

Toward Value-Integrated Pedagogy: A Literature Review on Embedding Islamic Principles in EFL Teaching

Selvi¹, Aisyah², Siti Maida³, Irma⁴, Norliani⁵, Dora Nengsih⁶, Zaitun Qamariah⁷

English Education Department, State Islamic University of Palangka Raya, Indonesia
selvi2411120023@uin-palangkaraya.ac.id

ABSTRACT

Received:

(23-10-2025)

Revised:

(27-11-2025)

Accepted:

(28-11-2025)

Keywords:

value-integrated pedagogy;
Islamic principles; EFL
teaching; moral education.

The integration of Islamic values into English as a Foreign Language (EFL) instruction has gained renewed attention in recent years, particularly as educators seek approaches that balance global communicative competence with moral and spiritual development. This study employs a qualitative narrative library research design to analyse scholarly works published between 2020 and 2025 that address the incorporation of Islamic principles within EFL curriculum and pedagogy. The reviewed literature reveals three overarching themes: (1) the philosophical foundations of Islamic education, which emphasize the inseparability of knowledge, adab, and ethical formation; (2) emerging pedagogical efforts to embed Islamic values through discourse, material selection, classroom interaction, and digital media; and (3) persistent gaps in curriculum-level frameworks, as most studies remain focused on teacher practices rather than systematic institutional design. Findings indicate that value-integrated EFL instruction is conceptually robust and pedagogically feasible. Yet, its implementation remains fragmented due to limited teacher preparation, insufficient instructional resources, and the absence of coherent curricular models. This study concludes that developing structured, context-sensitive frameworks is essential for ensuring that EFL curricula harmonize linguistic objectives with Islamic moral orientations. Implications are offered for curriculum developers, educators, and institutions seeking to create value-integrated EFL programs that support both communicative proficiency and ethical character formation.

Citation:

Selvi, Aisyah, Maida, S., Irma, Norliani, Nengsih, D., Qamariah, Z. (2025). Toward Value-Integrated Pedagogy: A Literature Review on Embedding Islamic Principles in EFL Teaching. *Datokarama English Education Journal*, 6(2), 31-44. <https://doi.org/10.24239/dee.v6i2.133>

1. INTRODUCTION

English today serves as a global lingua franca, shaping communication, education, and professional opportunities across nations. (Crystal, 2012) observes that while the worldwide spread of English brings undeniable linguistic benefits, it also carries cultural influences that must be critically addressed. For Muslim learners, this situation is not only a linguistic issue but also a cultural and ideological challenge. The global dominance of English often conveys values that may not align with local traditions or religious principles. Therefore, the teaching of English in Muslim contexts

Copyright © 2025 The Author(s)

This is an open access article distributed under the terms  Creative Commons Attribution-NonCommercial 4.0 International License (CC BY-NC 4.0).

cannot be approached as a neutral act; rather, it requires pedagogical strategies that ensure learners achieve communicative competence without compromising their moral and spiritual foundations. Such an approach positions language education as both a tool for global participation and a means of cultural preservation. This dynamic raises a broader pedagogical question: how can EFL instruction maintain global relevance while remaining firmly grounded in Islamic ethical orientations?

The selection of studies published between 2020 and 2025 reflects the most recent developments in value-integrated pedagogy, particularly in response to shifts in digital learning and the renewed emphasis on character-based education following the COVID-19 pandemic. These trends highlight that the conversation on value-based EFL education is not merely theoretical but part of ongoing global and regional reforms.

Islamic education presents a holistic vision in which intellectual growth is inseparable from moral and spiritual development. (Al-Attas, 1991) stresses that education in Islam aims to form balanced individuals who integrate knowledge with *adab* (ethical conduct), showing that language teaching should cultivate character as much as linguistic skills. Likewise, curriculum design should respond to the moral and cultural needs of society rather than remain value-neutral. This suggests that an effective EFL curriculum in Muslim contexts must not only transfer linguistic knowledge but also nurture values that align with Islamic teachings. In this way, the curriculum serves as a bridge between global linguistic demands and the preservation of cultural and religious identity. The urgency of such alignment grows stronger in a world where language serves as both a means of communication and a carrier of ideology. In this regard, Islamic ethical principles, such as *adab*, *ṣidq*, *amānah*, *iḥtirām*, and *ta'āwun*, provide an operational foundation that can guide pedagogical decision-making and curriculum orientation.

Recent empirical research underscores the importance of incorporating Islamic values into English teaching. (Safitri et al., 2023) reported that teachers in Indonesian Islamic schools attempt to embed Islamic values in classroom practices, though institutional frameworks and materials remain limited. Similarly, (Hasibuan et al., 2025) found that integrating Islamic culture into EFL instruction improved learners' motivation and identity formation. (Sidqurrahman, 2024) conducted a systematic review showing that while integration efforts are growing, most studies remain fragmented and lack comprehensive curriculum-level frameworks. Furthermore, (Astuti et al., 2024) emphasized the emerging potential of digital media to support value-based English instruction. Taken together, these studies indicate a growing scholarly consensus on the relevance of Islamic ethical orientations in language education, yet they also reveal the conceptual and institutional gaps that continue to impede systematic value integration. However, despite the expanding body of literature, most studies remain limited to classroom practices and teacher perceptions, leaving broader curriculum-level frameworks underdeveloped. This gap indicates the need for a conceptual model that systematically

connects Islamic values with curriculum planning, material development, and instructional design in EFL settings.

Integrating Islamic values into English as a Foreign Language (EFL) instruction is thus both feasible and beneficial. In practice, teachers may face challenges such as readiness, access to appropriate learning materials, and the need to balance global standards with local identity. These challenges, however, do not diminish the possibility of value integration; instead, they highlight the importance of providing sufficient teacher training, designing supportive resources, and aligning curriculum frameworks with institutional mission. Embedding Islamic culture in EFL classrooms can enhance students' motivation, strengthen their identity, and encourage the formation of good character. In this way, value-oriented pedagogy contributes not only to language mastery but also to the broader aims of Islamic education, which include fostering ethical conduct and intercultural awareness. Such considerations also align with contemporary curriculum theories that emphasize contextual relevance and holistic learner development, suggesting that value integration can complement rather than contradict communicative and competency-based approaches.

Despite these contributions, a systematic framework for integrating Islamic values into EFL curriculum and syllabus design remains scarce. Most existing studies focus on classroom practices or teacher perspectives, offering valuable but fragmented insights (Safitri et al., 2023; Hasibuan et al., 2025). What is missing is a comprehensive model that bridges linguistic objectives with spiritual formation at the curriculum level, enabling institutional adoption rather than relying on individual teacher initiatives. This gap illustrates the need for clearer conceptual mapping between Islamic educational principles and curriculum components such as learning outcomes, materials, pedagogy, and assessment. Understanding these dynamics is essential for designing EFL curricula that remain globally competitive while staying firmly rooted in Islamic moral and cultural identity.

Based on this background, the present study seeks to answer the following research problems: (1) What theoretical foundations of curriculum and syllabus design support the integration of Islamic values in EFL teaching? (2) How can value-integrated pedagogy be conceptualised to serve both communicative competence and moral development? (3) Which Islamic educational principles are most relevant for adaptation in EFL classrooms? (4) What insights can be drawn from previous studies to identify both benefits and challenges of value integration in ELT? (5) What implications can be proposed for curriculum and syllabus planning in Muslim contexts to ensure a balance between global standards and Islamic values?

These findings reveal a gap between the growing interest in value-based pedagogy and the lack of structured models that link linguistic competence with moral education. Accordingly, this paper moves toward developing a conceptual framework of value-integrated pedagogy that systematically embeds Islamic principles into EFL curriculum and teaching practices, addressing the current gap between theoretical discussions and

institutional implementation. The review thus aims to consolidate existing insights and offer clearer conceptual direction for future research and curriculum development.

2. LITERATURE REVIEW

2.1. Theoretical Foundations of Value-Integrated EFL Curriculum

Curriculum and syllabus design provide the backbone of effective language teaching. (Tyler, 2013) proposed that curriculum development must align objectives, content, methods, and evaluation, while (Richards, 2017) emphasized that effective curricula should adapt to learners' cultural and contextual needs. In EFL education, (Nunan, 2004) advocates task-based language teaching (TBLT) to promote communicative competence through meaningful engagement. However, these frameworks often prioritize linguistic goals without addressing moral or spiritual dimensions relevant in Muslim educational contexts. This limitation has been noted by many scholars who argue that conventional curriculum models, while pedagogically robust, tend to assume a value-neutral stance that may not align with faith-informed educational missions.

Within Islamic educational philosophy, Al-Attas and Halstead stressed that knowledge and ethics are inseparable; education must form individuals of *adab*, those who act with wisdom and moral consciousness. As (Al-Attas, 1991 p. 16) asserted, "true education aims at producing a good man, not merely a good worker."

From an Islamic standpoint, the purpose of education extends beyond utilitarian goals. (Halstead, 2004 p. 261) explained that: "The Islamic concept of education encompasses the whole being intellectual, spiritual, moral, and physical. It seeks to balance these dimensions through knowledge that leads to right action, not merely knowledge for its own sake". When viewed from this lens, curriculum design cannot be separated from epistemological commitments; the aims of education must reflect both linguistic development and moral formation.

Thus, embedding Islamic values in EFL represents a holistic approach that harmonizes linguistic proficiency with ethical development. (Philosophy & Curriculum, 2025) found that integrating Islamic culture in EFL classrooms enhances students' motivation and strengthens identity, suggesting that curriculum design in Muslim contexts should integrate both communicative and spiritual outcomes. These insights also indicate that value integration is not contradictory to modern curriculum theories; rather, it complements communicative and competency-based approaches by grounding them in ethical purpose. A value-integrated curriculum therefore becomes an interpretive framework that connects language skills, cultural identity, and spiritual commitments within a unified educational vision.

2.2. Concept of Value-Integrated Pedagogy

Value-integrated pedagogy unites cognitive, affective, and moral dimensions of learning. (Lickona, 2004) viewed character education as the cultivation of virtues such as honesty, empathy, and responsibility, while (Noddings, 2013) described the ethic of care as essential to meaningful pedagogy. When applied to EFL, teachers are not merely linguistic

facilitators but moral exemplars who model ethical behavior. This perspective aligns with the Islamic view that teachers carry both instructional and moral authority, positioning them as key agents in shaping classroom culture and modeling *adab*.

(Nurfazri et al., 2026) found that digital technologies can facilitate EFL instruction but risk diluting moral content if not guided by Islamic perspectives. Similarly, (Kaharuddin, 2025) documented that teachers successfully integrated values like respect, sincerity, and discipline through classroom discourse, though the lack of institutional support limited systematic implementation. These studies highlight an important tension: while teachers may implement values informally, sustained value integration requires curricular alignment, institutional policy, and explicit pedagogical guidelines.

In essence, value-integrated pedagogy encourages culturally relevant materials, teacher modeling of ethics, reflective discussions, and communicative tasks that nurture both language proficiency and spiritual awareness. Such pedagogy anchors EFL teaching within broader Islamic educational aims, ensuring that language learning contributes to character development rather than existing as an isolated technical skill.

2.3. Islamic Principles and Practical Applications in EFL

Islamic values such as honesty (*ṣidq*), respect (*ih̄tirām*), discipline (*intizām*), and *adab* form the moral basis of Islamic education (Madkur, 2017). When these are integrated into EFL instruction, learners not only master linguistic skills but also internalize moral responsibility. (Nugroho, 2019) showed that EFL textbooks incorporating Islamic and local wisdom increased learners' engagement and contextual understanding. Likewise, (Riskianto et al., 2023) demonstrated that integrating Islamic principles into English lessons aligned with Indonesia's *Kurikulum Merdeka* improved both linguistic and ethical outcomes. These studies collectively illustrate that value integration can be enacted through materials, tasks, dialogue, and classroom routines, reflecting a practical synthesis of linguistic and ethical goals.

In addition, the literature suggests that Islamic principles can be embedded at multiple curriculum levels, from material adaptation to assessment design, provided that teachers receive clear guidance and resources. This indicates that integration is not only feasible but adaptable across diverse instructional formats and institutional contexts.

These findings confirm that value integration is both pedagogically effective and culturally necessary, especially in Muslim-majority contexts where English functions as a bridge between global communication and faith-based identity.

2.4. Gaps and the Need for Conceptual Frameworks

Despite these advances, existing literature reveals conceptual and methodological gaps. (Sidqurrahman, 2024) noted that most studies emphasize classroom practice rather than systematic curriculum frameworks. (Nurfazri et al., 2026) also pointed out that digitalization in EFL education has outpaced moral integration efforts. Thus, a comprehensive

model that aligns communicative goals with Islamic moral education remains underdeveloped. Moreover, the reviewed studies vary widely in how they define “Islamic values,” suggesting a need for clearer conceptual categories that can inform curriculum design, material development, and teacher training.

Taken together, these studies indicate that while the integration of Islamic principles in EFL teaching is both conceptually justified and pedagogically beneficial, there remains a need for a systematic value-integrated framework that aligns moral education with communicative language goals. Such a framework would help bridge the gap between theoretical discussions and practical implementation, enabling institutions to adopt value-based EFL pedagogy in a structured, replicable, and contextually grounded manner.

3. METHOD

This section outlines the research methodology adopted to guide the study, including the design, sources, data collection procedures, and analysis techniques.

3.1. Research Design

The research employed a qualitative library research approach, focusing on the analysis and synthesis of scholarly literature rather than empirical data collection. As described by (George, 2008) library research involves the systematic review and interpretation of academic sources to construct new theoretical insights. The library-based qualitative design was chosen because it enables a comprehensive exploration of conceptual and theoretical frameworks without the need for field data, making it suitable for developing a model of value-integrated pedagogy. This design was selected to explore the conceptual and framework for embedding Islamic values into EFL teaching (Creswell, 2018). In line with qualitative narrative review traditions, this study emphasizes conceptual interpretation, thematic understanding, and contextual synthesis rather than quantitative aggregation of findings.

3.2. Research Sources and Data Collection

Data were gathered from secondary sources, including peer-reviewed journal articles, conference proceedings, and reputable academic databases such as Google Scholar, ERIC, and ResearchGate. The inclusion criteria were:

1. Relevance to EFL curriculum and value integration
2. Publication year between 2020-2025
3. Open-access full-text availability

Articles were selected from journals such as *Journal of English Language Teaching and Linguistics*, *Al-Ta'rib: Journal of Arabic and English Studies*, and *International Journal of Language Education*. Each selected work was reviewed for its theoretical contribution and contextual relevance to Islamic-based EFL pedagogy.

Because the study follows a qualitative library-based design, the search process prioritized conceptual richness and relevance over exhaustiveness. The selection of sources was therefore iterative, allowing

the researcher to incorporate additional literature when new conceptual patterns emerged.

Rather than employing systematic exclusion protocols, the review process focused on identifying works that meaningfully contribute to discussions of Islamic values, curriculum, and EFL pedagogy. This approach aligns with qualitative review principles that emphasize depth of interpretation and theoretical contribution.

3.3. Instruments and Data Analysis

Document analysis served as the primary instrument for data interpretation. Following the framework of (Saldaca, 2014) data analysis involved three iterative stages:

1. Data Reduction, selecting and organizing literature based on thematic relevance;
2. Data Display, grouping findings under conceptual categories (e.g., curriculum design, value integration, teacher roles); and
3. Conclusion Drawing and Verification, interpreting patterns and synthesizing insights into a coherent framework of value-integrated pedagogy.

Themes were validated through cross-comparison of sources and theoretical triangulation to enhance the credibility and consistency of the synthesized framework. This analytical procedure allowed the study to trace convergences and divergences across the literature, ensuring that the resulting framework was grounded in multiple scholarly perspectives.

3.4. Ethical Considerations

Although this study did not involve human participants, all academic ethics were strictly observed. Each source was properly cited to avoid plagiarism, and intellectual property rights were respected. Only open-access materials or legally available publications were used in the analysis to ensure transparency, academic honesty, and scholarly integrity. The interpretive nature of the review also required careful representation of authors' ideas, ensuring that conceptual insights were accurately synthesized without misinterpretation.

4. RESULTS & DISCUSSION

4.1. Thematic Synthesis of Reviewed Studies

The reviewed studies consistently demonstrate that integrating Islamic values into English as a Foreign Language (EFL) education has become a significant concern in Muslim-majority contexts. The literature emphasizes that language learning is not ideologically neutral but reflects moral, social, and cultural perspectives. (Astuti et al., 2024) revealed that embedding Islamic perspectives into English lessons enhances students' learning motivation and moral awareness when accompanied by pedagogical reflection. Similarly, (Mulyati & Kultsum, 2023) found that aligning English materials with Islamic and local identity increases student engagement and strengthens their intercultural and ethical understanding.

(Sadiq, 2024) explained that Islamic values can be incorporated into EFL instruction through discourse, material selection, and teacher behavior.

His study shows that teachers who relate lesson content to Islamic ethics such as honesty, cooperation, and respect, help students internalize moral understanding while improving linguistic skills. (Safitri et al., 2023) also reported that this approach promotes affective engagement and holistic learning outcomes, although its success depends on institutional readiness and teacher training.

Overall, these studies indicate that while teachers acknowledge the importance of integrating Islamic principles, practical implementation remains fragmented and rarely supported by standardized curriculum frameworks. Therefore, further development at the curriculum level is necessary to make value integration more consistent and sustainable.

Moreover, the thematic trends across the reviewed literature show that value integration is often initiated at the micro-level (teacher practices) rather than the macro-level (curriculum and institutional policy). This reinforces the notion that the current landscape of value-integrated EFL remains largely dependent on individual teacher initiatives. Without institutional guidelines, teachers may lack clarity on how to sequence values across lessons, how to align values with linguistic objectives, or how to evaluate value-related learning outcomes. As a result, the integration becomes intuitive rather than strategic. This observation highlights the necessity of establishing structured, scalable guidelines that can ensure continuity and coherence across units, grades, and skill areas.

In addition, the literature suggests that the incorporation of Islamic values in EFL learning is often mediated through culturally responsive pedagogy, where teachers contextualize English materials within local wisdom and Islamic concepts. This practice not only bridges learners' prior knowledge with new linguistic inputs but also positions English as a culturally negotiated space rather than an agent of Westernization. Such an approach can reduce cultural tensions and promote hybrid identities where students confidently engage with global communication while preserving Islamic moral orientation.

Taken together, this synthesis demonstrates that value integration is conceptually strong and practically promising, yet it requires more comprehensive planning to transcend scattered initiatives. This echoes the broader trend in Islamic education, where *adab* and character formation are interpreted as lifelong processes that must permeate all instructional dimensions rather than appearing sporadically or implicitly.

4.2. Theoretical Implications for Value-Integrated EFL Teaching

From a theoretical perspective, value-integrated EFL instruction draws from both general educational theory and Islamic philosophical foundations. (Tyler, 2013) The model and (Richards, 2017) curriculum framework emphasize that learning objectives, content, and evaluation must align with students' needs and contextual realities. In Islamic thought, (Al-Attas, 1991) asserts that education should cultivate *adab*, or the formation of a morally guided intellect.

This synthesis suggests that EFL curriculum design in Muslim settings should focus not only on linguistic proficiency but also on moral and spiritual development. (Kaharuddin, 2025) propose a spiral curriculum

model that links linguistic progression with moral reflection. (Mulyati & Kultsum, 2023) further argue that language education should aim to develop *insan kamil*, referring to a fully developed individual who integrates intellectual competence with ethical awareness. Therefore, the foundation of value-integrated EFL rests on the unity between knowledge and virtue, harmonizing linguistic education with Islamic epistemology.

Additionally, the theoretical implications extend to how knowledge itself is viewed within Islamic educational philosophy. Knowledge (*ilm*) is not merely cognitive content but an ethical trust that guides action. Therefore, language learning becomes meaningful only when it contributes to ethical transformation. This perspective contrasts with many Western curriculum models that distinguish sharply between cognitive objectives and affective outcomes. In Islamic educational thought, these domains are interconnected, meaning that curriculum design must simultaneously articulate linguistic goals, cultivate moral dispositions, and shape learner identity.

The reviewed studies also reveal that Islamic epistemology can serve as a corrective lens to mainstream EFL theories by grounding pedagogy in moral intentionality. While communicative language teaching (CLT) and TBLT emphasize meaning-making and learner-centeredness, they often overlook the moral implications of communication. Integrating Islamic principles provides an ethical anchor, reminding educators that communicative competence should be accompanied by virtues such as honesty, responsibility, respect, and humility in discourse. This theoretical fusion opens a pathway for developing an ethical-communicative EFL model that aligns communicative practices with Islamic moral norms.

Furthermore, theoretical implications highlight the need to redefine learning outcomes to reflect a balanced integration of language and character. Instead of framing outcomes solely in terms of fluency, accuracy, or intercultural competence, value-integrated curricula should also articulate outcomes related to *adab*-based interaction, ethical communication, and spiritually grounded language use. This reconceptualization ensures that Islamic values are not peripheral additions but foundational elements that shape the direction and purpose of EFL learning.

4.3. Pedagogical Implications for Curriculum and Syllabus Design

Pedagogically, embedding Islamic values in EFL classrooms requires a shift from purely communicative goals toward holistic character-oriented education. Teachers are expected to serve as both facilitators of language learning and role models of moral behavior (Astuti et al., 2024). Effective implementation includes using teaching materials that reflect Islamic ethics, conducting reflective classroom discussions, and designing communicative tasks that encourage ethical reasoning alongside language skills.

Recent findings show that students who experience value-based EFL learning exhibit greater motivation, self-discipline, and intercultural understanding (Safitri et al., 2023; Sadiq, 2024). However, major challenges persist, such as limited teacher training, insufficient institutional support, and the lack of systematic integration within existing curricula. Curriculum developers should therefore ensure that Islamic values are incorporated into

all components of instruction, from objectives and materials to evaluation, moral, and communicative goals remain balanced and coherent.

On a broader pedagogical level, integrating Islamic values into EFL also requires deliberate scaffolding. Teachers need clear guidance on how to transform abstract values into pedagogically actionable strategies. For example, cultivating honesty can be operationalized through reflective journaling, integrity-focused role-play scenarios, or feedback sessions emphasizing truthful communication. Likewise, respect can be cultivated through structured peer interactions, dialogic exchanges, and collaborative group tasks that require listening, turn-taking, and equitable participation. By anchoring values in concrete activities, teachers can ensure that character development occurs naturally within the communicative flow of the classroom.

Furthermore, syllabus design should incorporate thematic units that blend language skills with ethical inquiry. Lessons may center around themes such as responsibility, cooperation, empathy, or stewardship of the environment, each supported by reading texts, speaking tasks, and writing prompts aligned with Islamic ethical teachings. This approach allows values to emerge organically through content while still meeting linguistic objectives.

Finally, pedagogical implications extend to assessment. Value-integrated EFL assessment should not attempt to “grade” morality but rather evaluate how learners apply ethical principles in communication. Rubrics may include descriptors such as respectful interaction, responsible group participation, or clarity and sincerity in expression. This ensures that assessments remain academically grounded while encouraging learners to internalize the ethical dimensions of language use.

4.4. Challenges and Future Directions

Despite promising progress, several challenges remain in implementing value-integrated EFL programs effectively. Many frameworks still lack practical guidelines that balance linguistic and ethical outcomes (Dzo’ul Milal et al., 2020). Furthermore, recent studies indicate that empirical investigations into the long-term impact of Islamic value integration on learners’ linguistic competence and moral development are still scarce (Astuti et al., 2024). Variations in teacher readiness, institutional policy, and access to digital resources also lead to inconsistencies across regions (Safitri et al., 2023).

Future research should focus on developing holistic, context-specific frameworks that combine Islamic pedagogy with communicative language teaching principles. Collaboration between EFL educators, Islamic scholars, and curriculum experts is essential to produce models that are contextually appropriate and pedagogically sound. The integration of digital tools and learning platforms can also enhance the accessibility, creativity, and sustainability of value-based English education in Muslim-majority contexts.

Additionally, challenges also arise from conceptual ambiguity regarding what constitutes “Islamic values” in applied pedagogy. Different institutions interpret these values in diverse ways, resulting in varied implementation practices. Without shared definitions and curriculum

benchmarks, integration risks becoming inconsistent or symbolic. Future initiatives must therefore work toward conceptual clarity, outlining core Islamic principles relevant to communication, such as *ihsan*, *adab al-hiwar* (ethics of dialogue), humility, and sincerity.

Teacher professional development is another critical area for future focus. Teachers require structured training that equips them not only with linguistic instructional skills but also with competencies to embed ethical reasoning, moral exemplification, and reflective practice into language lessons. Training should include modules on Islamic educational philosophy, curriculum design, and classroom ethics.

Finally, future directions should also explore the interplay between globalization, identity, and value-integrated pedagogy. As English increasingly mediates global communication, Muslim learners must navigate hybrid identities that reconcile faith-based values with global discourse conventions. Value-integrated EFL can help students participate confidently in global communication while remaining anchored in Islamic ethical principles, an educational priority that will only grow in relevance.

5. CONCLUSION

The synthesis of reviewed literature demonstrates that the integration of Islamic values into English as a Foreign Language (EFL) instruction offers both pedagogical and ethical benefits. Theoretical and practical analyses highlight that language learning cannot be separated from moral education, particularly in Muslim-majority contexts where education aims to cultivate both communicative competence and spiritual growth. A value-oriented curriculum ensures that linguistic proficiency develops in harmony with ethical consciousness, creating learners who are not only fluent in English but also grounded in Islamic principles.

The main contribution of this research lies in presenting a conceptual understanding of how curriculum design and pedagogical practice can harmonize global communicative objectives with faith-based education. By aligning language instruction with Islamic epistemology, EFL teaching becomes a means of character formation rather than a purely instrumental pursuit. The findings also reinforce the importance of developing teacher capacity, designing reflective materials, and creating institutional policies that support sustainable value integration.

Nevertheless, challenges remain in establishing coherent frameworks and conducting longitudinal evaluations of value-based English education. Empirical data on the long-term influence of Islamic value integration on learners' linguistic performance and moral development remain scarce. Future inquiry should therefore focus on constructing comprehensive models, validating them through field implementation, and examining their effectiveness across diverse institutional settings. Collaboration between linguists, curriculum specialists, and Islamic scholars will be essential to ensure that EFL education continues to serve as both a tool for global communication and a medium for moral and spiritual cultivation.

Additionally, the conclusion of this study underscores the need for clearer operational guidelines that help teachers translate abstract Islamic values into practical instructional activities. Without structured frameworks,

attempts at value integration risk becoming inconsistent across classrooms and institutions. Strengthening curriculum documentation, lesson planning templates, and assessment rubrics can support greater coherence and ensure that values are not treated as optional supplements but as integrated components of teaching practice.

This research also highlights the importance of context-sensitive approaches. Muslim-majority regions vary widely in institutional missions, student demographics, teacher qualifications, and cultural expectations. Therefore, a one-size-fits-all model is unlikely to be effective. Future frameworks should be adaptable, allowing schools to embed universal Islamic principles while customizing strategies for their unique sociocultural environment.

Furthermore, with the rapid expansion of digital learning environments, future directions should examine how online platforms, multimedia resources, and technological tools can sustain or even enhance value-integrated pedagogy. Digital spaces present both opportunities and risks: while they enable broader access to Islamic learning materials, they also expose learners to global discourses that may not align with Islamic ethical norms. Robust digital literacy and value-conscious instructional design will be necessary to navigate these dynamics.

Finally, this study emphasizes that value-integrated EFL is not merely an academic endeavor but a transformative educational vision. It calls for collaboration across disciplines, the cultivation of ethically sensitive educators, and the continuous refinement of theoretical and practical models. By embedding moral and spiritual values within English language learning, Muslim-majority institutions can prepare students to engage confidently with global communication while remaining deeply rooted in Islamic character and worldview.

REFERENCES

- Al-Attas, S. M. N. (1991). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. International Institute of Islamic Thought and Civilization.
- Astuti, R., Mustofa, M. L., & Nisak, N. M. (2024). Integration of Islamic Values into English Language Teaching in the Digital Era: Challenges and Prospectives. *Halaqa: Islamic Education Journal*, 8(1), 26–34. <https://doi.org/10.21070/halaqa.v8i1.1680>
- Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (5th ed.). Sage.
- Crystal, D. (2012). *English as a Global Language* (2nd ed.). Cambridge University Press.
- Dzo'ul Milal, A., Rohmah, Z., Kusumajanti, W., Basthomi, Y., Sholihah, D. N., & Susilowati, M. (2020). Integrating character education in the english teaching at islamic junior high schools in Indonesia. *Teflin Journal*, 31(1), 88–107. <https://doi.org/10.15639/teflinjournal.v31i1/88-107>
- George, M. W. (2008). *The Elements of Library Research*. Princeton University Press.
- Halstead, J. M. (2004). An Islamic concept of education. *Comparative*

- Education*, 40(4), 517–529.
<https://doi.org/10.1080/0305006042000284510>
- Hasibuan, K., Sakinah, F. I., Arieayanti, G., & Meilisa, K. (2025). Integrating Islamic Culture in English as A Foreign Language (EFL) Teaching: Importance and Implications. *Jurnal Pendidikan Dan Sastra Inggris*, 5(2), 195–203. <https://doi.org/10.55606/jupensi.v5i2.5196>
- Kaharuddin, K. (2025). Developing a Moral Character-Based ELT Materials for Transactional Speaking Skills. *Journal of Education Review Provision*, 5(2), 76–91. <https://doi.org/10.55885/jerp.v5i2.571>
- Lickona, T. (2004). *Character Matters: How to Help Our Children Develop Good Judgment, Integrity, and Other Essential Virtues*. Touchstone.
- Mulyati, Y. F., & Kultsum, U. (2023). The Integration of Islamic and Cultural Values in English Teaching. *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature*, 11(1), 703–711. <https://doi.org/10.24256/ideas.v11i1.3942>
- Noddings, N. (2013). *Caring: A Relational Approach to Ethics and Moral Education*. University of California Press.
- Nugroho, M. A. (2019). Embedding Multicultural Values in Islamic Education: A Portrayal of Contemporary Indonesian Textbooks. *Edukasia Islamika*, 4(2), 226. <https://doi.org/10.28918/jei.v4i2.2298>
- Nunan, D. (2004). *Task-Based Language Teaching*. Cambridge University Press. <https://doi.org/10.1017/CBO9780511667336>
- Nurfazri, M., Adhi, M., Harapan, M., & Marinda, S. M. (2026). *Religion , Education , and Society Integrating Digitalized Islamic Learning Materials into English Language Teaching : A Systematic Literature Review with Bibliometric Analysis*. 5(1), 1–12.
- Philosophy, A., & Curriculum, A. (2025). *JoAL*. 5(1), 106–113. <https://doi.org/10.52622/joal.v5i1.443>
- Richards, J. C. (2017). *Curriculum Development in Language Teaching* (2nd ed.). Cambridge University Press.
- Riskianto, H., Surono, S., & Inawati, I. (2023). Teaching English Based on The Kurikulum Merdeka at Muhammadiyah Junior High Schools in Yogyakarta: The Teachers' Implementation and Perception. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 6(11), 9090–9098. <https://doi.org/10.54371/jiip.v6i11.2869>
- Sadiq, N. (2024). Integrating Islamic Values into English Language Teaching: Some Practical Insights from Indonesian Contexts. *Iconish*, 2(2024), 67–78. <https://doi.org/10.20885/iconish.vol1.art1>
- Safitri, C. D., Jabu, B., & Samtidar, S. (2023b). The Integration of Islamic Values in English Language Teaching Context: Practices and Challenges. *Celebes Journal of Language Studies*, 3(2), 315–324. <https://doi.org/10.51629/cjls.v3i2.156>
- Saldaca, M. B. M. A. M. H. J. (2014). Qualitative Data Analysis A Methods Sourcebook. In *ペインクリニック学会治療指針 2*.
- Sidqurrahman, Z. (2024). the Integration of Islamic Perspectives in Teaching English As a Foreign Language: a Systematic Literature Review. *Journal of Social and Economics Research*, 6(2), 223–245. <https://doi.org/10.54783/jser.v6i2.660>

Tyler, R. W. (2013). Basic principles of curriculum and instruction. In Curriculum studies reader E2. In *Curriculum Studies Reader E2* (pp. 60–68).
<https://www.taylorfrancis.com/chapters/edit/10.4324/9780203017609-14/basic-principles-curriculum-instruction-ralph-tyler>