

INTEGRATING ISLAMIC VALUES INTO ENGLISH LEARNING: PERSPECTIVES AND PRACTICES AT MA DARUL ILMI BANJARBARU

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ABSTRACT

The importance of considering English language teaching (ELT) strategies in Islamic schools (Madrasah) is crucial for integrating Islamic values and religious identity amidst the dynamics of global education. However, there is often a gap between the ideal theory of value integration and the practice of daily implementation in the classroom, where value integration is often considered an additional burden, rather than an integral part of the language acquisition process. This study aims to describe the practice of integrating Islamic values into English teaching in a Madrasah through a qualitative approach with a case study design, involving the principal, vice-principal, two English teachers, and three students. Data were collected through observation, documentation, and interviews to ensure validity. The results show that Islamic values are systematically integrated in the planning, implementation, and evaluation stages of learning, including through the selection of materials, text contexts, and classroom activities containing moral and religious values. However, this study also found several challenges, such as limited integrated teaching materials and teacher preparation time. In conclusion, the integration of Islamic values in ELT not only strengthens English language learning but also strengthens students' Islamic identity, providing a foundation for the development of contextual and character-oriented English language learning strategies in Madrasah.

Keywords: Integration of Islamic values, English teaching, teacher identity, madrasah

INTRODUCTION

In the midst of time's evolution and changing dynamics, it has become imperative for educational institutions to ensure that the values they instill in the

young generation of today are relevant to the needs of the contemporary world (Sadiq, 2024). This is crucial considering that, the impact of the development of the



era of globalization is quite significant, namely that the life of people is getting easier (Hasibuan et al., 2024). Society is becoming a selfish, individualistic society. Education is a process, a deliberate effort at changing attitudes and behaviour, a process of guiding individuals towards adulthood through dedicated efforts of teaching and training (Hidayat, 2024).

The aim of education is that it must be meaningful significant, and impactful towards changing an individual in a positive manner, with the ultimate aim of creating a better future. In this case, the students will be able to have good manners, responsibility, and the noble values that exist in the environment. Conversely, if the students themselves are not instilled with moral values, then the students will be quite easy to be influenced by the negative values that exist in the environment. Language teaching has numerous different characteristics. Besides teaching the teacher also assists, facilitates, and motivates the student to become interested in what they learn and how it affects their lives and how it can help them in the future.

Teachers who teach a language must help their students acquire skills such as academic and personal skills, a positive mindset, and the motivation to learn English. The success in learning a language is not only shown by the capability in mastering the language skills (listening, reading, writing, and speaking), but also cultural capability (Irawan, 2020). English seen in a less positive way because of some reasons (Suriyani Djamdjuri et al., 2023). However, in some Islamic countries, there are some challenges in teaching EFL. One such country is Indonesia. Indonesia is well-known as the home of cultural, ethnic, and religious diversity. There are five officially recognized religions in Indonesia. They are Islam, Christianity, Hinduism,

Buddhism, and Confucianism (Irawan, 2020).

Among these religions, Islam is well-known as the largest religion. The large number of adherents of the religion in Indonesia makes Indonesia the largest Muslim country in the world. The integration of Islamic values into English language teaching in Islamic educational institutions has become a topic of increasing attention in recent years. This is in line with the need to balance global language competency with strengthening students' Islamic identity in the era of globalization. Learning English as a Foreign Language (EFL) in Indonesia, particularly in madrasas and other Islamic educational institutions, faces unique challenges in integrating Islamic values without diminishing the essence of language learning itself.

The integration of Islamic values in non-religion subjects at the elementary to higher education level has been the endless topic of discussion among educators. However, in the practice of integration is still low in comparison to the spirit of achieving the main target of the curriculum. In fact, the concept of integration is uneasy to be interpreted. Being recognized as a difficult subject, it was reinforced by the fact that students are unable to use it for their daily life. On the other hand, it becomes one of the conflicting situations for the students (Rohmah et al., 2019).

They have to learn the target language that is totally different from their cultural background. The cultural values in the language classroom must be emphasized to develop the students' awareness towards their own culture and other cultures. Contrary to the context of English teaching in Indonesia, the teaching of English does not take context. The teacher overemphasized the book without



considering how to incorporate Islamic values. This is one factor contributing to the gap between the ideal theory of values integration and the practice of daily implementation in the classroom, where values integration is often seen as an additional burden, rather than an integral part of the language acquisition process.

From this, we can understand why this problem need to be solved if values like ethics, tolerance, or honesty are considered an extra burden to be carried, and teachers tend to teach them separately or superficially. Students tend to see moral values as something to memorize rather than as part of a person's character. In addition, it is not just grammar rules or the memorization of vocabulary. Language is also a reflection of culture and ways of thinking. Furthermore, as long as teacher perceive values integration as extra homework, they will be burdened. The solution to this problem is a shift in mindset, providing teachers with practical tools, so that teachers perceive values integration as a facilitation in their work, not a burden.

Accordingly, in the future workplace and social world, language skills without moral integrity are useless. This gap must be closed so that graduates are not only technically proficient (hard skill) but also possess the emotional and ethical maturity (soft skills) needed to collaborate in a diverse society. The aim of this research is to explain the practice of integrating Islamic values in the teaching of English in a Madrasah to achieve a balanced education in mastering a global language and developing the students' religious character.

English language teaching and learning is not only concerned with helping learners develop language skills. It should also assist learners in developing positive attitudes, getting interested in learning, and

maintaining motivation to learn English (Alfian et al., 2021). Therefore, a teacher needs to know what to teach and how it can assist learners in the future. Teaching and learning English does not solely involve students mastering language skills and components. There are three main part to teaching English there are approaches, methods, and techniques (Fidaraini Ersyadila et al., 2025). Approaches are the basic ideas that guide the learning process. Methods are the practical rules that are used in the classroom, and techniques are the specific steps that are taken to use the methods. The theory of language learning is what makes it possible to teach English.

Overall, these two aspects must go hand in hand. Methodology provides the framework, while affective learning motivates students to continue within that framework. The biggest challenge for today's educators is how to combine appropriate teaching techniques with sensitivity to students' psychological states so that English teaching becomes not just a transfer of knowledge but also the development of adaptive learner character for the future.

The concept of knowledge integration in Islam does not merely add religious content to a secular curriculum, but rather represents a deeper process of restructuring the educational worldview itself based on the principles of monotheism. Within this framework, integration is not simply the addition of material about Islam, but an epistemological transformation that places Islamic values as the fundamental foundation of the entire learning process. The integration of Islamic value has been discussed at various levels of education. At another level of education, the Islamic value is integrated into the national vision and mission regarding education (Astuti et al., 2024).



The integration of Islamic perspectives in the teaching of English as a foreign Language (EFL) poses a number of challenges in aligning the objectives with Islamic principles. While the integration of Islamic values in EFL aims to promote moral and cultural growth in learners' identity, teachers face challenges in aligning these objectives with the predominantly Western-centric nature of English language learning resources (Sidqurrahman, 2024). Thus, English language learning integrated with Islamic values does not conflict with modern pedagogical principles but rather enriches them with value dimensions that are in line with the identity of Muslim students.

The first theory deals with the structural framework (top-down). This theory offers a policy framework that will guarantee the legitimacy of the integration of Islamic values and national goal. The second theory deals with curricular and pedagogical practices (bottom-up or implementation). This theory deals with the implementation of national policies in the classroom with certain complexities, such as the challenge to Western cultural dominance in open-ended materials.

The strength and challenges of these two theories clearly indicate that the integration of Islamic values cannot be ensured through a single approach. The role of national policy, as emphasized in theory one, is crucial in providing legitimacy, guidance and resource support, but without support at the micro-level as emphasized in theory two, it will be devoid of content. Similarly, the heroic efforts of teachers at the classroom level in theory two will be sporadic, unsustainable, and extinguishable without a clear national policy framework and a resource provision system.

Teacher identity is the most important part of a teacher's life. Teacher identity

encompasses educators' professional engagement, learning, growth, errors, barriers, challenges, and introspection (Weran & Kuswando, 2021). The subject of teacher identity examines not only the requisite methods and approaches for educators but also acknowledges the interplay between emotions and identity, governmental regulations that may shape the ideology of teacher identity, among other factors. Teacher identity is the intersection between self-perception and professional demands. An educator's success depends heavily on their ability to align their emotional well-being with government established professional standards. Without this balance, teachers will struggle to maintain meaningful engagement in long term self-development and teaching.

Pesantren is one of the religious schools that the National Education System Law No. 23 of 2003 recognizes. There are also different levels of *pesantren*. For example, *Madrasah 'Ibtida'iyah* (MI) is like elementary school, *Madrasah Tsanawiyah* (MTs) is like junior high school, and *Madrasah 'Aliyah* (MA) is like secondary school (Kusumah P. & Imani, 2025). In traditional Islamic schools called *pesantren*, there are three main ideas that are taught there are *tarbiyah*, *ta'lim*, and *ta'dib*. *Tarbiyah* is all about building character and morals, *ta'lim* is all about giving knowledge, and *ta'dib* is all about improving behaviour and character (Putri et al., 2025).

The word *Darosa*, which means place to learn, is where the word *madrasah* comes from. Some people think that the word *madrasah* means school, but it does not mean the same thing (Saadah, 2020). Islamic boarding schools have successfully combined a state recognized institutional framework with the substance of values



passed down through tradition. The success of this model depends heavily on the institution's ability to maintain academic quality without sacrificing the depth of character formation. The challenge ahead is how to ensure that government standards do not diminish the spiritual uniqueness that is the soul of Islamic boarding school education.

Various previous studies have provided a strong foundation regarding integrating Islamic values English learning. The results of research conducted by (Alfian et al., 2021), this research aims to find out how Islamic values are used to teach English at an Integrated Islamic school in Indonesia, where the chosen curriculum required that the subject be taught in a way that was consistent with Islamic values because all the students are Muslim. The study focuses on Integrated Islamic school. This research uses the method case study and the results of the study show that this study presents innovative findings derived from the integration of teachers' actual practices and lesson plan (RPP) analysis

This research is in line with all of the teachers agreed that it was important to include Islamic values in the English lesson. The thematic analysis revealed that their beliefs regarding the significance of incorporating Islamic values into English learning were not consistently aligned with the actual implementation in the educational process. Despite this study having differences in the recommendations of the present study suggest the ways of incorporating Islamic that can enhance teachers' knowledge of Islamic values.

In addition, studies conducted by (Suriyani Djamdjuri et al., 2023), the aim of the research is to investigate how teachers can incorporate Islamic principles of teaching and Islamic education into teaching English and developing students'

positive values and good character and this research is directed to teachers. The methodology employed in this study is systematic literature review (SLR). The findings of this study reveal that integrating religious teaching into ELT can be aided by cultural and societal comprehension. This is similar to the findings Islamic principles and ethics can be incorporated into English language classes to enhance students' education. However, this study differs in that instruction should be provided by teachers who understand the Islamic customs, values, and sensitivities.

Furthermore, the results of the study from (Astuti et al., 2024), show that technology also evolves in the digital era. Its impact changes daily life, especially education. However, it also has a negative impact on the behaviour of the youth. Therefore, serious efforts are needed. For example, Islam should be included in English classes. The aim of the research is focuses on ways to incorporate Islamic values in teaching the English language in the era digitalization. This study applies the approach literature review using a number of sources, including papers and research journals from prior relevant studies. The study shows that the learning process integrates Islamic values.

This is similar to the findings of integrating Islamic values in English education in the digital era includes three aspects there are, the use of technology in learning, culture, and the theory of learning. However, this study differs in that the challenges associated with the integration of Islamic values come not only from the teachers, but also from the students and the parents.

Research on the integration of Islamic values in English language teaching has also explored students' perspectives. (Siswoyo & Yuniarti, 2023), examined



English Language Education students' perceptions of the use of Islamic materials in teaching English grammar and found that students generally responded positively to this integration, as it made learning more relevant to their lives and identities as Muslims. Several studies have also examined specific aspects of the integration of Islamic values into English language teaching. (Dzo'ul Milal et al., 2020), examined the integration of character education into English teaching at Islamic junior high schools in Indonesia and found that the rapid development of digital technology, with its disruptive impact on students' morality and character, requires teachers to reorient their roles, not only as language instructors but also as character mentors.

In addition, (Hidayat, 2024), strengthens this argument by emphasizing that the integration of Islamic educational values is key to the character education of the younger generation from the Al-Hikam perspective, which includes values such as honesty, responsibility, and compassion. Meanwhile, (Riyadi & Miftachurohmah, 2024), examined the effects of implementing an integrative curriculum and character education on the academic success of Islamic boarding school students in East Java and found that an integrative curriculum that combines religious education with general subjects, including English, has a positive influence on student academic achievement.

From the perspective of teaching materials development, several studies have explored how English language learning materials integrated with Islamic values can be developed. (Basori et al., 2025), developed a textbook, *Speaking for Formal Interactions*, integrated with Islamic values for an Islamic university context and found that developing a culturally relevant

textbook integrated with Islamic values not only increased students' motivation but also helped them develop their identity as English communicators who adhere to Islamic values.

Previous studies have also identified various models for integrating Islamic values into English language teaching. (Dewantara, 2024), mapped the models and challenges of implementing the integration of Islamic values across each subject in the Independent Curriculum and found that the level of integration of Islamic values varied across subjects, with previous studies focusing primarily on Islamic Religious Education (PAI). This study identified the need for a more comprehensive approach to integrating Islamic values across all subjects, including English. Furthermore, (Zainuddin et al., 2024) also explored innovation and adaptation of Islamic religious education in madrasas in the context of the Society 5.0 era, emphasizing that the integration of technology and Islamic values must go hand in hand to prepare students for future challenges.

Although much research has been conducted on the integration of Islamic values in English language teaching, most of these studies focus on teacher perspectives, teaching strategies, or material development. Only a few studies have comprehensively examined the implementation of Islamic values integration from a multi-stakeholder perspective, encompassing not only teacher practices but also school policies, student responses, and implementation challenges in one integrated study. Furthermore, previous studies tended to be conducted in specific and limited contexts, so their findings may not be generalizable to other madrasah contexts with different characteristics. A research gap was also identified in the lack of studies that in-depth



explore how institutional policies at the madrasah level support or hinder efforts to integrate Islamic values into English language teaching, as well as how the dynamics between the demands of the national curriculum, English language competency standards, and the integration of Islamic values can be reconciled in daily learning practices. Furthermore, although several studies have identified challenges faced by teachers in integrating Islamic values, a comprehensive understanding of the root causes of these challenges and the practical solutions that can be implemented remains limited.

Based on the background and literature review above, this study aims to comprehensively describe the practice of integrating Islamic values in English Language Teaching (ELT) in a Madrasah. Specifically, this study seeks to answer the following research questions: How is the integration of Islamic values implemented in English teaching and learning in madrasahs? How do school policies support the strengthening of the integration of Islamic values in English teaching? How do students respond to English learning integrated with Islamic values? What are the main challenges faced by teachers in implementing the integration of Islamic values in English teaching? By answering these research questions, it is hoped that this study can provide theoretical contributions in enriching the understanding of the integration of Islamic values in English teaching, as well as practical contributions in providing guidance for teachers, madrasah principals, and other stakeholders in optimizing the integration of Islamic values in English learning in madrasahs.

METHOD

This qualitative research uses a case study design to describe the integration of Islamic

values in ELT. The research participants consisted of the principal, the vice principal of curriculum, two English teachers, and three students as the main subjects, with the research location at MA Darul Ilmi Banjarbaru, South Kalimantan. Data collection techniques were carried out through three main methods: first, observations were carried out specifically during the learning process in grades 11 and 12 to observe direct interactions and the application of moral values in classroom activities; second, documentation was carried out by analyzing learning tools in the form of lesson plans and syllabi to see the written design of value integration; third, triangulation was carried out to validate the data by comparing findings from classroom observations, document content, and information from participants. The data were then analyzed through the stages of data reduction, data presentation, and verification based on the Islam-ELT integration framework.

Problem-solving was carried out through the systematic integration of Islamic values in planning, implementation, and evaluation, especially for students in grades 11 and 12. Teachers aligned the curriculum by inserting religious values into lesson plans and syllabi, and adjusting the context of teaching texts to remain relevant to the identity of madrasah students. Challenges such as limited materials and preparation time were overcome through teacher creativity in developing classroom activities that prioritized character building without neglecting the achievement of English language competency. Objectively, these steps effectively resolved obstacles in providing contextual materials so that students' Islamic identity at MA Darul Ilmi Banjarbaru was maintained amidst the demands of global language proficiency.



FINDINGS AND DISCUSSION

The implementation of the integration of Islamic values in English teaching at MA Darul Ilmi Banjarbaru demonstrates a structured pattern, driven by a strong institutional commitment. The madrasah's vision and mission, formally outlined in the curriculum document, serve as the primary foundation, ensuring that this integration is not incidental but rather part of a deliberate learning design. In practice, teachers consistently select and filter teaching materials, prioritizing Islamic-themed content, such as literature, history, or Islamic moral values, while minimizing exposure to potentially conflicting Western cultural elements. The pedagogical approach employed aligns with Content and Language Integrated Learning (CLIL) theory and contextual learning, where English is learned through the context of Islamic values, thus making the learning process more meaningful. This finding is consistent with research by (Rohmah, Fitriyah, et al., 2019) and (Damayanti, 2022), which also identified similar strategies. The distinction lies in the explicit documented policy support at MA Darul Ilmi Banjarbaru, an aspect that has been reported to be weak in several previous studies.

School policy support is a key factor strengthening integration. Madrasah leadership, including both the principal and the curriculum representative, actively oversees the implementation of the Islamic vision across all subjects, including English. This policy is not merely rhetorical but operationalized through curriculum alignment and the creation of a culturally supportive Islamic boarding school ecosystem. The flexibility offered by the Independent Curriculum, as identified in (Fidaraini Ersyadila et al., 2025) research, is optimally utilized to legitimize this

integration. Theoretically, this approach reflects the principles of school-based management and educational change theory, which emphasizes the central role of leadership in driving pedagogical innovation. Thus, the integration of Islamic values is not merely the responsibility of individual teachers but has become a systematic institutional policy.

Student responses to integrated learning were overwhelmingly positive. Students reported greater enthusiasm and engagement when English language materials were linked to Islamic values, as they perceived greater relevance to their religious identity. They experienced no significant difficulties in accepting this approach and even demonstrated independent initiative, such as using dictionaries or the internet, to overcome religious vocabulary barriers. This phenomenon can be explained through intrinsic motivation theory and the principle of cultural relevance in education, where learning materials aligned with personal values can increase engagement. These findings align with the studies of (Yuniarti, 2023) and (Kusumah P. & Imani, 2025) on positive student responses. However, this study adds a new dimension in the form of student agency in solving linguistic problems, demonstrating that values-based learning can actually encourage independent learning.

However, this implementation is not without challenges. The main obstacle faced by teachers is the limited resources for religious terminology in English, which requires additional effort in preparing materials. Furthermore, there is a perception within Islamic boarding schools that English is less important than Arabic, which influences the position and priority of this subject. These challenges highlight the gap between contextual pedagogical



needs and the availability of teaching materials, as well as the influence of linguistic hierarchy within religious environments. These results reinforce the findings of (Damayanti, 2022) regarding the limited availability of teaching materials and provide a deeper contextualization of the socio-cultural dynamics of Islamic boarding schools.

Based on these findings, this study proposes several solutions and future contributions. First, the development of a glossary or dictionary of Islamic-English terminology that is accessible to teachers and students is necessary. Second, specific teacher training on Islamic values-based ELT pedagogy needs to be intensified to increase the adaptability of the material. Third, the development of systematic and contextualized teaching materials can serve as a model for replication in other madrasas. Fourth, policy advocacy is needed to position English as a complementary component, not a competitor, to Arabic within the framework of strengthening Islamic identity. The scientific implications of these findings include strengthening the discourse on contextual language education and the Islamization of knowledge, which offers an alternative to ELT approaches that often orientate toward Western culture, while also demonstrating that foreign language learning can work synergistically with the strengthening of local and religious values.

CONCLUSION

The integration of Islamic values into English teaching at MA Darul Ilmi Banjarbaru is structured through strong institutional policies, where the school's vision serves as the foundation for the formal curriculum. Teachers deliberately select content, prioritizing Islamic material and filtering Western culture to ensure it is

relevant to students' identities. Students respond positively to this approach by demonstrating greater enthusiasm and motivation to learn because the material is perceived as more meaningful. However, the main challenges faced are limited resources for religious terminology in English and the perception of the Islamic boarding school environment that still places English under the shadow of Arabic. Overall, this integration has succeeded in creating harmony between language competence and strengthening students' character values.

This study is limited by its focus on a single institution, with specific challenges related to the availability of a technical religious glossary. Therefore, it is recommended that future research develop more systematic teaching materials or create a collaborative dictionary of Islamic-English terms to address students' linguistic barriers. The implications of these findings suggest that the model of integrating policy, teacher practice, and student responses at MA Darul Ilmi Banjarbaru can serve as a prototype for other madrasahs in implementing a curriculum that is adaptive to Islamic identity without neglecting global competencies.

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