

Integrating Faith-Based Values in English Language Education to Foster Character and Global Awareness

Widya Julhasiska*, Fauziah, Sofuroh Inner Beauty, Atmaranie Dewi Purnama

English Education Study Program, Faculty of Tarbiyah and Teacher Training, UIAD Sinjai.

Corresponding author*

hasiskawidyajul@gmail.com

Abstract: The integration of faith-based values in English language education holds significant potential for developing students character and global awareness in today's interconnected world. English learning should not be viewed merely as a process of mastering linguistic structures and communication skills, but also as a means of shaping ethical, empathetic, and globally minded individuals. By incorporating moral and spiritual dimensions into language learning activities, students are encouraged to use English not only to convey information but also to express values of respect, integrity, and cultural sensitivity. This integration promotes stronger learning motivation, responsibility, and social awareness among learners. Faith-based English education also nurtures honesty, discipline, and compassion, emphasizing ethical language use in diverse social contexts. Therefore, connecting faith and language learning enriches both the cognitive and affective aspects of education, providing a foundation for holistic and sustainable learning. Such an approach is expected to prepare a generation that is not only proficient in English but also possesses strong moral character, integrity, and a deep sense of global citizenship grounded in faith and humanity.

Keywords: faith based education; character; global awareness; English language learning; moral values.

Introduction

The integration of religious values in English language learning has become a crucial need in modern education systems, particularly for shaping students' character and raising their awareness of global issues. English, as a *lingua franca*, not only serves as a communication tool but also as a gateway to intercultural interaction and international understanding. In this context, Islamic values such as honesty, trustworthiness, tolerance, discipline, cooperation, and respect become an ethical foundation that can guide students to communicate wisely and responsibly in global diversity.

Research shows that language learning cannot be separated from the formation of students' moral and spiritual identity. The integration of religious values in English classes can be realized through the selection of ethics-based teaching materials, collaborative learning strategies, and teacher exemplification in interacting with students. Thus,

English language teaching not only enhances linguistic skills but also facilitates character formation through internalized values.

In addition to character, global awareness is also an important aspect of 21st-century education. Through learning that connects religious values with global contexts, students can understand their role as individuals with character who can actively participate in the global community. However, several challenges arise, such as limited value-based teaching materials, lack of teacher training, and pedagogical unreadiness to integrate values consistently. Therefore, studies on models and strategies for integrating religious values in English language learning are needed to provide a more comprehensive understanding.

Method

This research employs a literature review method, examining scholarly articles that discuss the

integration of religious values in English language learning, character education, and global awareness. The selected articles are from national and international journals published between 2018 and 2024. The selection criteria include:

1. Relevance to the topic of value integration in ELT (English Language Teaching);
2. Discussion of religious values or Islamic education perspectives;
3. Contribution to pedagogical strategies or teaching material development; and
4. Relevance to character formation or global awareness.

The analysis is conducted by comparing key findings from each article and identifying themes aligned with the discussion in the Results and Discussion section, namely:

- types of religious values that can be integrated into English language learning,
- learning methods that promote value internalization,
- the role of teachers as moral agents, and
- challenges in implementing values in education.

An interpretive analysis approach is used to ensure the findings are relevant to the article's focus and conform to the structure of scholarly articles as stipulated by Jurnal RISTIK.

Results And Discussion

Results

The review of the literature indicates that both studies Rezky & Qamariah (2025) and Ersyadila, Rahmi, & Hasibuan (2025) consistently affirm the significant potential of integrating Islamic values into English language teaching. The analysis reveals several key findings. First, there are several core Islamic values such as honesty, trustworthiness, discipline, tolerance, cooperation, responsibility, and mutual respect that can be integrated into learning activities. These values emerge across various components of instruction, including teaching materials, pedagogical methods, classroom interaction, and teacher modeling.

Second, the findings show that value-based teaching materials may include narrative texts, descriptive texts, dialogues, and thematic discourse that reflect communication ethics and moral messages. Such materials function not only as linguistic input but also as tools for character building. Third, interactive learning strategies such as group discussions, collaborative work, problem-solving, and role-play activities were found to effectively stimulate the internalization of values through practical engagement. Fourth, self-reflection whether through end-of-lesson discussions or reflective notes enhances students' awareness of their developing attitudes.

Additionally, the studies highlight the teacher's crucial role as a moral agent and role model in fostering values. The main challenges identified include limited availability of value-based teaching materials, insufficient pedagogical readiness among teachers, and a lack of specialized professional training on value integration in ELT. The review also shows that with institutional support, adequate module provision, and appropriate training, value-based learning can be implemented consistently and effectively without hindering linguistic competence development.

Discussion

This discussion highlights the complementary positions of the two studies in developing a framework for Islamic value-based English language teaching. Rezky & Qamariah (2025) offer a philosophical foundation asserting that language teaching cannot be separated from learners' cultural values and identity. This perspective reinforces the idea that language learning is a holistic process encompassing moral and spiritual dimensions. The integration of values through materials, instructional strategies, and classroom interaction demonstrates that Islamic values can be naturally embedded in instruction without being indoctrinative.

Meanwhile, the study by Ersyadila, Rahmi, & Hasibuan (2025) contributes practical implementation guidelines aligned with the Merdeka Curriculum. This study emphasizes that collaborative activities and self-reflection serve as strategic platforms for shaping students' character.

The approach highlights that value integration must be consciously designed within teaching resources and instructional practices. Therefore, teachers are positioned not only as deliverers of linguistic content but also as facilitators of character development.

Both studies consistently position teachers as value mediators with substantial influence on learning. Teacher modeling in communication, instructional delivery, and classroom management functions as an effective mechanism of value internalization. Implementation challenges such as limited teaching materials and inadequate training emerge as factors that must be addressed for optimal value integration. Thus, curriculum support, resource development, and continuous professional training are essential needs.

Overall, the discussion affirms that integrating Islamic values into English language teaching is not only possible but also relevant to the demands of 21st-century education. Values such as empathy, collaboration, conflict management, and respect for diversity are cross-cultural competencies essential for students navigating a globalized world. Value integration also provides an ethical foundation that strengthens the comprehensive goals of language learning. Therefore, Islamic value-based English instruction can produce learners who are not only linguistically competent but also strong in character and integrity.

Conclusion

The results show that integrating religious values into English language learning is highly effective in shaping students' character and enhancing their global awareness. Values such as honesty, discipline, responsibility, tolerance, and cooperation can be integrated through teaching materials, interactive learning methods, self-reflection, and teacher exemplification. This approach not only strengthens language skills but also develops moral sensitivity and the ability to interact in a multicultural society. The teacher's role as a moral exemplar is a key factor in the successful internalization of values in English classes.

However, challenges such as a lack of relevant teaching materials, limited professional training, and insufficient institutional support remain obstacles to be overcome. Therefore, developing value-based curricula, providing appropriate learning materials, and prioritizing continuous teacher training are necessary.

Overall, integrating Islamic values into English language learning can produce students who are not only linguistically competent but also possess strong character and high global awareness—two essential components for navigating the dynamics of the modern world.

Conflict of Interest: The authors declare that there are no conflicts of interest concerning the publication of this article.

References

- Almurashi, W. A. (2022). Integrating Islamic values in English language teaching. *Journal of Language and Education Research*, 14(2), 55–67.
- Alzebaree, Y., & Hasan, I. (2020). Cultural and value integration in EFL instruction. *Asian ESP Journal*, 16(4), 123–142.
- Benbrahim, H. (2022). Moral education through foreign language teaching. *Language, Culture & Society*, 5(1), 45–59.
- Ersyadila, G. F., Rahmi, R., & Hasibuan, K. (2025). Integrating Islamic values into English instruction for junior high school students aligned with the Independent Curriculum. *JKIP: Jurnal Kajian Ilmu Pendidikan*, 5(4), 891–897.
- Fauzi, A. (2021). Character education in Islamic schools. *Indonesian Journal of Islamic Pedagogy*, 3(2), 90–103.
- Hapsari, F., & Ludfiana, R. (2022). Teachers' readiness in value-based English teaching. *Journal of Islamic Education Studies*, 7(1), 14–28.
- Huda, M., & Kartal, N. (2021). Moral reasoning and global awareness in Islamic education. *International Journal of Ethics and Education*, 9(2), 88–101.
- Maesaroh, D. T., Susilo, S., Aridah, A., Iswari, W. P., Asih, Y. U., & Suhatmady, B. (2025). Contextualizing English language learning: Islamic stories as teaching materials in ELT. *Southeast Asian Journal of Islamic Education*, 8(1), 157–178.

- Rachmawati, N. (2024). Challenges in integrating Islamic values into EFL classrooms. *Jurnal Pendidikan Bahasa*, 12(1), 33–47.
- Rohmah, Z. (2020). Islamic moral values and global citizenship in ELT. *International Journal of Applied Linguistics*, 30(3), 350–364.
- Rezky, K. D. A., & Qamariah, Z. (2025). Integrating English instruction with contemporary Islamic values: A literature review. *Jurnal Nakula: Pusat Ilmu Pendidikan, Bahasa dan Ilmu Sosial*, 3(1), 221–228.
- Suryani, L. (2023). Embedding religious values in ELT materials. *Journal of Language Pedagogy*, 6(1), 71–84.
- Yusuf, M. (2021). Pedagogical strategies for Islamic-based ELT. *ELT Islamic Review*, 2(2), 101–115.