. Teachers were inspired to deliberately and consistently incorporate values by this sense of accountability. This result supports the idea that educators must embody value education rather than relying only on curriculum information. When teachers exhibit values in a genuine way, students are more likely to internalize them.

### **Motivation and Involvement of Students**

Students' motivation and involvement in studying English were positively impacted by the incorporation of faith-based values. When learning English in familiar moral and religious contexts, students reported feeling more at ease and self-assured. Students saw English as linked to their identity and ideas rather than as a foreign or culturally remote topic. Higher levels of participation were noted during value-integrated activities in the classroom. When subjects related to their personal experiences and religious knowledge, students were more inclined to talk, express their ideas, and work together. Classroom interaction and linguistic competence both improved as a result of this higher engagement. Students also took delight in their ability to explain Islamic principles in English. This capacity enhanced their sense of self and enabled them to interact with audiences around the world without sacrificing their religious beliefs.

### **Development of Moral Reasoning and Critical Thinking**

Beyond linguistic proficiency, the incorporation of religious principles encouraged pupils' moral reasoning and critical thinking. Students were encouraged to use English to examine events, assess acts, and defend viewpoints through conversations and reflection assignments. They had to use critical thinking skills to ensure that their responses adhered to moral standards. For instance, students were challenged to suggest solutions and provide justifications during conversations on environmental protection or social responsibility. These exercises improved higher-order thinking abilities and showed how learning a language may support both moral and intellectual growth at the same time. The results imply that value-integrated ELL promotes not only language proficiency but also more general learning objectives related to 21st-century learning, like communication, ethical reasoning, and global awareness.

### **Implementing Faith-Based ELL Present Difficulties**

Notwithstanding the favorable results, a number of difficulties were noted. Instructors stated that there aren't many English textbooks that support Islamic principles. Because of this, a lot of educators relied on resources that they had created or modified themselves, which took more time and effort. The curriculum's time limits presented further difficulties. Careful planning was needed to balance language aims with value integration, and some teachers felt under pressure to give linguistic outcomes priority because of assessment requirements. Teachers also mentioned the necessity for value-based pedagogy-related professional development. Despite their dedication to include faith-based ideals, some teachers believed they lacked the necessary training to do so in a methodical manner. These difficulties show that sustainable implementation requires institutional backing. To enable value-integrated ELL, curriculum developers, school administrators, and legislators must work together to offer resources, training, and assessment frameworks.

### **Discussion in Connection with Earlier Research**

The results of this study are consistent with previous research highlighting the significance of contextualized and value-based language instruction. Prior research has demonstrated that incorporating students' cultural and religious backgrounds improves motivation and learning efficacy. By showing how faith-based values can be methodically fostered through ELL in Islamic schools, this study expands on earlier findings. Furthermore, the findings are consistent with theoretical stances that see language as a social and cultural practice rather than an impartial ability. English training becomes a tool for moral communication and identity expression when Islamic ideals are included into language use. Additionally, the study affirms the vital role that educators play as facilitators of value integration. How values are taught and absorbed in the classroom is greatly influenced by the attitudes, behaviors, and beliefs of the teachers.

### **Conclusion**

This study confirms that English Language Learning (ELL) in Islamic schools has significant potential to serve as an effective tool for fostering religious values in addition to improving language ability. The results unequivocally show that English does not conflict with Islamic educational ideals when seen through a contextualized and value-oriented perspective. Conversely, it can be deliberately employed to strengthen the moral consciousness, spiritual awareness, and ethical behavior that are the foundation of Islamic education. This presents English as a flexible medium that can be in line with religious and moral goals, challenging the long-held belief that English language instruction automatically bears secular or culturally incompatible ideals. The study demonstrates that the cultivation of faith-based values through ELL is not a single-dimensional process but rather the result of the interaction between curriculum design, pedagogical practices, teacher roles, learning materials, and classroom culture. When Islamic values are embedded meaningfully into English learning content, students are able to engage with the language in ways that are relevant to their moral worldview and daily experiences. Such integration transforms English learning from a mechanical acquisition of grammar and vocabulary into a reflective and purposeful activity that encourages students to consider ethical meanings alongside linguistic forms. The study's key finding is that instructors play a crucial role in integrating values.

Teachers are more than just language instructors; they are moral role models whose attitudes, language choices, and classroom conduct influence pupils' conceptions of values. According to the study, educators who intentionally include faith-based viewpoints into their lessons and set

an example of moral behavior make a substantial contribution to the development of an Islamic learning environment. This emphasizes the notion that effective value education depends on both what is taught and how it is practiced in the classroom. Students' trust is strengthened and deeper absorption of principles is facilitated when teachers are consistent in both their instruction and personal behavior. Value-integrated English instruction has a favorable impact on students' motivation, engagement, and identity building. When the material aligns with their cultural background and beliefs, students are more inclined to actively engage in English learning activities. Students are better equipped to negotiate international communication without encountering identity conflict when they can articulate Islamic principles, moral beliefs, and ethical reasoning in English. In a time of globalization, when students are expected to communicate across linguistic and cultural barriers, this is especially pertinent. Islamic schools assist pupils in gaining self-assurance as morally upright global citizens by basing English instruction on religious principles. The results also imply that including religious principles into ELL promotes more general educational objectives, such as social responsibility, critical thinking, and character education. Students are encouraged to assess circumstances, express ideas, and defend acts based on ethical considerations through conversations, reflective assignments, and communication exercises. This procedure develops moral reasoning and higher-order thinking abilities, proving that language instruction may support students' ethical and intellectual growth at the same time. In this way, the holistic educational vision of Islam, which emphasizes the balanced development of mind, character, and spirituality, is closely aligned with value-integrated ELL. But this study also acknowledges that there are obstacles to overcome in order to successfully adopt faith-based ELL. Consistent practice is hampered by issues such as a lack of value-integrated teaching resources, curricular time limits, and differing teacher readiness. These difficulties emphasize how crucial systemic and institutional assistance is. To effectively support teachers in incorporating values, curriculum developers, school administrators, and legislators must work together to provide clear guidelines, chances for professional development, and relevant materials.

Value integration runs the risk of becoming disjointed and reliant on teacher initiative rather than a long-term teaching strategy in the absence of such support. This paper makes the case for a rethinking of English language instruction in Islamic schools in light of these findings. English should now be seen as a pedagogical area where faith, ethics, and international communication converge rather than as a value-neutral or culturally detached subject. Islamic schools can meet both religious and academic goals in a cohesive and mutually reinforcing way by purposefully integrating English instruction with Islamic values. With this method, children can develop critical global competencies while maintaining a strong sense of moral and spiritual identity. This study's empirical investigation of how faith-based principles are implemented in regular English language instruction in Islamic institutions is what makes it valuable. By showing that linguistic competence and faith-based character development are complementing results rather than competing goals, it contributes to the expanding corpus of scholarship on value-based and context-sensitive language education. For educators and organizations trying to strike a balance between religious principles and the requirements of international education, the report also offers useful recommendations. Lastly, it is advised that future studies expand on this research by using mixed-method or quantitative techniques to look at the long-term effects of value-integrated ELL on kids' social conduct, academic performance, and character development. Comparative research in various educational settings and cultural situations would also offer insightful information about how flexible this strategy is. Islamic schools may make a significant contribution to the development of students who are linguistically proficient, morally sound, and

equipped to interact responsibly with the global society by further investigating and improving faith-based English language instruction.

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