

Instilling Religious Moderation Values in the EFL Classrooms in Islamic Universities: Teachers' Perspective

Umar Fauzan¹, Nadia²

^{1,2} Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda

e-mail: umar.fauzan@uinsi.ac.id, nasya8087@gmail.com

Abstract:

This qualitative phenomenological study employed the Critical Discourse Analysis methodology developed by Fairclough. English lecturers at three Indonesian universities—Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Universitas Islam Negeri Antasari Banjarmasin, and Universitas Islam Negeri Sunan Ampel—are the main sources of data for this study. Data-documentation sources, such as literature reviews from research sources, including proceedings, journal articles, theses, and dissertations, provided secondary data for this study on discourse development. Fairclough created critical discourse analysis, which was utilized to analyze the research data. According to this discourse analysis, the English-speaking classes fully incorporate the aspects of moderate Islamic viewpoints that the Indonesian government advocates, such as national unity, tolerance, non-violence, and cultural groundedness. These characteristics of moderate religion are intentionally emphasized by lecturers through their ideological content and participative forms. In other words, by incorporating essential components into their texts and structures, the classes linguistically replicate state-mandated religious moderation. This indicates that English language instruction and the development of values that are required more generally in Indonesian higher education are in systematic agreement.

Keywords: critical discourse analysis, English language teaching, religious moderation

1. INTRODUCTION

English is being used more and more in worldwide society in this age of digital technology. Many nations around the world utilize English extensively. English is the primary language used by many people worldwide to communicate and comprehend communications when they are shared via computers and the internet in interactions in various spheres of life. Given how

important English is to so many people across the world, it is not surprising that English is taught in schools all over the world, including in Indonesia. This language is taught in elementary schools, middle schools, and universities, however elementary schools are not compelled to teach it. It appears that students in schools and colleges are competing with one another to study and become proficient in the English that is taught by instructors in schools or lecturers in higher education.

Learning English is presented as learning English language skills, specifically speaking, writing, listening, and reading. Speaking abilities are one that should be taught and mastered by students. In this context, speaking English is accomplished through English speaking abilities, which are crucial for English language learners to master when it comes to language proficiency. Speaking abilities start to serve as a gauge of language proficiency. Speaking abilities are therefore the main goal of learning English.

The subjects raised as material to carry out learning for students and the students' expression of the issues discussed are among the many ways and learning materials used to help students learn how to speak English. Naturally, the subjects discussed must be tailored to the speaker's age and degree of proficiency. Topics covered for school-age pupils include their everyday life, descriptions of people, places, and things, as well as anecdotes from fiction or non-fiction books or experiences they have had. Speaking skills topics at the tertiary level, on the other hand, are more complicated from both an individual and a socio-community standpoint.

Students frequently find socio-community social subjects to be fascinating. This occurs because the majority of kids are already capable of handling situations in their surroundings or life by applying critical thinking skills. English-speaking skills seminars frequently cover subjects that could lead to the formation of particular ideas. With a population of over 250 million people who belong to a wide range of ethnic, cultural, and linguistic groupings, disagreements frequently surface in public on a variety of discussion issues that take place on social media, in the mainstream media, and on everyday social media in society.

People who agree and those who disagree frequently clash in a variety of ephemeral discourses. In Indonesian society, there are differences in how people respond to certain challenges in both the public and classroom settings. The social and religious issues that are emerging in society are always brought up by lecturers. Religious moderation is an intriguing subject to cover in English speaking skills classes.

The preservation of national unity has been the nation's aim and constitutional responsibility. Despite the fact that there are disparities in attitudes both inside and across religious groups, as well as within Islam itself, intentions and struggles must still be upheld and protected. While there are those on the left and right, there are also people in the middle who work to promote unity, respect for one another, and camaraderie. It becomes difficult to preserve national unity if both sides are unwilling to make concessions and believe they are right on their own.

Thoughts and emotions are communicated through language. You can also use language to force other people to think and feel the way you want them to in order to get them to adopt your viewpoints and emotions. The idea of critical discourse analysis (CDA), which sees language as something that is not neutral but is instead utilized to influence others, is well suited to this setting. According to CDA, language is used to influence and communicate partisanship and persuade listeners or readers to share the views and preferences of those who employ it.

The purpose of language is to influence and convince others to adopt the messenger's viewpoint. Politicians who run for office during legislative or executive elections—whether they be presidents, governors, or district heads—provide a straightforward illustration of how language is used in this CDA setting. In order for constituents to select them, they will carefully select and employ the terminology. From here, it will be evident that potential council members or campaigning regional leaders will utilize language to sway others. It will be evident throughout the campaign how they present their platforms and guide the public's perception that they are the most qualified and deserving of being elected with all of their advantages, including their partisanship on well-liked issues that they will carry out if elected to regional heads of government, member councils, or other positions. Here is where ideology comes into play: "You with them or with me."

There are many different cultures, faiths, and interests within Indonesian society, which is multiethnic. Every aspect of community life, particularly in metropolitan regions, is diverse; this includes workplaces, marketplaces, health and sports facilities, pastimes, educational institutions, and colleges. Amidst this diversity, language is also employed in a variety of ways to retain interests and transmit information, acting as a "non-neutral tool" to persuade others to fulfill their goals.

The aforementioned diversity setting also exists in educational institutions. Both instructors and students come from many ethnic and cultural origins, and as such, their ideas, customs, and behaviors vary. In order to eliminate linguistic, cultural, religious, and ethnic diversity—both within and between students and between lecturers—religious moderation is an essential conversation. Gender-related ideologies (Brodin, 2017; Emilia et al., 2017; Hass, 2017), multilingual ideologies (Holdway & Hitchcock, 2018; Krulatz & Iversen, 2020), ethnic discrimination in English language classes (Grinage, 2019), writing lectures (Berlin, 1988), curriculum ideology and campus politics (Xiaoyan & Honglian, 2021), power dynamics in the classroom (Cherifi & Hadji, 2018), and education policy ideologies (Miranda & Valencia Giraldo, 2019) are just a few of the numerous researchers who have studied the subject of ideology in schools.

Many researchers in the field of teaching English find the philosophy of Islamic principles to disseminate goodwill to be one of the most intriguing themes (Damayanti, 2021; Hena, 2019; Irawan, 2020; Rohmah et al., 2019; Rohmana, 2020). Aspects of learning English with an Islamic theme are also of interest to researchers. These include learning how to listen (Baa & Jaya, 2018; Jaya et al., 2018), how to read (Kusumaningputri, 2019; Sahyoni et al., 2021), and what Islamic materials, media, or learning resources are available (Djamdjuri et al., 2021; Maesaroh et al., 2022; Naralita & Azis, 2020; Shafwati, 2019). Furthermore, scholars are interested in studying Islamic character development, knowledge, and culture in the context of learning English (Darmayenti et al., 2021; Farah et al., 2021; Ulyani, 2021). While Ali (2018) and Sholeh et al. (2021) have conducted research on the topic of religious moderation in language learning, Adiantika (2019) and Anshari & Widyanoro (2020) have examined acquiring Islamic principles in English-speaking lectures.

However, there is a dearth of study on the instillation of religious moderation ideology in English language learning, particularly in Kalimantan's Islamic tertiary institutions. Thus, it is crucial to conduct study on the instillation of religious moderation ideology in English language learning from a CDA perspective. The researcher asks, "What is the form of inculcation of the ideology

of religious moderation in learning English speaking from critical discourse analysis perspectives?" in light of the research background mentioned above.

2. LITERATURE REVIEW

2.1 Religious Moderation

Vertical piety, or a relationship with God, has received more attention in Indonesian Islamic religious education than horizontal social ties. Individual morality has been prioritized over social duty. Furthermore, it adopts a limited scriptural approach rather than making connections with modern settings, staying focused on the fundamental ideas and standards of Islam. Islamic studies pedagogy has a tendency to be repetitive and uninspired, depending on the same old teaching techniques. Numerous studies show that Islamic religious instruction and curriculum are often exclusive and inflexible, failing to appropriately address the difficulties of encouraging religious moderation (Destriani, 2021). As a result, a curriculum that supports a desirable idea of religious moderation must be incorporated in a way that is both widely available and effective. This covers strategic initiatives in Islamic educational establishments.

As testing grounds for putting these beliefs into practice, religious schools are essential in fostering the values of moderation. Pupils must have a solid grasp of variety in both national and social contexts (Suprpto, 2020). Therefore, it is strategically important to mainstream moderate religious beliefs through religious institutions. To manage variety dynamics and restore stability in the service of national dignity, a national education policy is necessary (Fajri & Muhtarom, 2022). This entails integrating religious moderation into Indonesian Islamic schools.

Being equitable and balanced is a component of the moderation concept. Being fair entails putting things in the right sequence and acting quickly and kindly. Staying in the middle of two extremes is the definition of a balanced attitude. A moderate, for instance, feels that upholding human dignity through religious observance should be a means of serving God. On the other hand, extremist viewpoints typically disregard human welfare in favor of merely upholding God's sovereignty. According to Taufikin and Nurshiam (2023), the moderate aims to worship God while upholding the dignity of both the divine and the human.

Four major measures of religious moderation have been created by the Republic of Indonesia (2019): tolerance, non-violence, national commitment, and cultural adaptation. Loyalty to fundamental national values such as Pancasila and the 1945 Constitution is specifically referred to as national commitment. Accepting one's civic responsibilities as a component of one's religious practice is necessary for religious moderation. Respecting the freedom of others to have differing views and opinions is a sign of tolerance. Strong democracies are associated with high levels of tolerance. Religious, racial, gender, sexual, ethnic, and cultural differences are all subject to tolerance. Rejecting ideas and practices that use verbal, physical, or mental violence to achieve drastic or quick political or social change is what it means to be non-violent. Despite the fact that radicalism is frequently linked to specific religions, feelings of injustice or danger can give rise to radical attitudes in any belief system. Last but not least, embracing local culture is being prepared to follow one's faith in a manner that is consistent with regional customs, provided that these do not contradict fundamental religious beliefs. More religious moderation may be indicated by greater tolerance for local culture, but this relationship has to be confirmed. In conclusion, as important indicators of religious moderation, the Indonesian government supports tolerance for diversity, national unity, rejection of extremism, and cultural flexibility.

Religious moderation serves as a safeguard against religious fundamentalism and divisiveness in the face of complicated contemporary issues. Negative stereotypes and interfaith prejudices can be destroyed by education that encourages moderation (Subchi et al., 2022). This promotes communication and deeper comprehension of differing viewpoints, enhancing social cohesiveness in spite of variety (Muhaemin et al., 2023). An inclusive curriculum and well-rounded instruction are necessary to assist religious moderation education in order to do this (Poncini, 2023). Religious moderation prevents radical, extremist views from weaponizing faith for harm (Kustati et al., 2023), teaches tolerance and respect across individual and community differences (Fauzan, 2023), and education can spread values of religious moderation to create environments where different faiths are understood without the influence of extreme sentiments or fanaticism (Burhanuddin & Khairuddin, 2022; Mulyana, 2023). These are some of the useful findings from studies that link education and religious moderation.

In conclusion, if Islamic education is to be a force for social cohesion and religious moderation rather than a source of division, it requires substantial reform in the areas of inclusion, innovation, and tolerance promotion. In order to use religious moderation to foster understanding between views, combat extremism, and unite society through diversity through a shared commitment to tolerance and respect, education based on an inclusive, balanced approach is essential.

22. Critical Discourse Analysis

The premise of my approach to critical discourse analysis (CDA), according to Fairclough (2003), is that language is an inseparable aspect of social life that is dialectically linked to other aspects of social life, meaning that language must always be considered in social analysis and research. According to Van Dijk (2004), CDA is a sort of discourse analysis research that focuses on how text and language in the social and political context are used to enact, reproduce, and oppose social power abuse, dominance, and inequality.

Ideology is the core CDA domain. Language use frequently hides ideology. According to Fairclough (2003), "The ideological loading of particular ways of using language and the relations of power which underlie them are often unclear to people." The ideological burden associated with particular linguistic usages and power dynamics is frequently imperceptible. This phrase might be seen as the way that, although both have ideological significance, language is sometimes expressed directly and other times in a covert manner.

The Fairclough Data Analysis model is one analysis that can be used to comprehend ideology. Text, discourse practice, and sociocultural practice are the three aspects into which Fairclough (1989) splits discourse analysis. Text analysis, analysis of discourse activities in the form of text generation and consumption, and analysis of socio-cultural practices make up Fairclough's analytical framework. An interpretation of the relationship between the expanding processes in the production and consumption of texts and their texts, a linguistic description of the text in terms of its language, and an explanation of the connection between the social process and the discursive processes mentioned above are all included in the developed method.

The first step is text analysis, which involves linguistic analysis of the text by examining its vocabulary, syntax, and sentence structure. Three things are seen using the examined elements: expressive, relational, and experiential. The experience value is used to monitor how the world is represented from the text producer's point of view. The experiences and convictions of the text

producer are connected to this experiential worth. Relational value tracks the social relationships that are brought up in the discourse through the text. The text producer's assessment of the relevant reality is determined by the expressive value. It has to do with his evaluation or his response to someone else's opinions. The process by which we verbally encode our judgments, beliefs, and positions is known as appraisal. Communicating our opinions and listening to those of others are both components of expressive value (Flowerdew, 2013). One can identify appraisal in the language employed. According to Martin & White (2005), there are three primary categories of appraisal: (1) engagement, which involves committing to the truth or certainty of propositions; (2) attitude, which involves encoding dispositions toward people or things; and (3) graduation, which involves enhancing or diminishing the interpersonal impact of utterances. Using lists of ten questions, text analysis examines vocabulary, grammar, and sentence structure. According to Fairclough (1989), the following investigative elements are only open options for more discussion and development and do not necessarily need to be used to examine a text.

3. RESEARCH METHODS

Fairclough's CDA paradigm is used in this qualitative phenomenological investigation. The primary theories and concepts are not the primary focus of this kind of qualitative study at first. In this culture, research begins with the data that is already available in the field. The idea and theoretical framework are meant to serve as a guide for researchers, not as a test or a limitation. Throughout the research process, the theories and frameworks used in this study were continuously developed. According to Creswell (2012), qualitative research is carried out using observations and interviews rather than formulas or statistical analysis to try to explain its findings.

English teachers and students at Kalimantan's higher education institutions—Sultan Aji Muhammad Idris Samarinda State Islamic University, Antasari Banjarmasin State Islamic University, and Sunan Ampel State Islamic University—are the main source of data for this study on discourse in English language classes. Information about the evolution of discourse gathered from documentation data sources in the form of literature reviews from research sources such as proceedings, journal articles, theses, or dissertations is supported by the secondary data used in this study.

From the standpoint of CDA, this study focuses on the instillation of religious moderation ideology in English language learning. To obtain the aforementioned data, the researcher employs two research tools: document analysis and interviews. English teachers at Kalimantan Islamic tertiary institutions are given surveys by researchers, who use East Kalimantan lecturers as their main source of data. On the other hand, English teachers in Islamic universities in each Kalimantan provincial capital serve as the supporting data sources. Interviews were the next research tool employed, and researchers spoke with English lecturers at higher institutions in Kalimantan. Additionally, English language learning classes will be observed. Examining the literature on fostering religious moderation ideology in English speaking from the CDA perspective will validate the study's findings.

The data analysis method employed in this study is a feature of qualitative research, wherein synthesis procedures, pattern recognition, and meaning discovery are among the data analysis activities. The study's data analysis process involved examining which ideologies surfaced in

English lectures at Islamic Higher Education in Kalimantan, why they did so, how discourse-based learning was implemented in English lectures, and why lecturers should cultivate discourse-based learning. An interactive model comprising the phases of data collection, data condensation, data display, and conclusion drawing was used to analyze the data (Miles et al., 2014). The data analysis of this study employs CDA methodologies, which were first introduced and developed by Fairclough (1989), in accordance with the research objectives and operational requirements. The Fairclough model was used for this study because, in the researcher's opinion, it offers a thorough analytical tool for discourse analysis.

4. RESULTS AND DISCUSSION

4.1 Experimental Element

The lecturers thought that by providing students with tools like a text on protecting natural resources, they could help them develop into proud citizens who value their country, their nation, and their duty to the Indonesian people. The below excerpt reflects a **national commitment** from the producer's belief:

We must cultivate a deep sense of pride in our citizenship by fostering a passionate love for and devotion to our homeland, Indonesia. Therefore, from the text of Wali Songo, I supposed that students will have pride as a citizen and love the country as well as having a great responsibility to participate in bettering the nation" (L1, Q2)

Another respondent used the story of Wali Songo to have the students perform a role-play so that they could experience the struggle of the characters. The instructors thought that pupils may learn to appreciate the opinions of others and uphold the freedom to practice any religion. As **tolerance** indicator of religious moderation reflected by the belief of the lecturer below:

The students gained a deeper understanding of how compassion and restraint in matters of faith aligned with Sunan Kalijaga's teachings. Acting it out made them critically reflect on coercion versus consent in religion. This brought to life the principle of respecting differences. (L1, Q1)

A respondent believed that promoting **tolerance** in teaching in the classroom would bring beneficial values to students. As the lecturer five said:

Some ways to promote tolerance in teaching include: 1) Respecting diversity, 2) Fostering an inclusive learning environment, 3) Using diverse learning materials, 4) Being sensitive to individual differences, 5) Encouraging open discussions, 6) Promoting cultural awareness 7) Providing hands-on experiences and activities. By implementing these steps, I can create a learning environment that upholds the principles of tolerance in an English course. This will aid students in developing better understanding and communication skills. (L5, Q9)

Moreover, a respondent believed that English is a medium to convey peace worldwide. This **non-violence** expression is shown below excerpt:

By mastering English speaking, we can tell everyone outside of Indonesia that the Islamic religion is not a religion of terrorists. We can invite everyone to learn and directly observe the practice of religious moderation in Indonesia. (L7, Q18)

Another respondent also believes that English is a very effective intercultural communication agent. This indicates **the accommodation of culture as one of the indicators of religious moderation**. As below statement:

We can use English as a learning medium to have polite dialogues and demonstrate gracious, adaptable attitudes towards the cultures in a given place. (L7, Q18)

4.2 Relational Element

On the second aspect of CDA, i.e., relational element, some lecturers represent this aspect where they use the power of a lecturer to suggest to the students how to act supposedly. As Lecturer 3 said, students must uphold tolerance for religious life and human well-being.

I implore my students to show empathy and respect to all people, regardless of their faith and beliefs. As we seek tolerance, we must extend tolerance – judging less, comprehending more. (L3, Q3)

Utilizing the power of lecturers to organize the students, another lecturer gives space for students to act as tolerant personalities. As Lecturer 5 said below:

We provide room for differences of opinion and responsible freedom to argue by including the students in many opportunities for group discussions. Perhaps in the future, when students learn outside of campus and interact with non-Muslims, they will be equipped with the proper etiquette to respect one another. (L5, Q9)

Additionally, Lecturer 5 also uses his power to direct students always to think scientifically and based on data and facts. They are not accompanied by emotional attitudes, for example, when discussing in groups. This **non-violence** attitude is one of the indicators of religious moderation reflected in EFL class. As Lecturer 5 said:

I always guide my students to think based on logic and accurate data, which does not lead to an attitude that shows hostility among classmates when discussing certain topics. (L5, Q12)

Another fact showed that lecturers use their power as educators to direct students in Speaking class and understand their learning needs. One of the lecturers claimed that he uses **a humanist approach, which seems to be considered a non-violence indicator in religious moderation**, to teach the students. As Lecturer 6 explained below:

My position as a lecturer is equal to my students; it is just that I have more power over them. I use my power as a lecturer to teach them according to my job description as a lecturer, of course, with a humanist approach because they are unique humans. Moreover, I don't want to weaken those who struggle to learn English Speaking. I manifest that humanist approach by understanding individual needs, respecting uniqueness and diversity, listening and empathizing, building good relationships, fostering intrinsic motivation, facilitating collaborative learning, emphasizing personal development, and appreciating individual success. (L6, Q16)

4.3 Expressive Element

Regarding the expressive element of CDA reflected in EFL classrooms, lecturers showed the attitude of treating students as an essential part of learning evaluation. One of the lecturers teaches the students the fundamental concept of tolerance by asking them to choose the mid-

term test they would like to take for the English-speaking class. The lecturer claimed to teach the students the character of being a **tolerant personality**, as below excerpt:

For the final test, I usually determine what type of test it will be. For example, for a Reading class, students would read a text out loud in front of me in groups, and the topics align with what the students have presented. However, for the midterm test, I offer options for the students to choose what type of test they prefer because I want them to be involved in evaluating their learning. This is also an opportunity for me to introduce the concept of tolerance, as I typically go along with whatever the students choose. (L4, Q8)

The importance of experience values in the discussion is consistent with Van Dijk's (2004) idea of "ideological squares," according to which the dominant ideologies guiding the learning are the lecturers' moderately religious belief systems. The focus on national identity and the avoidance of radicalization as extreme outgroups are examples of "such ideologies are typically organized by the fundamental schema of ingroup and outgroup polarization," as Van Dijk (2004) notes.

Additionally, incorporating relational and expressive dimensions highlights the significance of language in creating ethical subjectivities by capturing identity creation and social positioning processes, which is consistent with Benwell & Stokoe's (2006) Discourse and Identity paradigm. Students' self-concepts as moderate citizens are ingrained in them by the interactive methods and material. Finally, speaking acts instantiate broader socio-cultural expectations of moderate Islamic affiliation, revealing what Fairclough (1989) refers to as the dialectical link between discursive events and more comprehensive social structures. In order to match language instruction with the state's religious goals, this explains the systematic infusion of related terminology, ideas, and norms throughout the curricula. To sum up, this multifaceted discourse analysis of speaking courses sheds light on the clandestine spread of institutional religious ideologies through a variety of linguistic strategies and devices. This claim is backed by the groundbreaking CDA theory regarding the interdependence of text, identity, and power.

4.4 Religious Moderation in EFL Classroom from the perspective of CDA

The elements included in the English-speaking syllabi, according to our review of the course syllabus materials, reflect tolerance as one sign of religious moderation. Each lecturer facilitates student discussion activities that teach students the value of respecting one another and appreciating differences. Additionally, lecturers' syllabi for Speaking courses also illustrate the blend of local cultural sensitivity and national devotion. In this instance, the English teachers inspire a sense of pride and passion in the students by choosing the theme of Wali Songo. This also symbolizes local culture, since the Wali Songo propagated Islam by assimilating into Javanese society's traditions and culture in order to preach Islam in a nonviolent and peaceful manner. The non-violence metric of religious moderation is also reflected in this.

The aforementioned methodical examination of English-speaking course curricula shows the deliberate incorporation of a number of elements that foster attitudes of religious moderation in accordance with metrics described by earlier researchers like Hefner (2019) and Asmuni (2021). In particular, the curricula demonstrate the encouragement of interreligious tolerance by means of organized debates and tasks that teach students to value diversity and appreciate individual differences. According to Asmuni (2021), "the existence of respect and appreciation between religious communities" is a hallmark of tolerance. The instructors aggressively encourage peer discussion on a variety of topics in a nonjudgmental manner.

Additionally, the documents show a balance between localized cultural content and national commitment, which is in line with Rahmat et al.'s (2020) suggestions for Indonesian citizenship education. In addition to fostering national pride, lecturers contextualize learning in well-known religious history by using the Wali Songo theme to teach speaking skills. According to Rahmat et al. (2020), students now "understand and practice moderate Islamic teachings" thanks to this indigenization. Lastly, the Wali Songo's presence in Java, where they use cultural adaptation to peacefully disseminate Islam, is a prime example of the non-violent missionary effort that is linked to moderation (Hefner, 2019). Conflict avoidance is encouraged by exposure to these historical methods.

5. CONCLUSION

In conclusion, the lecturers cultivate a moderate religiosity in line with state goals and global citizenship norms by consciously choosing curriculum design choices that support tolerant thinking, national belonging, cultural grounding, and non-extremism. This incorporation of essential components shows how Indonesian moderate Islam is embodied in education. According to study, speaking classes foster non-violence, tolerance, national identity, and regional content—all of which are important aspects of moderate religious viewpoints. The instructors make a special effort to foster polite, open communication among the varied student group.

From a CDA standpoint, the English-speaking instruction reflects all three values: expressive, relational, and experiential. However, experiential values are the most prevalent, followed by relational and expressive values. Indicators of religious moderation, such as tolerance, national dedication, non-violence, and cultural sensitivity, are also represented in the English-speaking schools under these three CDA components. In conclusion, the speech used in speaking classes has evaluative, identity-building, and ideological implications that are consistent with the moderate Islamic principles that are supported in Indonesian higher education. In order to foster civic consciousness, respect for diversity, avoiding extremism, and grounded cultural fluency, students are exposed to a variety of content and interactive forms. This shows that the curriculum is dedicated to encouraging both English language skills and moderate religious viewpoints. We have demonstrated the linguistic embedding of moderate religiosity in the hitherto unexplored field of English language-speaking education through this multidimensional CDA. These results can be expanded upon in future studies to further explore the connections between teaching languages and fostering tolerant, inclusive worldviews.

6. REFERENCES

- Adiantika, H. N. (2019). The implementation of Islamic identity through Islamic values in EFL-speaking classrooms. *Risâlah, Jurnal Pendidikan Dan Studi Islam*, 5(1), 71-87. https://doi.org/https://doi.org/10.31943/jurnal_risalah.v5i1.93
- Ali, F. (2018). century learners in an English as a foreign language class. *Edukasia Islamika*, 18-31. <https://doi.org/https://doi.org/10.28918/jei.v3i1.1676>
- Anshari, M. Z., & Widyantoro, A. (2020). Inculcating Islamic values contented in Qs. Luqman through English speaking materials. *Journal of Education and Learning (EduLearn)*, 14(1), 62-68.
- Asmuni, A. (2021). Islamic Moderation: From terminology to practical implementation strategy.

- Analytica Islamica*, 10(1), 149–170. <https://doi.org/https://doi.org/10.24042/ajis.v10i1.8420>
- Baa, S., & Jaya, E. (2018). Teaching listening through Islamic storytelling in Indonesian junior secondary school context. *Proceedings of the Seventh International Conference on Languages and Arts (ICLA 2018)*, 446–451. <https://doi.org/https://doi.org/10.2991/icla-18.2019.74>
- Benwell, B., & Stokoe, E. (2006). *Discourse and identity*. Edinburgh University Press.
- Berlin, J. (1988). Rhetoric and ideology in the writing class. *College English*, 50(5), 477–494.
- Brodin, A. (2017). *Gender bias and teachers in the EFL classroom in 4-6*.
- Burhanuddin, N., & Khairuddin, K. (2022). The radicalism prevention through academic policies at state Islamic higher education in Indonesia. *Uhumuna*, 26(2), 363–391. <https://doi.org/https://doi.org/10.20414/ujis.v26i2.511>
- Cherifi, A.-E., & Hadji, F. (2018). *Power and ideology in teachers' language use in the Cclassroom: The case study of EFL teachers in the department of English at Mouloud Mammeri University*. Mouloud Mammeri University of Tizi-Ouzou.
- Creswell, J. W. (2012). *Educational research: Planning, conducting and evaluating quantitative and qualitative research* (4th ed.). Pearson Education Inc.
- Damayanti, D. F. (2021). *The strategies of EFL teachers to integrate Islamic values in teaching English at English department of IAIN Madura*. Universitas Islam Malang.
- Darmayenti, D., Besral, B., & Yustina, L. S. (2021). Developing EFL religious characters and local wisdom based EFL textbook for Islamic higher education. *Studies in English Language and Education*, 8(1), 157–180. <https://doi.org/https://doi.org/10.24815/siele.v8i1.18263>
- Destriani, D. (2021). Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama Menuju Society 5.0. *Incare*, 2(6). <http://ejournal.ijshs.org/index.php/incare/article/view/356>
- Djamdjuri, D. S., Suseno, M., Tajuddin, S., Lustyantje, N., & Chaeruman, U. A. (2021). Multimodal approach in online EFL class using Islamic learning materials: Students' perspective. *International Journal of Language Education*, 5(4), 337–355. <https://doi.org/https://doi.org/10.26858/ijole.v5i4.22495>
- Emilia, E., Moecharam, N. Y., & Syifa, I. L. (2017). Gender in EFL classroom: Transitivity analysis in English textbook for Indonesian students. *Indonesian Journal of Applied Linguistics*, 7(1), 206–214.
- Fairclough, N. (1989). *Language and power*. Longman Inc.
- Fairclough, N. (2003). *Analysing discourse: Textual analysis for social research*. Routledge.
- Fajri, K., & Muhtarom, A. (2022). Internalization of the Religious Moderation Values in Islamic Education (Strategical Studies of The Religious Moderation on Education). *Annual International Conference on Islamic Education for Students (AICOIES 2022)*, 695–703.
- Farah, R. R., Waloyo, A. A., & Sumarsono, P. (2021). Incorporating English and Islamic knowledge into workbook development for primary school students. *IJOTL-TL*, 6(2), 189–202.
- Fauzan, U. (2023). Responding to western islamophobia through religious moderation in Indonesia: Fairclough and wodak's critical discourse perspectives. *Journal of Namibian Studies*, 33, 1717–1730. <https://doi.org/https://doi.org/10.59670/jns.v33i.588>
- Flowerdew, J. (2013). *Discourse in English language education*. Routledge.
- Grinage, J. (2019). Reopening racial wounds: Whiteness, melancholia, and affect in the English classroom. *English Education*, 51(2), 126–150.
- Hass, C. L. (2017). *Learning to question the world: Navigating critical discourse around gender and racial inequities and injustices in a second and third grade classroom*. University of

- South Carolina.
- Hefner, R. W. (2019). *Islam in an era of nation-states: Politics and religious renewal in Muslim Southeast Asia*. University of Hawaii Press.
- Hena, M. (2019). *Exploring the integration of Islamic values in the teaching of elementary English: A case study of selected teachers in Dhaka, Bangladesh*. <http://studentrepo.iium.edu.my/handle/123456789/9437>
- Holdway, J., & Hitchcock, C. H. (2018). Exploring ideological becoming in professional development for teachers of multilingual learners: Perspectives on translanguaging in the classroom. *Teaching and Teacher Education*, 75, 60–70.
- Irawan, Y. (2020). Situating Islamic values in English language teaching: documenting the best practices in Indonesia. *Islamika: Jurnal Ilmu-Ilmu Keislaman*, 20(1), 95–103. <https://doi.org/https://doi.org/10.32939/islamika.v20i01.617>
- Jaya, E. Z., Haryanto, H., & Sultan, S. (2018). *Teaching listening through Islamic storytelling*. Universitas Negeri Makassar.
- Krulatz, A., & Iversen, J. (2020). Building inclusive language classroom spaces through multilingual writing practices for newly-arrived students in Norway. *Scandinavian Journal of Educational Research*, 64(3), 372–388.
- Kustati, M., Indra, R., Ritonga, M., & Karni, A. (2023). The effect of national insight and religious moderation on radical behavior of secondary school students. *Education Research International*, 2023, 1–13. <https://doi.org/https://doi.org/10.1155/2023/2919611>
- Kusumaningputri, R. (2019). Responding to Islamic religious conducts: Situating morality through critical reading literacy task on cartoons for Indonesian EFL muslim learners. *Indonesian Journal of Applied Linguistics*, 9(1). <https://doi.org/https://doi.org/10.17509/ijal.v9i1.11381>
- Maesaroh, D. T., Aridah, A., & Rusmawaty, D. (2022). Can Islamic stories be used as supplementary English materials at Islamic elementary schools? *Southeast Asian Journal of Islamic Education*, 4(2), 145–156. <https://doi.org/10.21093/sajie.v4i2.4166>
- Martin, J. R., & White, P. R. R. (2005). *The language of evaluation: Appraisal in English*. Palgrave Macmillan.
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebooks* (3rd ed.). SAGE Publications, Inc.
- Miranda, N., & Valencia Giraldo, S. (2019). Unsettling the “challenge”: ELT policy ideology and the new breach amongst state-funded schools in Colombia. *Changing English*, 26(3), 282–294.
- Muhaemin, M., Rusdiansyah, R., Pabbajah, M., & Hasbi, H. (2023). Religious moderation in Islamic religious education as a response to intolerance attitudes in Indonesian educational institutions. *Journal of Social Studies Education Research*, 14(2), 253–274.
- Mulyana, R. (2023). Religious moderation in Islamic religious education textbook and implementation in Indonesia. *HTS Teologiese Studies / Theological Studies*, 79(1), 1–8. <https://doi.org/10.4102/HTS.V79I1.8592>
- Naralita, V., & Azis, Y. A. (2020). Using Islamic songs and its effect in teaching English at an Indonesian Islamic university. *EDULANGUE*, 3(2), 127–149. <https://doi.org/https://doi.org/10.20414/edulangue.v3i2.2830>
- Poncini, A. (2023). Standards setting in religious education: Addressing the quality of teaching and assessment practices. *Religions*, 14(3). <https://doi.org/https://doi.org/10.3390/rel14030315>

- Rahmat, A., Boleng, D. T., Yusup, P. M., Sari, D. K., & Syahrizal, S. (2020). Deradicalisation values in developing instructional materials to prevent violent extremism through citizenship education. *Jurnal Cakrawala Pendidikan*, 39(2), 309-321. <https://doi.org/https://doi.org/10.21831/cp.v39i2.30740>
- Rohmah, G. N., Hanifiyah, L., Fitriyah, U., & Ningsih, A. A. (2019). Islamic values integration in English lesson at madrasah tsanawiyah: Teachers' beliefs and practices. *Jurnal Bahasa Lingua Scientia*, 11(1).
- Rohmana, W. I. M. (2020). Immersing Islamic value in English language teaching: A challenge for English teachers. *Scope: Journal of English Language Teaching*, 5(1). <https://doi.org/https://doi.org/10.30998/scope.v5i1.6404>
- Sahyoni, D., A., L., & Siregar, S. D. (2021). Developing reading material based on Islamic values for the English teaching department of Stain Mandailing Natal. *Jurnal Education And Development*, 9(4), 632-637.
- Shafwati, D. (2019). Teaching procedure text using Islamic tutorial video. *2nd International Conference on English Language Teaching and Learning "EFL Teaching and Learning for The Millennial Generation*, 250-259.
- Sholeh, M. B., Ahsin, N., Alany, Z., & Fatimah, F. (2021). The integration of religious moderation values in English language teaching in madrasah. *Proceedings of the International Conference on Madrasah Reform 2021 (ICMR 2021)*, 178-185. <https://doi.org/https://doi.org/10.2991/assehr.k.220104.027>
- Subchi, I., Zulkifli, Z., Latifa, R., & Sa'diyah, S. (2022). Religious moderation in Indonesian Muslims. *Religions*, 13(5), 1-11. <https://doi.org/https://doi.org/10.3390/rel13050451>
- Suprpto, S. (2020). Integrasi Moderasi Beragama dalam Pengembangan Kurikulum Pendidikan Agama Islam. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 18(3), 355-368. <https://doi.org/https://doi.org/10.32729/edukasi.v18i3.750>
- Taufikin, T., & Nurshiam, N. (2023). Exploring the concept of religious moderation in education (Analysis of educational thought Ki Hadjar Dewantara). *International Journal of Humanities Social Science and Management (IJHSSM)*, 3(3), 270-281.
- The Ministry of Religious Affairs of Republic of Indonesia. (2019). *Tanya Jawab Moderasi Beragama*. Badan Litbang dan Diklat, Kementerian Agama RI.
- Ulyani, M. (2021). Exploring Islamic school culture in the context of English language class. *ISoLEC Proceedings*, 5(1), 88-95.
- Van Dijk, T. A. (2004). Ideological discourse analysis. *Journal of Language and Politics*, 4(1), 135-161. <https://doi.org/https://doi.org/10.1075/jlp.4.1.08dij>
- Xiaoyan, O., & Honglian, C. (2021). The permeation of curriculum ideology and politics in college teaching. *Journal of Frontiers in Educational Research*, 1(6).