Curriculum Practices and Challenges of English for Da'wah in Islamic Boarding School

R. Muhajir[1*], Alan Jaelani[2], Abu Syhabuddin[3]

[1,2]Faculty of Teacher Training and Education, Universitas Ibn Khaldun Bogor, Indonesia
[3]Faculty of Islamic Religion, Universitas Majalengka, Indonesia
*rmuhajir@uika-bogor.ac.id

Abstract

This study aims to explore the pedagogical integration of English for Da'wah (EFD) in an Islamic boarding school (pesantren) in West Java, Indonesia. Employing a qualitative case study approach, data were collected through document analysis, interviews, focus group discussions, and classroom observations. Findings indicate that EFD is conceptualized as a tool to empower students in global Islamic communication, but its implementation is largely informal, lacking structured curriculum guidelines or teaching materials. While EFD enhances students' motivation, public speaking skills, and religious identity, challenges such as lexical translation difficulties, limited teacher preparedness, and resource scarcity persist. The study implies the need for contextualized teacher training, collaborative curriculum development, and the creation of pedagogical materials that integrate language instruction with authentic da'wah content.

***Keywords**: English For Da'wah; Islamic Boarding Scholl; Language Pedagogy; Curriculum Development; English for Specific Purpose.*

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi integrasi pedagogis Bahasa Inggris untuk Dakwah (EFD) di sebuah pesantren di Jawa Barat, Indonesia. Dengan menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui analisis dokumen, wawancara, diskusi kelompok terarah, dan observasi kelas. Temuan menunjukkan bahwa EFD dikonseptualisasikan sebagai alat untuk memberdayakan siswa dalam komunikasi Islam global, tetapi implementasinya sebagian besar bersifat informal, tidak memiliki pedoman kurikulum terstruktur atau bahan ajar. Meskipun EFD meningkatkan motivasi, kemampuan berbicara di depan umum, dan identitas agama siswa, tantangan seperti kesulitan penerjemahan leksikal, kesiapan guru yang terbatas, dan kelangkaan sumber daya tetap ada. Studi ini menyiratkan perlunya pelatihan guru yang kontekstual, pengembangan kurikulum kolaboratif, dan pembuatan materi pedagogis yang mengintegrasikan pengajaran bahasa dengan konten dakwah yang otentik.

Kata kunci : Bahasa Inggris untuk Dakwah; pesantren; pedagogi Bahasa; pengembangan kurikulum; Bahasa Inggris untuk Tujuan Khusus.

Muhajir1, Jaelani2, Syhabuddin3*

I. Introduction

In an increasingly interconnected world, the role of English as a global lingua franca is expanding beyond business, diplomacy, and academia to include spiritual and religious discourse. Within the Muslim world, this expansion is particularly relevant in the context of da'wah which seeks to share and explain Islamic beliefs to both Muslims and non-Muslims. The need for Muslims, especially the younger generation, to engage with global audiences through effective English communication has grown significantly in recent years (Hasan et al., 2022; Mutia & Hargiana, 2021; U. Usman et al., 2022). As the global visibility of Islam rises, English proficiency becomes essential for da'wah activities across digital and physical platforms, including interfaith dialogues, public speaking, and online preaching (Akbar et al., 2023; Nurginayah et al., 2022).

In this regards, there is a growing interest in contextualizing English language instruction to support da'wah purposes. This is particularly important in Islamic boarding schools (known as pesantren), which traditionally focus on Islamic education and character building. These institutions serve as religious training grounds and as platforms for shaping future Muslim leaders and preachers. By introducing English for Specific Purposes (ESP) tailored to da'wah, these schools aim to equip students with the linguistic tools necessary to express Islamic teachings accurately and persuasively in a global context.

The field of ESP has long emphasized the importance of situational relevance and learner identity (Gusmuliana et al., 2023; Hartina & Syahrir, 2021; Pertiwi, 2021). Within the ESP framework, English for Religious Purposes (ERP) has received some attention, particularly in many religions contexts (Crozier et al., 2022; Sofian et al., 2023). However, ERP in Islamic settings, especially relating to da'wah, remains underexplored. Some studies have examined religious discourse and Islamic content in ELT classrooms (Bakhshizadeh, 2023; Gaffar et al., 2022; Iswanto et al., 2022; Mulyana, 2023), but few have addressed how da'wah objectives are systematically integrated into English language instruction and what this implies for pedagogy (Kristiawan et al., 2022; Zainuri et al., 2022).

Moreover, while prior research has addressed religious values in English teaching (Farida & Sukraini, 2021; Ghufron, 2022; Sholeh et al., 2022), much of this work tends to focus on moral character building rather than the functional use of English for delivering Islamic messages. The intersection of language, faith, and purpose is seldom the focal point of pedagogical analysis. As a result, current literature provides limited insight into how da'wah-oriented English instruction is conceptualized, delivered, and received within educational settings like pesantren that are rooted in traditional Islamic pedagogy but operate within modern educational demands.

Despite growing awareness of the need to contextualize English learning within Islamic missions, there is a lack of research specifically addressing the pedagogical

implications of integrating EFD in Islamic boarding schools. While some Islamic institutions have begun incorporating Islamic content in English instruction, the implementation appears fragmented, with little empirical study on its curriculum design, instructional strategies, or impact on students' learning and engagement (Sukmawijaya et al., 2020; J. Usman & Ibrahim, 2023; Wakhidah & Erman, 2022).

Most of the existing studies on English in pesantren environments tend to focus on general proficiency development or communicative language teaching (CLT), often overlooking the functional and spiritual dimensions of language use for da'wah. Furthermore, teachers in these settings may face unique challenges in balancing religious and linguistic goals, especially when there is limited access to appropriate teaching materials or training in both fields. This dual responsibility conveying religious values while ensuring linguistic competence creates a complex pedagogical space that remains largely under-researched.

This study seeks to fill that gap by exploring what EFD means in the classroom and how it is implemented and what pedagogical consequences arise for teachers. There is a critical need to investigate how EFD is understood at the curriculum level, how it shapes classroom practices, and how it affects both teaching and learning dynamics. This research aims to explore the pedagogical implications of integrating EFD in Islamic boarding schools by addressing three research questions: (1) How is EFD conceptualized and implemented in the English curriculum of Islamic boarding schools? (2) What are the perceived benefits and challenges of integrating da'wah-oriented content in English language teaching? (3) What are the pedagogical implications for language teachers in delivering EFD effectively in the classroom?

The study uses a qualitative case study approach focused on a pesantren in West Java known for its attempt to embed da'wah elements into English instruction. Data were collected through interviews with teachers and administrators, classroom observations, and document analysis of lesson plans and teaching materials. Thematic analysis was employed to identify recurring patterns and themes across the data. This approach allows for an in-depth understanding of both institutional and classroom-level practices and experiences.

Preliminary findings suggest that while teachers and students recognize the value of integrating English with da'wah, implementation varies widely due to a lack of standardized curriculum, limited teaching resources, and the dual expectations placed on language teachers. The study identifies three major themes: contextual curriculum integration, teacher mediation and material adaptation, and student motivation tied to religious identity. These findings have important implications for curriculum developers, teacher training institutions, and policymakers seeking to support English language education that is both culturally relevant and pedagogically effective.

II. Research Methods

This study adopted a qualitative case study (Creswell & Creswell, 2018; Yin, 2012) to investigate the integration of EFD in an Islamic boarding school in Bogor, West Java, Indonesia. The first research question examining how EFD is conceptualized and implemented was addressed through document analysis of lesson plans, curriculum outlines, and teaching materials, semi-structured interviews with English teachers, school administrators, and curriculum designers (n=6), and classroom observations (n=5 sessions). These methods aimed to uncover how EFD is interpreted within the curriculum and how it manifests in teaching practices.

To explore the perceived benefits and challenges of EFD, the study conducted focus group discussions with students (two groups of 6 participants) and in-depth interviews with four English teachers. These instruments provided insight into student motivation, perceived relevance of EFD, lexical or conceptual difficulties, and teacher reflections on teaching da'wah content in English. Some teachers shared reflective teaching notes that further highlighted both the strengths and struggles of the EFD approach in the classroom.

To investigate the pedagogical implications for English teachers, data from the interviews and classroom observations were thematically reanalyzed with a focus on instructional strategies, teacher readiness, and resource use. The study applied a deductive-inductive thematic analysis method, mapping findings to the three research questions while allowing room for emerging insights. Each participant was assigned a code to identify excerpts in the findings section while maintaining confidentiality (e.g., T for teacher and S for students). Methods and data sources were triangulated by combining document analysis, interviews, observations, and focus group discussions. Curriculum documents were examined to understand EFD conceptualization, while interviews with teachers, administrators, and curriculum designers along with five classroom observations, explored implementation. Student focus groups and teacher interviews revealed perceived benefits and challenges. Reflective teaching notes further enriched insights, enhancing the study's credibility through cross-verification of multiple sources.

III. Result and Discussion
A. Conceptualization and Implementation of EFD in The Curriculum

The integration of EFD in the curriculum reflects a pedagogical aspiration to empower students as globally oriented Islamic communicators. While the primary mission of the pesantren remains grounded in Islamic education, EFD emerges as an auxiliary but increasingly relevant aim i.e., to produce da'i (Islamic preachers) capable of articulating Islamic teachings in English in transnational and digital settings.

Conceptual Understanding of EFD Among Stakeholders

Interviews with English teachers, curriculum designers, and administrators revealed that EFD is widely regarded as a mission-driven approach rather than a formally institutionalized curriculum. Participants described EFD as "language for da'wah," focused on linguistic competence and the development of religious identity and global Islamic literacy.

Excerpt 1

"EFD is not just English; it's English with amanah. We want them to speak Islam in a way the world can understand," (T1).

However, the understanding varied. While some perceived EFD as a branch of English for Specific Purposes (ESP), others saw it as content-based instruction with spiritual value. This divergence in definitions contributed to inconsistencies in implementation.

Excerpt 2

"To me, EFD is like ESP, but our 'specific purpose' is da'wah. So, we focus on religious vocabulary, but also how to explain it to non-Muslims," (T2).

This perspective frames EFD within the broader framework of English for Specific Purposes (ESP) focusing on purposeful language use attached to da'wah contexts. T2's view reflects an effort to equip students with religious vocabulary and pragmatic communicative strategies to engage diverse, often non-Muslim, audiences.

Excerpt 3

"We try to include verses, hadith, and stories from the Prophet's life, but there's no fixed syllabus. Each teacher decides how to do it," (T3).

This excerpt illustrates the decentralized and interpretive nature of EFD implementation. Teachers exercised considerable autonomy in selecting content, often relying on their own religious knowledge and language proficiency to shape instructional material. While this flexibility allowed for personalization and contextual relevance, it also led to varying levels of depth, coherence, and alignment with broader curriculum goals.

Curriculum Mapping and Informal Integration

The document analysis (lesson plans, teaching modules, school profiles) confirmed the absence of a formal EFD syllabus. Nevertheless, EFD principles are partially embedded within broader pedagogical strategies such as Communicative Language Teaching (CLT) and project-based learning. These integrations, however, are the result of teacher discretion rather than systemic curriculum planning.

Table 1. Curriculum Mapping of EFD Practices

Activity Type	CLT Feature	Dakwah Integration	Frequency
Public Speaking Club	Fluency focus	Sermon (khutbah) delivery	Weekly
Writing Assignment	Project-based	Islamic essay / khutbah writing	Per semester
Role-play/Dialogues	Real-life scenarios	Islamic values in conversation	Monthly
Listening Activities	Comprehension	Islamic-themed speeches/videos	Occasionally

Table 1 shows that EFD practices are compartmentalized and largely extracurricular or project-based. For instance, while writing assignments sometimes require composing khutbahs in English, these are assessed primarily for grammar and vocabulary, with minimal focus on rhetorical or theological accuracy.

Teacher-Initiated Practices

The implementation of EFD was found to be heavily reliant on individual teacher initiative. In one observed classroom, students participated in a simulated da'wah scenario on environmental ethics. The task involved preparing a short monologue referencing both Qur'anic verses and sustainable living practices. The language output was simple e.g., "We must care for the Earth because it is amanah from Allah", but the conceptual blending of Islamic and ecological ideas confirmed early cross-disciplinary awareness.

Another teacher used Islamic parables as the basis for listening comprehension exercises, selecting materials from English-subtitled YouTube lectures by popular da'i figures. However, none of the teachers had access to standardized materials or training in da'wah-specific discourse, leading to inconsistent pedagogical strategies.

Hidden Curriculum and Institutional Framing

The presence of EFD is also felt through the hidden curriculum. The informal or unarticulated ways in which Islamic values are conveyed alongside language instruction. School leaders described EFD as a reflection of the pesantren's vision and mission, which include fostering a balanced identity between santri (students of Islamic knowledge) and global Muslim citizens.

However, this framing has not yet materialized in institutional policy or curriculum documents. There is no dedicated time slot for EFD, nor is it mentioned explicitly in school syllabi or assessment blueprints. One curriculum coordinator admitted:

Excerpt 4

"We support the idea, but it's still mostly in the minds and creativity of the teachers. Not yet on paper." (P3)

This indicates that EFD remains a potential rather than a structured innovation.

Constraints in Curriculum Development

Several systemic constraints inhibit the full curricular integration of EFD. First, a lack of teacher training in both ESP and da'wah discourse limits their ability to craft lessons that are both linguistically and theologically robust. Second, the absence of teaching resources such as textbooks, vocabulary glossaries, or model dialogues tailored for Islamic communication in English means that teachers often rely on improvised or adapted materials.

To clarify the current landscape, Table 2 presents a conceptual summary of how EFD is integrated within the school, including institutional framing, teacher interpretation, pedagogical realization, and the systemic constraints encountered.

Table 2. Conceptual Summary of EFD Integration in Curriculum

Component	Description	Notes/Constraints
Institutional Vision	Emphasis on producing globally competent da'i	EFD is embedded in *vision-mission* statements, but not formalized in school policy or curriculum docs
Teacher Understanding	Combination of English instruction and Islamic preaching skills	Varies across teachers; no shared definition or training program
Pedagogical Implementation	Project-based tasks, role-play, translation of Islamic texts, public speaking	Highly dependent on teacher creativity; uneven execution
Curriculum Documentation	General CLT framework; no specific EFD syllabus or learning outcomes	No EFD assessment indicators, lesson plans, or scope and sequence
Learning Resources	Adapted from online sermons, tafsir texts, teacher-made worksheets	No official EFD textbook or thematic materials aligned with student proficiency
Professional Development	None specific to EFD or da'wah discourse in English	Teachers report lack of access to training or expert support
Student Experience	Engagement through relevance to Islamic identity and purpose	Varied experiences depending on teacher approach and activity frequency

Table 2 illustrates that while EFD exists in spirit and sporadic practice, it lacks the structural scaffolding typically required for sustainable curriculum development. The findings suggest that formalizing EFD as a curricular strand would require multi-level collaboration involving teacher training, material development, institutional alignment, and pedagogical innovation.

B. Perceived benefits and Challenges of Integrating Da'wah Content in ELT

The integration of Islamic preaching themes into English Language Teaching (ELT) produced both motivating learning conditions and pedagogical complications. These benefits and challenges emerged consistently across focus group discussions, teacher interviews, and classroom observations.

Motivational and Cognitive Benefits

FGD with students (two groups of 5–6 participants) emphasized several motivational and cognitive advantages of EFD. Most students expressed that incorporating Islamic themes into English learning heightened their sense of purpose that makes language practice more meaningful. English was no longer just an academic requirement; it became a tool for spiritual and social engagement.

Excerpt 5

"When we speak English about Islam, it's not just practice. It's like we are doing real da'wah, and that makes me excited." (S5)

Such responses stress that aligning ELT content with students' faith-based identities fostered intrinsic motivation. Teachers echoed this, indicating that linking grammatical and lexical content to da'wah themes helped students move from rote memorization toward more meaningful language use. For example, the teaching of conditional clauses was made concrete through practice tasks like "If we care for the environment, we follow the Prophet's sunnah."

In addition to increased interest, many students also reported improved confidence in public speaking, especially in religious contexts. EFD activities such as English khutbah delivery or debates on Islamic values provided a real-world communicative purpose, enhancing speaking fluency and content mastery simultaneously.

Table 3. Student Motivation and Engagement (Self-Reported on Likert Scale)
(N = 12 students; scale: 1 = strongly disagree, 5 = strongly agree)

Item	Mean Score
Interest in English before EFD implementation	3.1
Interest in English after EFD implementation	4.5
Confidence in using English for da'wah	4.3
Enjoyment of EFD classroom activities	4.2
Perception of English as beneficial for Islamic mission	4.6

Table 3 shows a marked increase in student interest and confidence post-EfD integration. The average score for interest in English rose from 3.1 to 4.5, suggesting that faith-integrated instruction significantly enhanced students' intrinsic motivation. Likewise, students reported high levels of confidence in using EDF purposes (M = 4.3)

and expressed strong enjoyment of EFD classroom activities (M = 4.2). Notably, the highest mean score (4.6) was associated with the perception that learning English contributes positively to their Islamic mission. These findings underline the motivational power of culturally and spiritually relevant content in language teaching.

Cognitive Engagement through Faith-Based Content

EFD tasks promoted higher-order thinking (HOT) skills. For example, during an observed classroom debate on *"Is Hijrah only personal or social too?"* students had to synthesize Islamic principles**,** construct persuasive arguments, and respond to counterpoints all in English. This integration of Bloom's HOT skills (analysis, evaluation, and creation) within a faith-driven framework establishes EFD's potential for deep learning. Students became more lexically aware, especially of key da'wah vocabulary, such as "*guidance,*" "*modesty,*" or "*submission.*" Teachers noted that EFD made vocabulary instruction more authentic and retained particularly when words were grounded in familiar Islamic contexts.

Linguistic and Instructional Challenges

Despite the promising benefits, several critical challenges emerged. One of the most prominent was lexical gaps. Students struggled to translate complex theological terms into English without distorting the meaning. Terms like *takwa*, *syirk*, *hikmah*, and *mujahadah* often lacked one-to-one English equivalents, resulting in errors, paraphrasing, or avoidance strategies.

> Observation Note:
> *A student tried to explain syirk as "something like trusting someone more than Allah," reflecting conceptual grasp but lexical limitation.*

This vocabulary challenge was compounded by a lack of standardized terminology. Teachers had no shared glossary of Islamic terms in English making inter-class coherence difficult.

Teacher Preparedness and Confidence

Another major issue was teacher readiness. Only two out of the six English teachers interviewed had experience with ESP or thematic content instruction. Most admitted improvising EFD lessons, sometimes using Google Translate or YouTube videos as quick fixes. The lack of formal pedagogical content knowledge (PCK) for EFD constrained the quality and consistency of instruction.

> Excerpt 5
>
> "I can teach grammar and vocabulary, but when it comes to integrating da'wah, I often have to create my own materials or guess how to approach the lesson." *(T4)*

Some teachers also expressed theological hesitation. Without a background in religious studies, they were uncertain whether their selection of da'wah content was appropriate or accurate. This hesitation limited their willingness to innovate or personalize lessons around Islamic themes.

C. Pedagogical Implications For Language Teachers

The integration of EFD within Islamic boarding schools presents both unique opportunities and substantial pedagogical demands. The findings from classroom observations, teacher interviews, and student focus groups point to the necessity for a more structured and interdisciplinary approach. This section outlines three core areas of pedagogical implications i.e., teacher training, instructional material development, and collaborative curriculum design.

Need for Contextualized Teacher Training

Teachers require interdisciplinary training that merges language pedagogy with religious content knowledge. While most teachers in this study demonstrated competence in general English instruction, they struggled to meaningfully integrate da'wah content due to a lack of exposure to ESP methodologies and religious discourse analysis. A major implication, therefore, is the need to design contextualized professional development programs.

Table 4. Proposed Teacher Training Modules for EFD Implementation

Module Name	Objectives	Delivery Format
ESP and Thematic Language Teaching	Equip teachers with tools to adapt lessons to da'wah content	Workshops, practicum
Islamic Rhetoric in English	Train teachers to handle Islamic genres and terminology	Online + offline seminars
Critical Text Selection	Guide teachers in selecting and simplifying da'wah materials	Case studies + discussions
Peer Mentoring and Observation	Build a support system for continuous improvement	Peer-review cycles

Table 4 outlines four proposed training modules designed to address the pedagogical gaps identified in the study. These modules aim to build teacher capacity in both the linguistic and theological dimensions of EFD. The ESP and Thematic Language Teaching module focuses on equipping teachers with skills to align communicative language teaching with da'wah-oriented themes, while the Islamic Rhetoric in English module offers strategies for navigating Islamic texts and genres in a second language. The Critical Text Selection module stresses the need for careful adaptation of authentic da'wah content, ensuring both accessibility and doctrinal accuracy for learners. The Peer Mentoring and Observation module fosters a collaborative professional learning environment where teachers can learn from each other through reflective practices. These training components aim to support sustainable EFD implementation by strengthening teachers' confidence, resourcefulness, and instructional coherence.

Instructional Material Development

Teachers need access to EFD-specific materials aligned with communicative language teaching (CLT) and Islamic learning goals. One of the most pressing issues uncovered was the absence of structured teaching materials tailored for EFD contexts. Teachers often had to improvise or compile fragmented resources, leading to inconsistencies in quality, complexity, and theological alignment.

Table 5. Sample EFD Unit Structure for Environmental Stewardship in Islam

Lesson Component	Description
Reading Task	Excerpts from hadith and Qur'anic verses on environmental ethics
Vocabulary Focus	Terms like "stewardship," "creation," "balance," "wastefulness"
Speaking Task	Group presentation: "How can Muslims lead in environmental care?"
Writing Task	Short opinion essay: "Protecting Nature as Part of Ibadah"
Listening Task	Video sermon from an international da'i on climate change
Grammar Focus	Conditional sentences: "If we pollute the earth, we betray *amanah*"

Table 5 presents a sample EFD unit structure centered on the theme of Environmental Stewardship in Islam, integrating faith-based content with communicative language teaching (CLT) principles. This unit exemplifies how reading, writing, listening, speaking, vocabulary, and grammar components can be cohesively designed around a da'wah-relevant topic. By grounding each activity in both Islamic values and linguistic objectives, the unit not only enhances language skills but also fosters religious consciousness. Such structured, contextually meaningful materials can serve as practical models for EfD curriculum development, addressing the current gap in accessible, pedagogically sound resources.

Collaborative Curriculum Design

Curriculum development must be co-constructed between language educators and religious scholars to ensure relevance and coherence. The fragmented implementation of EFD found in the study can be traced to the **lack of institutional mandate** and interdisciplinary collaboration. In many cases, EFD was treated as a co-curricular or extracurricular activity, rather than an integral part of the formal English curriculum.

Table 6. Roles of Stakeholders in EFD Curriculum Design

Stakeholder	Role
English Teachers	Design and implement language activities using EFD content
Islamic Studies Teachers	Ensure theological accuracy and suggest appropriate source texts

| School Administrators | Facilitate program structure, scheduling, and institutional support |
| Curriculum Experts | Align EFD lessons with educational standards and learning outcomes |

Table 6 outlines the essential roles that different stakeholders play in the collaborative design of an EFD curriculum. Effective integration of EFD requires synergy among English teachers, Islamic studies scholars, administrators, and curriculum experts. While English teachers bring pedagogical expertise, Islamic scholars ensure that the content maintains theological integrity. School administrators play a key role in providing logistical and policy support, and curriculum experts help align EFD with broader educational standards. This interdisciplinary cooperation is critical to transforming EFD from an isolated initiative into a sustainable, academically rigorous component of the pesantren curriculum.

D. Discussion

This study explored the integration of EFD in an Islamic boarding school in West Java, focusing on its conceptualization, perceived benefits and challenges, and pedagogical implications. The findings reveal a complex, emergent model of EFD that operates at the intersection of language education and religious instruction, yielding both promising outcomes and considerable barriers. EFD is conceptualized by teachers and administrators as a means to prepare globally competent da'i, a goal that aligns with broader trends in Islamic education emphasizing global outreach through English (Bandu et al., 2021; Farid & Lamb, 2020). However, contrary to expectations of an integrated curriculum, the study found that EFD is largely informal and dependent on teacher initiative. The motivational impact of EFD on students was significant. Focus group data and self-reported surveys consistently indicated heightened engagement particularly when students perceived English use as spiritually purposeful. This is consistent with lkhawaldeh (2020) & Irwansyah et al. (2021) who found that contextualized religious content in English classes improved affective engagement and learner autonomy. The enhancement of public speaking skills, particularly in da'wah-related contexts suggests that EFD supports both linguistic and identity development.

On the other hand, challenges related to vocabulary translation, teacher preparedness, and lack of teaching resources were more severe than anticipated. The difficulty students experienced in translating theological concepts such as hikmah or syirik mirrors prior findings in ESP contexts where subject-specific terminology presents significant learning barriers (Firda Nila & Octavitri, 2020; Rohmatun Hamidah et al., 2024). However, this study goes further by revealing how theological and linguistic inaccuracy can mutually reinforce each other in a high-stakes religious discourse setting. The scarcity of EFD-specific materials reflects broader systemic issues in Islamic education, where resource development often lags behind curriculum reform.

From a deductive standpoint, this study supports the claim that EFD cannot be effectively implemented through isolated teacher efforts. It requires structured curriculum design, interdisciplinary collaboration, and teacher training programs grounded in both language pedagogy and Islamic discourse. A potential best practice emerging from this study is the co-development of EFD lesson plans by English teachers and religious scholars, a model already piloted in some Islamic universities (Al-Jarf, 2021; Saputra, 2022)

IV. Conclusion

This study investigated the pedagogical integration of English for Da'wah (EFD) in an Islamic boarding school addressing three key research questions: the conceptualization and implementation of EFD, its perceived benefits and challenges, and the resulting implications for language teachers. Findings revealed that while EFD is strongly conceptualized as a tool to cultivate globally competent da'i, its implementation remains informal and fragmented, with no structured curriculum or official guidance. Despite this, EFD activities such as English khutbah writing, da'wah dialogues, and public speaking clubs positively impacted student motivation, linguistic confidence, and religious identity formation. However, lexical challenges, insufficient teacher training, and a lack of standardized resources pose significant barriers to consistent and effective classroom practice. A key implication is the urgent need for collaborative curriculum development that integrates both language pedagogy and Islamic content. Teachers require specialized training in ESP and da'wah discourse to confidently deliver EFD lessons. This study, however, is limited by its focus on a single Islamic boarding school which restricts the generalizability of its findings. The reliance on qualitative data, while rich and nuanced, may benefit from being complemented with quantitative language proficiency measures in future research. Further studies should explore EFD implementation across diverse school contexts, examine longitudinal impacts on students' communicative and spiritual development, and assess how EFD shapes post-graduation engagement in global Islamic communication.

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Muhajir1*, Jaelani2, Syhabuddin3

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