



# THE USE OF FREE WRITING TECHNIQUE TO DEVELOPED STUDENTS' WRITING SKILL AT UIN PROF. K.H SAIFUDDIN ZUHRI PURWOKERTO: STUDENTS' PERCEPTION

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## ABSTRACT

The integration of English language pedagogy in Islamic boarding schools serves several purposes. This study aims to explore how ideological perspectives on English intersect with religious and cultural norms within Islamic educational settings, examining challenges such as reconciling Islamic doctrines with Western influences and integrating religious values into language learning. The researcher employed a qualitative methodology to capture the profoundness and intricacy of the participants' experiences, beliefs, and practices pertaining to English language learning in Islamic schools. The research methodology encompassed a purposive sampling technique to select participants. A semi-structured interview model was utilized to explore the information provided. The researchers organized the results obtained from the interview data into three main themes: Managing the intersection of language, culture, and faith; addressing obstacles linked to integrating faith into the educational journey; and adapting approaches for different stages of boarding school education. The results shed light on the diverse tactics employed by students to navigate the educational landscape with sensitivity and discernment, creating an inclusive learning environment that supports the overall development of students. Furthermore, the integration of Islamic principles and cultural heritage played a crucial role in enhancing linguistic fluency and strengthening religious identity among students.

**Keywords:** language ideology; religious identity; ELT; Islamic boarding school; teachers

## INTRODUCTION

The significance of English language pedagogy in Islamic boarding schools is a matter of considerable importance in the field of education and language acquisition among Muslim students (Fitria, 2023). Islamic boarding schools, commonly known as madrasas, play a central role in providing religious education and fostering the holistic development of students within an Islamic environment (Rohmah et al., 2019). Given the increasing impact of globalization and the widespread influence of English as a global language, the inclusion of English language instruction in madrasas has become a subject of scholarly investigation and exploration (Rahman et al., 2021; Tazkiah et al., 2022). The integration of English language pedagogy in Islamic boarding schools serves several purposes. First and foremost, it addresses the practical need for students to attain proficiency in English, considering its status as a global language of communication and business (Purwanto et al., 2021). Proficiency in English enables students to access

a wide range of educational and professional opportunities beyond their local or regional contexts. Secondly, it allows students to engage with a diverse range of contemporary knowledge and discourse, thus expanding their intellectual horizons and fostering critical thinking skills (Sholeh et al., 2022).

Moreover, proficiency in English empowers students to navigate the complexities of the modern world and effectively participate in global discussions on various socio-political and cultural issues (Bacon, 2020; de Costa, 2010). However, the implementation of English language pedagogy in Islamic boarding schools requires careful consideration of several factors. These factors include the development of culturally appropriate and contextually relevant instructional materials (Irawan, 2020), the training of proficient English language instructors who are sensitive to the religious and cultural values of the institution (Memon et al., 2021), and the alignment of language instruction with the broader educational goals and values of the madrasa (Aunurrahman et al., 2020). Furthermore, attention must be given to the incorporation of Islamic principles and values into the English language curriculum, thereby fostering a culture of ethical and moral responsibility among students.

Furthermore, In the context of Islamic boarding schools, English Medium Instruction (EMI) refers to the use of English as the primary language of instruction for academic subjects, alongside or instead of the students' native language (Doiz et al., 2013; Macaro, 2018). EMI has gained prominence globally as a means to enhance students' English language proficiency while simultaneously delivering subject content. Implementing EMI in Islamic boarding schools can offer several benefits, aligning with the broader goal of fostering English proficiency mentioned in your initial statement (Irham & Wahyudi, 2023). Firstly, it provides students with exposure to English in authentic academic contexts, thereby improving their language skills through practical application. Secondly, it can enhance students' access to international resources, knowledge, and opportunities, facilitating their integration into the global community and promoting cross-cultural understanding (Pun & Thomas, 2020). However, introducing EMI also requires careful consideration of various factors to ensure its effectiveness and appropriateness within the cultural and religious framework of Islamic boarding schools. These considerations include pedagogical approach, curriculum adaptation, teacher training, resource development, and community support (Galloway & Rose, 2021). By addressing these considerations, Islamic boarding schools can effectively integrate EMI into their educational programs, harnessing the power of English language instruction to empower students for success in the modern world while preserving their religious and cultural identity.

Several previous studies have examined the ideology of language within the context of English language instruction (Chvala, 2020; Fang & Hu, 2022; Lindahl et al., 2021; Rahman et al., 2020; Sah, 2022; Sarkar et al., 2021; Tri, 2023; Von Esch et al., 2020). For instance, according to (Tri, 2023) provides a comprehensive analysis of the various ideological perspectives surrounding the utilization of English as the medium of instruction (EMI) in Vietnam, effectively elucidating its alignment with Bourdieu's theory of capital. The author highlights how EMI is highly regarded for its ability to cultivate diverse forms of capital and contribute to the attainment of national socio-economic objectives. However, an unintended consequence of this emphasis on EMI is the marginalization of the native language, as it is given less prominence in the educational context. Notably, stakeholders exhibit positive attitudes towards EMI, as they recognize the potential benefits it brings in terms of enhancing English language proficiency and opening up international opportunities. Nevertheless, (Sarkar et al., 2021) shed light on the challenges faced in fully implementing EMI in private universities in Bangladesh, primarily due to students' limited proficiency in English. In light

of these challenges, the authors recommend the adoption of a blended instructional approach that effectively bridges the gap between language ideology and the practical realities of implementation. Drawing on empirical evidence, (Chvala, 2020) highlights the existence of conflicting views among Norwegian teachers with regards to the role of English as a global means of communication as opposed to its perceived threat to local culture. The author emphasizes the necessity of adopting critical perspectives and fostering multicultural awareness in English language instruction in order to address this tension. Conversely, (Von Esch et al., 2020) shed light on the perpetuation of white racial dominance through the imposition of dominant language standards in English education, despite resistance from students. The authors present evidence from ethnographic research, which reveals how these ideologies contribute to the marginalization of non-dominant racial backgrounds.

Existing research on language ideology in English language instruction has largely overlooked Islamic boarding schools, focusing predominantly on conventional educational institutions. This study aims to address this gap by exploring how ideological perspectives on English intersect with religious and cultural norms within Islamic educational settings. It investigates the instructional methodologies utilized by educators to balance English proficiency with Islamic principles, examining challenges such as reconciling Islamic doctrines with Western influences and integrating religious values into language learning. Three research questions guiding this inquiry are 1) How do teachers navigate the intersection of language ideology and Islamic principles in English instruction? 2) What challenges do teachers face in incorporating Islamic values into language learning activities? 3) How do instructional approaches vary across Islamic boarding schools in different sections?

## **METHODS**

The researcher in this study employed a qualitative methodology to interpret research findings into descriptive forms (Ahmadi, 2014). In particular, the research employed a narrative design in order to further explore the information that participants desired to communicate for this study. The utilization of narrative design permitted the researcher to explore the abundant and intricate viewpoints of the participants in the study (Clandinin, 2006). By employing qualitative methodology, the researcher aimed to capture the profoundness and intricacy of the participants' experiences, beliefs, and practices pertaining to English language pedagogy in Islamic boarding schools.

Through the implementation of interviews and observations, the participants were afforded the opportunity to express their narratives, experiences, and perspectives. The researcher attentively listened to their accounts, paying heed to the specifics and contexts that influenced their comprehensions and practices. By interpreting the research findings through descriptive formats, the researcher aspired to present a comprehensive and vivid portrayal of the participants' narratives. This facilitated a more comprehensive understanding of the ideological perspectives and instructional practices associated with English language pedagogy in Islamic boarding schools. The researcher presumably engaged in a process of data analysis, identifying recurring themes, patterns, and inconsistencies within the narratives. This analysis likely entailed organizing and categorizing the data, seeking connections and relationships between various elements, and interpreting the meanings embedded in the participants' stories.

The investigation was carried out at a Muslim boarding school situated in Pasuruan Regency, East Java, Indonesia. The decision to select this specific boarding school as the research site was made based on its perceived appropriateness for the study. The convenience of access and the collaborative attitude displayed by all parties involved within the boarding

school facilitated the gathering of data and in-depth observation. The favorable research environment provided by the boarding school enabled a comprehensive exploration of the research topic. Moreover, the cultural and social dynamics inherent within the boarding school setting enhanced the research context, allowing for a nuanced analysis and interpretation of the findings. Consequently, the chosen location proved to be advantageous in conducting the study.

Subsequently, this study engaged participants who were English language teachers at this Islamic boarding school. The researchers involved four English teachers representing three levels of education within the Islamic boarding school setting: *Madrasah Ibtidaiyah* (Elementary School), *Madrasah Tsanawiyah* (Junior High School), and *Madrasah Aliyah* (Senior High School). These three teachers possess distinct teaching backgrounds. The research methodology encompassed a purposive sampling technique to select participants. Purposive sampling is a non-probability sampling method that involves selecting participants based on specific criteria (Guetterman, 2015; Lindsay & Schwind, 2016), in this case, English language teachers from different educational tiers within the Islamic boarding school. This method was chosen to ensure representation across various levels of education and teaching experiences, facilitating a comprehensive understanding of the research phenomenon. The inclusion criteria for selecting participants involved identifying individuals who were actively teaching English at the respective educational levels within the Islamic boarding school.

**TABLE 1 | Motivation across English Levels**

<b>Participant (Code)</b>	<b>Gender</b>	<b>Teaching Experiences</b>	<b>Islamic Boarding School Background</b>	<b>Teaching Level</b>
T1	Female	5 Years	Yes	Elementary school
T2	Female	6 Years	No	Junior high school
T3	Male	4 Years	No	Senior high school
T4	Female	3 Years	Yes	Elementary school

Additionally, diversity in teaching backgrounds was considered to capture a broad spectrum of experiences and perspectives among the participants. Moreover, the researchers conducted preliminary interviews with potential participants to gather information regarding their teaching experiences, qualifications, and familiarity with the curriculum. This process aided in verifying the eligibility of participants based on the established criteria and ensured the selection of suitable candidates who could provide valuable insights for the study. Furthermore, researchers anonymize participant names using code names to protect the privacy and personal data of participants.

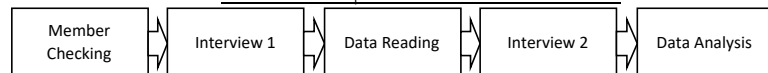
The technique of interviews was employed by the researcher in this study in order to gather data. The rationale behind this selection was to facilitate the effective collection of data and information from the participants (Fontana & Frey, 2005). To delve deeper into the information provided, a semi-structured interview model was utilized. This choice was made in order to tailor the questions to the study's objectives and to accommodate additional inquiries if initial responses lacked depth (Flick et al., 2004). Furthermore, the use of semi-structured interviews aimed to prevent participants from going off-topic while still allowing them to provide comprehensive answers. By making this methodological choice, the rigor

and depth of data collection were enhanced, thus contributing to the overall validity of the study. Additionally, participant engagement was promoted and rich, nuanced data relevant to the research objectives were ensured. The subsequent list encompasses the lineup of questions utilized by the investigator as a fundamental structure for this examination:

1. Can you describe your personal beliefs and ideologies regarding English language pedagogy in Islamic boarding schools?
2. How do you perceive the role of English language education in Islamic boarding schools? Could you share any challenges or tensions you have encountered in integrating English language instruction with Islamic teachings and values?
3. In your experience, what instructional strategies or methods have proven effective in teaching English language skills to students in an Islamic boarding school context?
4. How do you foster a sense of cultural and linguistic identity among students while teaching English in an Islamic boarding school?

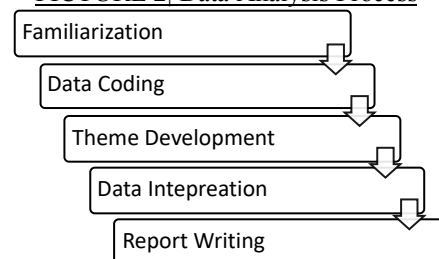
During the interview process, researchers incorporate Zoom meeting technology as a medium for data collection. The utilization of Zoom technology serves the purpose of enabling researchers to conduct studies with participants at flexible times and locations, thereby facilitating participants in engaging with the data collection process (Laili & Nashir, 2020). Additionally, researchers employ the Indonesian language during data collection to mitigate potential errors in interpretation and perception among participants (Handayani, 2021). This linguistic choice enhances clarity and mutual understanding throughout the research endeavor. Such methodological considerations align with best practices in qualitative research, ensuring effective communication and accurate data acquisition within the study context.

PICTURE 1 | Data Collection Process



Consequently, in the course of gathering data, participants in this study follow a series of steps. Initially, the researcher ensures that the participants are prepared and available to participate in the interview. Subsequently, the researcher sends a Zoom meeting link to all participants and carries out the data collection procedure. Each participant dedicates a time frame of 30-45 minutes to respond to the researcher's inquiries during the data collection phase. Throughout this stage, the researcher utilizes the screen recording feature of the Zoom meeting application to document the process. After the data collection, the researcher thoroughly examines the information provided by the participants, carefully scrutinizing the recorded content. Additionally, the researcher conducts a second interview session, using similar questions but with variations in wording and sentence structure to ensure consistency with previous responses.

PICTURE 2 | Data Analysis Process



Finally, the researcher undertakes data management tasks, organizing the acquired information in a systematic manner. This meticulous approach guarantees the reliability and validity of the collected data, thereby enhancing the overall quality of the research outcomes. The researcher's iterative process of verification and cross-checking serves to guard against potential biases or inaccuracies in the data. By employing consistent methodologies and employing diverse linguistic strategies during the interview process, the researcher aims to minimize any potential discrepancies and establish the consistency and coherence of the participants' responses. Furthermore, the systematic management of data after collection facilitates efficient analysis and interpretation, thereby contributing to the robustness of the study findings.

## RESULTS AND DISCUSSION

The researcher in this investigation organized the results obtained from the interview data into three main themes: Managing the intersection of language, culture, and faith; addressing obstacles linked to integrating faith into the educational journey; and adapting approaches for different stages of boarding school education. These thematic groupings enabled a thorough examination of the research results.

### *Managing the Intersection of Language, culture, and faith*

During the initial thematic investigation, scholars were presented with a wide range of reactions outlining the strategies utilized by teachers in handling intersections among language, culture, and religion. This comprehensive study revealed diverse methods employed by educators in maneuvering through the complex interactions of linguistic, cultural, and religious spheres. For instance, T1 suggested that fundamental developmental activities, storytelling, gamification, and phonics instruction incorporating Quranic verses are effective approaches for promoting both language literacy and Islamic faith.

*... to integrating Islamic values, I also prioritize the inclusion of Islamic literature within the English language curriculum. Through verses from the Qur'an, Islamic stories, and literature, I offer students an approach not only enhances their language abilities, but also deepens their connection to their faith. My belief lies in the development of students' proficiency and effective communication skills in both written and oral forms. Through a range of engaging activities such as dialogues, debates, and role-playing, I provide students with ample opportunities to practice speaking, reading, and writing. By focusing on these language skills, I equip students with the necessary tools to confidently and effectively communicate themselves in English. (T1)*

The focus was on implementing differentiated tasks that cater to individual learning speeds and abilities. Additionally, the importance of parental involvement in reinforcing educational concepts within the home environment was highlighted, facilitating the holistic development of English proficiency and the instillation of deeply-rooted values. The synergistic interaction between educational practices and familial support was considered crucial in fostering diverse skills and the formation of cultural-religious identity among learners.

*... the importance of working together with parents and the broader community. Consistent communication with parents, engaging them in their child's language learning process, and valuing their opinions and feedback are essential in establishing a nurturing learning atmosphere. Through collaboration with*

*parents and the community, we can offer students a solid basis in English language proficiency while promoting Islamic principles. (T1)*

Furthermore, T2 faces the complex challenge of balancing the exposure to different languages and engaging in thoughtful discussions, all while considering the changing Islamic identity and the curiosity of students. The successful implementation of project-based learning, debate forums, and interactive resources requires careful selection to avoid sensitive topics, thus creating an environment that promotes positive socio-emotional growth.

*I prioritize the enhancement of students' English language proficiency and their ability to communicate effectively. I place equal emphasis on all four language skills, namely listening, speaking, reading, and writing, by incorporating interactive activities, conversations, debates, and captivating reading materials. Alongside language skills, my objective is to foster students' critical thinking and analytical capabilities. Through encouraging analysis and interpretation of English texts, as well as engaging in discussions and debates, students are able to cultivate their cognitive skills and become autonomous thinkers ... Acknowledging the varied educational requirements of students, I employ distinct instructional approaches. This enables me to address individual inclinations, capabilities, and passions. By fostering cooperation and involving the community, for instance through collaborative assignments, peer evaluations, and engaging parents and the broader community, I establish a vibrant educational setting that enhances students' learning journey and fosters a feeling of inclusivity. (T2)*

T2 also explained about individualized mentorship becomes a crucial strategy in guiding students through this crucial stage of development, fostering their respect and appreciation for cultural diversity and enhancing their ability to understand and engage inclusively in diverse contexts. This highlights the importance for educators to navigate the educational landscape with sensitivity and discernment, creating an inclusive learning environment that supports the overall development of students.

On the contrary, T3 focuses on the development of advanced cognitive abilities by analyzing literary works and scholarly articles, alongside the study of Islamic jurisprudence.

*I am a proponent of integrating Islamic values into the English language curriculum by carefully selecting teaching materials, reading passages, and exercises that are in line with Islamic ethics and morals. Moreover, I prioritize the inclusion of Qur'anic verses, Islamic stories, and literature in the curriculum to help students deepen their understanding of Islamic culture and values while enhancing their language skills ... My primary goal is to enhance students' English language proficiency and equip them with the necessary academic skills for success. By engaging students in various challenging tasks such as analyzing complex texts, writing research papers, and participating in debates, they are able to develop both language and cognitive skills essential for higher education and future*

*pursuits. (T3)*

This educational approach aims to not only enhance cognitive skills but also promote principled reasoning. Collaborative efforts with experts in Quranic studies provide opportunities to infuse English texts with spiritual perspectives.

Additionally, mentorship programs play a crucial role in guiding individuals through this important phase of self-discovery and personal growth, aligning with the fundamental principles of faith. These endeavors highlight a comprehensive educational framework that combines cognitive progress with spiritual enlightenment, ultimately fostering a well-rounded growth and intellectual depth.

*Working in close collaboration with subject matter experts, counselors, and parents is essential in tackling these challenges. Through aligning curricula, providing additional tutoring, offering one-on-one mentorship to students, and regularly seeking input, we can enhance the learning of English language while upholding our commitment to fostering spiritual growth. (T3)*

The T4 theory asserts that collaborative efforts among ability members are crucial for optimizing pedagogical strategies. This involves integrating language proficiency enhancement and religious doctrinal grounding that are tailored to the developmental stages of learners.

*... to meticulously filter out any content that is unsuitable for the mental and spiritual growth of the students. Additionally, striking a balance between imparting language skills and preserving their emerging cultural and religious identity can be challenging. The lessons should not only enhance their linguistic capabilities but also foster their comprehension and pride in their faith. To ensure effective engagement, active participation through games and projects necessitates vigilant supervision to steer discussions in the right direction ... By collaborating closely with other subject teachers and the school administration, we can effectively address these concerns. Through this close coordination, we can develop a curriculum that is centered around Islamic teachings and organize activities that support the development of their faith. (T4)*

Moreover, to ensure a well-rounded education, systematic evaluations of the curriculum are conducted, taking into account input from community members. This approach fosters a heightened awareness of the socio-emotional needs of learners. Additionally, rigorous supervision of supplementary educational activities and experiential learning endeavors is undertaken to strike a balance between knowledge acquisition and the promotion of ethical and moral principles. Ultimately, these initiatives aim to cultivate successive cohorts of students who possess both cognitive abilities and a values-driven mindset. They reflect a comprehensive educational philosophy that is dedicated to holistic development and the preservation of cultural continuity.

*Addressing Obstacles Linked to Integrating Faith into The Educational Journey*

The researcher came across a vast amount of information during the interview process in relation to this research topic, for instance, T1 employs an educational framework that focuses on developmentally appropriate



practices, with an emphasis on facilitating the exploration of faith among young learners through methods such as storytelling, artistic expression, and hands-on projects.

*... Students deliver presentations on the topic of festivities within their respective Muslim cultures, thereby emphasizing our collective diversity and unity rooted in a shared faith. Furthermore, I aim to expose the children to a variety of multicultural narratives that are situated in diverse Muslim societies, featuring characters that they can readily identify with in order to cultivate a broader understanding of various cultures. In order to foster a sense of connection and pride, collaborative projects are assigned to the students, requiring them to conduct research on a Muslim innovator or prominent individual whom they can look up to. In addition, positive reinforcement is employed to encourage the utilization of any languages known by the students, thereby enhancing their linguistic abilities while concurrently underscoring the importance of multilingualism... (T1)*

A thorough evaluation of educational materials is utilized to address potential sensitivity issues. Collaborating with parents is utilized to promote a consistent religious foundation across various settings. This comprehensive approach aims to proactively address any discrepancies between familial and educational religious instruction, thereby fostering a seamless integration of faith for children. By implementing a coordinated strategy, potential conflicts that may hinder the assimilation of faith-based principles are effectively minimized, creating a more harmonious educational environment that promotes spiritual development.

Moreover, T2 acknowledges the difficulties that arise from external influences on the spiritual identity of adolescents. The facilitation of respectful discourse empowers students to engage with genuine inquiries and uncertainties, thus cultivating a sense of ownership over their faith journey.

*... the cultivation of students' cultural and linguistic identity during this critical stage of development is of utmost importance. Several strategies that I employ involve integrating readings that showcase the diverse Muslim societies worldwide into my instructional materials, thereby enabling students to establish connections between their cultural knowledge and their English language acquisition. Additionally, I create an environment that encourages respectful discussions, where students are given the opportunity to exchange different viewpoints. (T2)*

By highlighting the importance of role models and establishing connections between subjects, fundamental principles are consistently reinforced. Tailoring academic projects to align with individual interests enhances the relevance of educational content during phases of identity development. This nuanced approach to navigating developmental milestones effectively addresses barriers to integration within the academic context.

Besides, T3 navigating the delicate steadiness between academic autonomy and religious devotion poses a nuanced challenge for individuals predisposed towards independent thought. The integration of personalized religious guidance proves instrumental in facilitating spiritual journeys while concurrently bolstering comprehension of religious doctrines.

*... I extend an invitation to speakers of diverse ethnic backgrounds within the Muslim community to elucidate on the ways in which embracing multicultural aspects has had a beneficial impact on their personal lives and professional trajectories. Moreover, clubs dedicated to cultural appreciation offer students from various backgrounds the chance to collaborate in organizing events that honour their respective traditions, fostering a sense of understanding and interconnectedness. (T3)*

The seamless interweaving of theological tenets throughout various academic disciplines serves to mitigate contentions against religious adherence. Equipping young minds with the capability to engage in societal discourse through a religiously informed perspective augments their readiness to confront intricate contemporary deliberations and contend with ideological oppositions. This multifaceted approach not only fosters a deeper comprehension of faith but also fortifies individuals against challenges to their religious convictions, thereby fostering a more resilient ideological stance.

Then, T4 recognizes and affirms the utmost significance of aligning the various institutions involved in order to promote a coherent integration of faith within educational environments. This alignment encompasses a strategic harmonization of the curriculum, which is implemented both vertically, across different grade levels, and horizontally, across different academic disciplines. The purpose of this harmonization is to mitigate any potential disruptions or inconsistencies that may arise in the educational journey of students.

*... I ensure the promotion of cultural and linguistic identity among my students through various means. In order to broaden their knowledge, I integrate contributions from diverse Muslim cultures into my lessons, which enables us to explore the accomplishments of Muslim inventors, heroes, and traditions from different regions across the globe, thereby instilling a sense of pride in our shared identity. Furthermore, I adorn the classroom with artifacts, photographs, and artwork from various Muslim communities, while also encouraging students to delve into their own cultures during their free time. This includes the opportunity for them to educate their peers about their respective cultures and share culinary delights from their home countries. (T4)*

Additionally, this alignment is reinforced by the provision of staff development initiatives and communal resources that are centered on faith, thereby ensuring a consistent dissemination of the intended message. Furthermore, the commitment to nurturing a faith-centric upbringing among youth is strengthened through the enhancement of engagement, which is achieved by establishing effective communication channels and forging civic partnerships. These collaborative efforts amplify the dedication to fostering a faith-centered environment. By tailoring approaches to the specific needs of stakeholders, educational institutions can systematically address any barriers that may hinder the integration of faith, thus creating an environment that is conducive to sustained progress in this domain.

*Adapting Approaches for Different Stages of Boarding School Education*

In this last theme, researchers discovered a multitude of results from participants concerning their approaches to adapting in the context of learning English at Islamic boarding schools. These results shed light on the diverse tactics utilized by students to overcome language barriers and incorporate English learning into their religious studies. According to T1 focuses on laying a strong foundational skills and values base. Using varied techniques like stories, songs and games, young minds are engaged to develop basic comprehension and communication abilities.

*I focus on establishing an enjoyable and interactive learning setting to captivate young students. By incorporating a range of suitable teaching techniques like songs, games, storytelling, and hands-on tasks, my goal is to ensure that the process of learning English is both engaging and significant for the learners. This strategy not only enhances their language abilities but also nurtures a passion for the language and encourages enthusiastic involvement in the educational journey. (T1)*

Lessons integrate faith seamlessly to nurture identity and morality from an impressionable age. Differentiated instruction and multi-sensory methods accommodate diverse learners. Close guidance and parent collaboration ensures holistic development of skills, character and spirituality appropriate at this level.

*... It is my firm conviction that incorporating Islamic principles into the English language syllabus involves carefully choosing educational resources, narratives, and exercises that are in harmony with Islamic values and virtues. The objective is to establish an educational setting that is both encouraging and accommodating, embodying the teachings of Islam. (T1)*

Furthermore, T2 educational strategies are based on the gradual improvement of skills, utilizing interesting activities to promote independence and analytical thinking. Carefully selected cultural immersion experiences and discussions encourage broad perspectives, while also maintaining ethical principles.

*Islamic cultural competence plays a pivotal role in my teaching methodology. I strive to acquaint students with diverse cultural facets of the English-speaking world, alongside Islamic cultures across the globe. This deliberate exposure aids students in cultivating a more comprehensive comprehension of the world, fostering tolerance, and nurturing respect for various cultural backgrounds.... (T2)*

Assignments centered around projects and collaborative work in small groups foster problem-solving abilities and cooperative dynamics. Accurately curating appropriate learning materials and providing tailored support aids in the process of maturation.

Adapting the pace of instruction and providing scaffolding to accommodate varying levels of maturity effectively prepares students for upcoming transitional phases in their educational journey. This comprehensive approach emphasizes the ultimate objective of nurturing well-rounded individuals who are ready for academic advancement and holistic personal growth.

*I acknowledge the varied educational requirements of students*

*by employing various instructional techniques. This approach enables me to address specific preferences, skills, and passions ... By fostering teamwork and community involvement, like collaborative assignments, peer evaluations, and engaging parents and the broader community, I establish a vibrant educational setting that enhances students' learning journey and fosters a feeling of inclusion. (T2)*

Then, T3, emphasizes the development of independent research skills, analytical abilities, and practical application, preparing students for future challenges in their academic and professional paths. The curriculum encompasses various levels of depth in subjects and encourages open-ended projects, fostering a self-directed and lifelong learning mindset among students.

*I cater to the distinct learning requirements and objectives of senior high school students by utilizing customized teaching methods, delivering tailored feedback, and presenting opportunities for advanced coursework. (T3)*

Moreover, T3 creates an environment that promotes respectful debates and dialogues on current issues, thereby enhancing participants' reasoning abilities and cultivating values of tolerance. Additionally, the institution remains vigilant in the face of the expanding online resources, providing personalized mentorship to ensure students maintain their spiritual grounding amidst exposure to diverse perspectives. Furthermore, tailored support systems are in place to address the changing needs of students during this critical phase of their academic journey. The pedagogical approach of T3 emphasizes the integration of theoretical knowledge with practical application, empowering students to effectively navigate complex real-world situations.

*I am dedicated to enhancing students' English language proficiency and providing them with the essential academic abilities to thrive. By engaging in demanding activities like dissecting intricate texts, composing research papers, and participating in debates, students acquire the necessary language and cognitive skills for higher education and future pursuits. ... I place great emphasis on instructing students on effective and ethical communication in English, while also upholding Islamic values. This involves encouraging respectful dialogue, active listening, empathy, and tolerance ... I endeavour to cultivate cultural competence and global awareness among students by exposing them to a wide range of cultures, societies, and global issues. (T3)*

The last, T4's integration is based on a committed endeavor to promote critical thinking, problem-solving skills, and adaptability, all of which are widely recognized as essential competencies necessary for success in today's academic and professional environments.

*... I strive for is to establish an educational setting that fosters growth and encouragement, aligning with the principles of Islam. In order to captivate the interest of young learners, my main focus lies in cultivating an enjoyable and participatory learning atmosphere. By employing a diverse range of teaching*

*techniques suitable for their age, including songs, games, storytelling, and hands-on activities, my aim is to ensure that the process of learning the English language becomes both pleasurable and purposeful for the students. (T4)*

The alignment of flexible methodologies throughout different educational levels enhances both consistency and results. An early combination of faith-based values with fundamental skills sets a strong foundation for supported self-discovery during the teenage years. Specialized teaching combined with thorough, interdisciplinary teaching methods enables a deeper understanding. Careful pacing and personalized guidance, tailored to developmental milestones and contextual subtleties, encourage holistic personal growth.

Continued cooperation among stakeholders ensures that the educational structure in boarding schools effectively accomplishes its goal of nurturing individuals who are spiritually grounded and socially conscious citizens.

*... I hold a strong conviction regarding the significance of parental engagement and the collaboration between home and school. I am proactive in my communication with parents, ensuring that I keep them informed about their child's progress and equipping them with effective strategies to enhance their child's English language skills at home. By fostering this collaborative approach, we establish a harmonious learning atmosphere that optimizes the potential of every student. (T4)*

## **DISCUSSION**

According to the findings, most of teachers placed a high priority on selecting pedagogical resources, narratives, and instructional methods that aligned with Islamic ethical principles and values. This was done to promote a comprehensive understanding of Islamic heritage while also enhancing linguistic skills (Madkur & Irwansyah, 2021). This multifaceted approach empowered the next generation of Muslim students to develop skills for navigating the contemporary world while maintaining a strong connection to their religious and cultural identity, in accordance with the broader mission of Islamic schools. The integration of Quranic passages, Islamic literary works, and anecdotal material allowed for a harmonious combination of religious beliefs and language acquisition, resulting in a strengthened religious identity and a greater enthusiasm for academic pursuits (Hidayatullah et al., 2023). Students were actively engaged in deliberative discussions, conversational exchanges, and theatrical performances, which provided opportunities for applying their language skills while exploring topics relevant to their personal experiences and spiritual beliefs (Sholeh et al., 2022; Tazkiah et al., 2022). Customized teaching approaches were employed to cater to the diverse cognitive abilities of students in the classroom, and close collaboration with parents and community members supported language acquisition initiatives and the promotion of Islamic principles.

Furthermore, teachers' efforts were characterized by a deliberate intention to integrate linguistic development with the cultivation of Islamic cultural and ethical values, thereby fostering a well-rounded educational experience. By incorporating Islamic principles into language acquisition, educators aimed to instill a deeper appreciation for students' faith while simultaneously enhancing their linguistic proficiency (Fitria, 2023; Purwanto et al., 2021). Additionally, through the use of differentiated instructional strategies and collaborative partnerships with parents and community members, educators strived to create an inclusive and supportive

learning environment that facilitated both linguistic and spiritual growth. Furthermore, teachers have employed intentional and sophisticated methods to facilitate discussions on sensitive topics with respect, while also addressing potential conflicts arising from differences in religious teachings at home and in school. Pedagogical techniques like storytelling, art, and hands-on learning have been used to engage young learners, helping them understand faith development at their level of development. Meanwhile, older students have engaged in collaborative projects, creating an environment that encourages thoughtful exploration of questions about faith and cultural diversity (Gümüş et al., 2021).

In this context, personalized guidance and age-appropriate learning materials have played a crucial role in helping students shape their spiritual and cultural identities amidst external influences. These approaches not only encourage the exploration of various faith perspectives but also equip learners with the skills needed to approach these topics critically (Schwarzenthal et al., 2020). Furthermore, it is important to highlight the academic foundations of these educational efforts, which are based on established theories of child development, teaching methods, and intercultural education. By following evidence-based practices and taking a holistic approach that considers cognitive, emotional, and social aspects of learning, teachers aim to create an inclusive and intellectually stimulating environment where students can navigate the complexities of faith and cultural diversity with sensitivity and understanding (Lindahl et al., 2021).

During the early stages of education, fundamental skills and moral principles were taught through storytelling, music, and hands-on learning methods. These teaching methods helped instill important abilities and ethical values in young individuals. As adolescents progressed, a systematic approach to acquiring skills and immersing themselves in different cultures enhanced their cognitive abilities and analytical thinking (Sah, 2022). The adoption of project-based learning and collaborative efforts facilitated the development of problem-solving skills, cooperative attitudes, and smoother transitions for students. Advanced academic pursuits, including rigorous research methods, critical discussions, and practical applications, fostered independent thinking and practical abilities in learners as they advanced in their education (Kurniawan et al., 2021). The implementation of adaptable teaching methods tailored to individual developmental stages ensured comprehensive development and sustained academic progress. The educational framework emphasized a range of support systems aimed at nurturing well-rounded individuals. This involved integrating flexible teaching approaches that align with developmental milestones, thus promoting overall growth and academic excellence.

## CONCLUSION

The teacher interviews conducted for this study revealed a range of nuanced methodologies used to navigate the intersection of language acquisition and Islamic principles. These methodologies were tailored to the developmental stages of the students. In the early stages of education, pedagogical approaches included immersive techniques such as storytelling, music, and experiential learning to teach fundamental language skills and ethical principles. As students progressed, instructional paradigms increasingly focused on analytical reasoning and exposure to diverse cultural perspectives through project-based learning and discussions. In the preparatory phases for advanced academic pursuits, the emphasis shifted towards fostering autonomy and practical skills through independent inquiry, dialectical exchange, and real-world applications. Throughout the educational journey, the integration of Islamic principles and cultural heritage played a crucial role in enhancing linguistic fluency and strengthening religious identity among students. However, challenges were encountered, including conflicting messages and external influences. To

address these challenges, careful selection of instructional materials and personalized guidance were necessary. Collaborative efforts involving educators, parents, and community stakeholders were essential in providing the necessary support to navigate developmental milestones. By harmonizing developmentally appropriate and multifaceted instructional methodologies, a seamless educational trajectory was created, promoting holistic development encompassing spiritual, social, and intellectual dimensions. Suggestions for future research could include investigating the long-term effects of these integrated educational approaches on students' language proficiency, cultural awareness, and religious identity formation. Additionally, exploring alternative strategies to mitigate challenges at the intersection of language and Islamic principles would be beneficial.

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