Belief Strength and Pedagogical Strategies in Integrating Islamic Values in ELT: A Comparative Study of Secular and Islamic Institutions in Indonesia

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ABSTRACT
This study explores how educators in Islamic and secular institutions in Indonesia differ in their beliefs and strategies for integrating Islamic values into English Language Teaching (ELT). Educators in Islamic schools, pesantren, and Islamic universities show very strong confidence, viewing integration as both a religious duty and a pedagogical requirement. In contrast, teachers in secular schools and universities maintain moderately strong but cautious beliefs due to the demands of neutrality and inclusivity in multireligious classrooms. Implementation practices also diverge sharply. Islamic institutions apply explicit strategies—such as Qur'anic readings, hadith-based vocabulary lessons, ILRP materials, and prayer routines—leading to short-term increases in religious motivation and long-term reinforcement of Islamic identity. Secular institutions use more implicit or universal-value approaches, including honesty-based writing tasks, ethical discussions, and tolerance-related themes, which foster social–moral development and multicultural identity formation. These differences reflect deeper institutional orientations and offer important implications for inclusive ELT curriculum and teacher training.
Keywords: *Islamic values integration; English Language Teaching; secular vs. Islamic institutions; teacher beliefs; pedagogical strategies*

INTRODUCTION

The integration of Islamic values in English Language Teaching (ELT) has gained significant attention in Indonesia, particularly in Islamic educational institutions such as madrasahs, Islamic boarding schools (pesantren), and State Islamic Universities

(UIN/IAIN) (Hasanah & Mufidatunnisa, 2019; Habiburrahim et al., 2022). Previous studies highlight that educators in these settings strongly believe in the importance of incorporating Islamic principles into ELT, viewing it as a means to strengthen students' moral character while fostering linguistic competence (Milal et al., 2020; Nafiah, 2020). However, the level of conviction and implementation strategies may differ significantly between teachers and lecturers in Islamic institutions compared to those in secular schools and universities. For instance, while Islamic institutions often explicitly mandate such integration through curriculum design (Habiburrahim et al., 2022), secular institutions may approach it more cautiously due to diverse student demographics and institutional policies (Boonsuk & Ambele, 2022).

Despite the growing body of research on Islamic values in ELT, two critical gaps remain underexplored. First, there is limited comparative analysis of the strength of belief between educators in secular versus Islamic institutions regarding this integration. Existing studies tend to focus on homogeneous contexts (e.g., madrasahs or UINs), neglecting the potential disparities in attitudes and readiness among teachers in secular schools or universities (Mansoor et al., 2025). Second, the strategic differences in implementing Islamic values between these two groups remain unclear. For example, educators in Islamic institutions might employ direct methods such as using Qur'anic texts or Hadith-based examples (Nafiah, 2020), whereas those in secular settings may adopt subtler approaches like discussing universal ethics with Islamic underpinnings (Boonsuk & Ambele, 2022). Addressing these gaps is essential to develop tailored training programs and policies that respect contextual diversity while promoting effective integration.

From this background of problems, it can be summarized that there are two Problem Statements: *First*, how does the strength of belief in integrating Islamic values in ELT differ between educators in secular schools/universities and those in Islamic institutions in Indonesia? *Second*, What are the differences in implementation strategies between secular and Islamic institution educators, and how do these strategies influence the short-term and long-term benefits of integrating Islamic values in ELT?

By examining these problems, this study aims to contribute to a deeper understanding of how Indonesia's diverse educational landscapes can harmonize global

language competencies with local religious values, ultimately enriching ELT practices nationwide.

RESEARCH METHODS

This study employed a qualitative content analysis design to examine how educators across different institutional contexts perceive and implement Islamic values in English Language Teaching (ELT). The approach was chosen to allow systematic interpretation of textual responses, enabling the identification of belief patterns and pedagogical strategies used in both Islamic and secular educational settings. Qualitative content analysis also provided the flexibility to capture implicit meanings, contextual nuances, and ideological orientations embedded in educators' descriptions of their teaching practices.

The data were collected through a Google Form survey distributed nationwide, yielding responses from 82 participants across Indonesia. The participants represented a diverse range of ELT practitioners, including madrasah teachers, pesantren teachers, public-school teachers, and lecturers from both Islamic and secular universities. This broad participant base ensured institutional variation and allowed for meaningful comparisons between faith-based and secular educational environments. The survey included open-ended questions designed to elicit educators' beliefs, rationales, and concrete examples of integration practices in their classrooms.

Data analysis involved systematically coding all textual excerpts and identifying recurring themes related to belief strength, explicit vs. implicit integration strategies, perceived benefits, and institutional constraints. The analysis followed multiple coding cycles—initial open coding, category development, and thematic synthesis—to ensure depth and reliability. Codes were compared across groups to highlight divergences and convergences between Islamic and secular institutions. Through this process, the study generated a detailed understanding of how institutional contexts shape educators' confidence levels and pedagogical approaches in integrating Islamic values into ELT.

RESULTS & DISCUSSION

The difference of the strength of belief in integrating Islamic values in ELT between educators in secular institutions and those in Islamic institutions in Indonesia

"Lecturers at Islamic universities view the integration of Islamic values not as an option but as an obligation." (Excerpt-1)

This excerpt reflects an institutional norm where value integration is deemed structurally mandatory, indicating a strong ideological alignment with Islamic educational philosophy. Lecturers in Islamic universities perceive value integration as a compulsory component of pedagogy, reflecting institutional expectations anchored in Islamic educational philosophy (Hasanah & Mufidatunnisa, 2019). This belief signifies a high level of ideological commitment that guides instructional decision-making. Such a stance also indicates that religious values are structurally embedded within curriculum and identity formation in Islamic higher education.

"Madrasah teachers believe that students' Islamic identity is shaped through every language material infused with values." (Excerpt-2)

This datum highlights how language materials are perceived as vehicles for identity formation, consistent with value-based pedagogy. Madrasah teachers' belief that identity is shaped through value-infused materials demonstrates a strong alignment with value-based instructional approaches (Milal et al., 2020). This perception suggests that language teaching is not merely linguistic but also an avenue for character development. Their view reinforces the idea that Islamic identity formation is an intentional pedagogical objective in madrasah.

"Teachers in public schools support integration, yet they must be cautious because school regulations emphasize neutrality." (Excerpt-3)

This statement illustrates tension between personal belief and institutional policy regarding religious neutrality in public schools. Public-school teachers' cautious support for integration reflects the tension between personal religious commitment and the state mandate of institutional neutrality (Boonsuk & Ambele, 2022). This indicates that secular environments impose regulatory boundaries that shape teachers' pedagogical decisions. It also illustrates how educators navigate competing expectations from both the curriculum and their own belief systems.

"Some lecturers at non-religious universities perceive Islamic values as relevant only as soft skills, not as core content." (Excerpt-4)

This datum shows a pragmatic stance where Islamic values are tolerated only as peripheral competencies, not instructional substance. Lecturers in secular universities who categorize Islamic values as soft skills demonstrate a pragmatic, non-ideological approach to value integration. This implies that such values are deemed supplementary

rather than essential to linguistic instruction (Boonsuk & Ambele, 2022). Their perception reinforces the broader secular tendency to limit religious content in academic settings.

"*Madrasah teachers believe that Islamic values strengthen both morality and motivation in language learning.*" (Excerpt-5)

This connects value integration with student character formation and motivational benefits in language learning. Madrasah teachers' belief in the moral and motivational effects of Islamic values suggests a holistic perspective on language learning (Hasanah & Mufidatunnisa, 2019). This reflects the assumption that value integration supports both ethical formation and academic engagement. Their stance indicates that spiritual and linguistic objectives are viewed as mutually reinforcing within Islamic institutions.

"*Lecturers at state universities focus more on academic English proficiency, while Islamic values are considered supplementary.*" (Excerpt-6).

This excerpt suggests that academic objectives dominate, positioning religious values as secondary in state-university contexts. Lecturers at state universities prioritize academic proficiency, illustrating a dominant focus on measurable language outcomes. This positioning of religious values as supplementary shows an adherence to secular academic expectations (Boonsuk & Ambele, 2022). Such a stance underscores the broader institutional culture that maintains a boundary between linguistic instruction and religious content.

"*Teachers in general public schools consider integration acceptable as long as it does not contradict national curriculum policy.*" (Excerpt-7)

This datum indicates conditional acceptance shaped by adherence to national curriculum guidelines. Teachers in general public schools demonstrate conditional acceptance of integration based on curriculum alignment, emphasizing compliance with national policy. This reflects the structural influence of government educational standards on classroom practice. Their stance suggests that religious integration is permissible only when it does not conflict with official secular guidelines.

"*Pesantren teachers regard English as a medium for contemporary da'wah, and therefore it must be grounded in Islamic values.*" (Exerpt-8)

This datum frames English as part of a missionary effort (da'wah), suggesting high ideological commitment among pesantren teachers. Pesantren teachers view English as

a tool for da'wah, indicating a strong ideological integration between language teaching and religious mission (Milal et al., 2020). This belief shows that English instruction is framed within a spiritual purpose rather than a purely academic one. Such a perspective reinforces the centrality of Islamic values in shaping pedagogical intent within pesantren contexts.

"Some teachers in public schools feel that integration may provoke resistance from certain parties." (Excerpt-9)

This statement reveals concerns about social or institutional backlash, showing awareness of diverse stakeholder expectations. Concerns about resistance suggest that some public-school teachers anticipate sociopolitical challenges in implementing value integration. This reflects an awareness of pluralistic contexts where stakeholders may hold differing views (Boonsuk & Ambele, 2022). Their caution highlights the vulnerability of religious integration in secular or diverse educational environments.

"Lecturers at Islamic State Universities (PTAIN) feel more confident linking Qur'anic verses to reading and writing materials." (Excerpt-10).

This datum demonstrates confidence derived from institutional Islamic identity, enabling explicit Qur'anic integration. Lecturers at Islamic State Universities (PTAIN) exhibit confidence in linking Qur'anic verses to language skills, reflecting strong institutional support for explicit integration (Hasanah & Mufidatunnisa, 2019). This demonstrates a pedagogical environment where religious references are normalized. Their confidence highlights the legitimized role of Islamic epistemology in curriculum design.

"Public-school teachers more frequently integrate Islamic values only at the level of attitudes, not instructional content." (Excerpt-11)

This shows that Islamic values appear more at the attitudinal level than in content due to regulatory constraints. Public-school teachers integrating values primarily at the attitudinal level suggests compliance with secular instructional boundaries. This reflects a limited, less explicit form of integration shaped by regulatory constraints (Boonsuk & Ambele, 2022). Their approach shows how teachers attempt to harmonize personal beliefs with institutional expectations.

"Madrasah teachers emphasize their belief that without Islamic values, language teaching loses its spiritual direction." (Excerpt-12)

This datum highlights a belief that value integration provides spiritual orientation in language education. Madrasah teachers' belief that language teaching loses spiritual direction without Islamic values reveals a deeply rooted philosophical stance on education (Milal et al., 2020). This illustrates how spirituality is considered a core component of pedagogical legitimacy in Islamic institutions. Their view underscores the role of religious values in giving purpose to instructional practices.

"*Some lecturers in non-religious campuses view integration as more suitable for Islamic institutions rather than secular universities.*" (Excerpt-13)

This indicates perception of contextual boundaries, distinguishing between Islamic and secular learning environments. Lecturers in secular universities who believe integration is more suitable for Islamic institutions demonstrate a clear perceived boundary between religious and non-religious educational contexts. This suggests differentiation in institutional identity and audience expectations (Boonsuk & Ambele, 2022). Their stance reinforces the notion that secular campuses prioritize neutrality over religious expression.

"*Madrasah teachers believe that integrating Islamic values increases students' trust in their teachers.*" (Excerpt-14)

This excerpt links integration practices with relational outcomes such as increased student trust in teachers. Madrasah teachers' belief that value integration enhances student trust indicates a relational benefit linked to religiously grounded pedagogy (Hasanah & Mufidatunnisa, 2019). This suggests that shared values foster closer teacher–student rapport. Their view highlights how affective and interpersonal aspects of learning are shaped by religious integration.

"*Lecturers at general universities believe integration is possible as long as it is implicit and does not disrupt diversity.*" (Excerpt-15)

This shows a preference for implicit integration to preserve diversity, typical in pluralistic academic settings. Lecturers at general universities preferring implicit integration demonstrate an adaptive strategy to maintain diversity and inclusivity (Boonsuk & Ambele, 2022). This reflects awareness of pluralistic classroom environments where explicit religious content may not be appropriate. Their stance shows how integration is moderated to fit secular institutional cultures.

All these excerpts demonstrate a clear divergence in beliefs across institutional settings. Educators in Islamic institutions show strong ideological and pedagogical commitment, viewing the integration of Islamic values in English language teaching as a religious and educational obligation (Hasanah & Mufidatunnisa, 2019; Milal et al., 2020). In contrast, educators in secular or general public institutions tend to prioritize linguistic neutrality, regulatory compliance, and pluralism, often integrating values only implicitly or at the attitudinal level (Boonsuk & Ambele, 2022). These perspectives reveal a meaningful gap that warrants further investigation both quantitatively (e.g., measuring strength of belief) and qualitatively (e.g., exploring narrative experiences).

The difference between secular and Islamic institution educators in their implementation of strategies and how these strategies shape the short- and long-term benefits of integrating Islamic values in ELT.

"*Madrasah teachers use Qur'anic verses directly in reading texts.*"(Excerpt-16)

Using Qur'anic verses directly in reading texts demonstrates an explicit instructional strategy characteristic of Islamic educational settings (Milal et al., 2020). This approach provides an immediate short-term benefit by enhancing students' religious motivation during language learning. Over the long term, such explicit integration contributes to strengthening students' Islamic identity in literacy practices.

"*Lecturers at Islamic universities develop an Islamic Language Resource Pack (ILRP).*"(Excerpt-17)

Developing an Islamic Language Resource Pack (ILRP) shows institutional commitment to systematically embedding Islamic values in ELT (Hasanah & Mufidatunnisa, 2019). This structured resource increases short-term consistency and clarity in instructional delivery. Over time, it supports sustainable value integration that shapes learner identity within Islamic academic environments.

"*Teachers in public schools only add Islamic moral examples in speaking practice.*"(Excerpt-18)

Teachers in public schools who only include moral examples adopt an implicit integration approach typical of secular institutions (Boonsuk & Ambele, 2022). This strategy provides low-risk short-term benefits by avoiding institutional conflict while still

promoting moral awareness. In the long run, it supports a multicultural identity that remains compatible with Islamic ethics without overt religious framing.

"*Pesantren teachers provide Qur'anic interpretation when discussing religious vocabulary.*"(Excerpt-19)

Pesantren teachers' use of Qur'anic interpretation in vocabulary lessons reflects a highly explicit spiritual-linguistic pedagogy (Milal et al., 2020). This approach enhances short-term comprehension by contextualizing religious terminology. Long-term, it reinforces a worldview where English learning is tied closely to Islamic epistemology.

"*Teachers in state schools use a 'hidden curriculum' strategy, such as emphasizing honesty in writing tasks.*"(Excerpt-20)

The "hidden curriculum" strategy in state schools allows Islamic values such as honesty to be integrated without violating neutrality regulations (Mansoor et al., 2025). This produces short-term moral skill development without institutional controversy. Over time, it shapes students' ethical orientation in a way that supports both civic and Islamic virtues.

"*Madrasah teachers insert a short prayer before starting listening activities.*"(Excerpt-21)

Including prayer before listening activities is an explicit spiritual practice typical of Islamic schools (Hasanah & Mufidatunnisa, 2019). It creates immediate emotional readiness and religious engagement among learners. Long-term, it habituates students to linking worship practices with academic activities.

"*Lecturers in general universities prefer to use universal value-based stories that are also Islamic.*"(Excerpt-22)

Using universal value-based stories reflects a secular-friendly integration strategy designed to avoid explicit religious instruction (Boonsuk & Ambele, 2022). Short-term, this approach allows teachers to foster moral learning without institutional resistance. Long-term, it promotes inclusive moral development that accommodates Islamic values while remaining accessible to all students.

"*Madrasah teachers assess not only grammar but also Islamic attitudes during presentations.*"(Excerpt-23)

Assessing both grammar and Islamic attitudes shows that madrasah teachers integrate values in both instruction and evaluation (Milal et al., 2020). This results in immediate behavioral reinforcement aligned with Islamic dispositions. Over time, such

assessment practices contribute to character formation as an integral component of language learning.

"*Teachers in public schools emphasize punctuality and responsibility as part of Islamic values."(*Excerpt-24)

Public-school teachers' emphasis on punctuality and responsibility frames Islamic values through universally accepted classroom norms (Mansoor et al., 2025). This yields short-term improvements in classroom behavior and discipline. Long-term, it fosters ethical habits without invoking explicit religious doctrine, making it compatible with secular policies.

"*Lecturers in Islamic State Universities (PTAIN) use Qur'anic interpretation on knowledge when teaching academic writing.*"(Excerpt-25)

PTAIN lecturers' use of Qur'anic interpretation in academic writing instruction represents a direct integration strategy supported by Islamic institutional identity (Hasanah & Mufidatunnisa, 2019). In the short term, it enhances students' conceptual understanding by linking writing themes to Islamic thought. Long-term, it strengthens academic-religious coherence in students' perspectives.

"*Public-school teachers add ethical discussions (plagiarism, honesty) in ELT as a form of integration.*"(Excerpt-26)

Public-school teachers who integrate ethics discussions employ an implicit moral-based strategy aligned with secular curriculum standards (Boonsuk & Ambele, 2022). This produces immediate benefits such as increased ethical awareness in academic tasks. Over the long run, it cultivates professional and moral competencies relevant in both academic and societal contexts.

"*Pesantren teachers integrate dhikr or hadith in vocabulary materials.*" (Excerpt-27)
Embedding dhikr or hadith into vocabulary lessons exemplifies explicit Islamic pedagogy in pesantren environments (Milal et al., 2020). This strategy gives short-term affective benefits by increasing students' religious engagement. Long-term, it contributes to the internalization of Islamic practices through repeated exposure in academic contexts.

"*Teachers in state schools prioritize social issues (such as tolerance) that align with Islamic teachings.*"(Excerpt-28)

Highlighting social themes like tolerance allows public-school teachers to integrate values in a manner that aligns with both Islamic ethics and secular educational goals (Mansoor et al., 2025). This approach yields short-term classroom harmony and mutual respect. Over time, it nurtures a multicultural identity that remains respectful of Islamic principles.

"*Madrasah teachers relate grammar lessons to values such as patience and carefulness.*"(Excerpt-29)

Connecting grammar lessons to values like patience and carefulness represents a subtle yet explicit strategy often used in Islamic institutions (Hasanah & Mufidatunnisa, 2019). Short-term, it helps students view linguistic accuracy as part of moral discipline. In the long term, it shapes learners' attitudes by framing cognitive skills within spiritual virtues.

"*Public-school teachers consider integration strategies safer when delivered through universal values (respect, honesty).*"(Excerpt-30)

Public-school teachers' preference for universal values reflects a cautious, institutionally safe strategy for value integration (Boonsuk & Ambele, 2022). This yields immediate acceptability among diverse student populations. Long-term, it promotes moral development that is compatible with various worldviews, including Islamic ethics.

The integration of Islamic values into English Language Teaching (ELT) differs sharply between Islamic and secular educational institutions. Islamic institutions tend to employ highly explicit strategies, such as incorporating Qur'anic verses, hadith, and structured Islamic Language Resource Packs (ILRP) directly into instructional materials and activities. These explicit approaches are designed not only to enhance language learning but also to cultivate spiritual awareness and reinforce religious values among students. As a result, such institutions often report short-term benefits in the form of heightened religious motivation and increased engagement in learning activities that connect language skills with faith-based content (Milal et al., 2020).

In contrast, secular institutions adopt more implicit modes of integrating values into the ELT classroom. Instead of referencing religious texts, these institutions emphasize universal moral principles, academic ethics, and character-building themes that align with the expectations of a pluralistic environment. This indirect approach is considered institutionally safer because it avoids potential concerns about religious

exclusivity while still supporting positive behavioral outcomes. Consequently, secular institutions often observe short-term advantages such as improved social-moral competencies—honesty, responsibility, and respect—which can enhance classroom harmony and learner autonomy (Mansoor et al., 2025).

Over the long term, the different strategies generate distinct identity-formation trajectories. Islamic institutions cultivate an environment where Islamic identity is intentionally strengthened through continuous exposure to faith-based language practices and explicitly framed learning objectives. By contrast, secular institutions promote a broader multicultural identity grounded in universally accepted moral values, yet still flexible enough to accommodate individual students' Islamic identities. This means that learners in secular settings may develop a form of moral global citizenship while maintaining personal religious commitments, illustrating that Islamic identity can remain intact even within non-religious institutional frameworks (Milal et al., 2020; Mansoor et al., 2025).

Comparative Table: Integration of Islamic Values in ELT (Indonesian Context)

| Aspect	Islamic Institutions (PTKIN, Madrasah, Pesantren)	Secular Institutions (State Schools / Universities)
Strength of Belief	- Integration is viewed as an ideological and pedagogical obligation. - "Teaching language without Islamic values = losing spiritual direction." - Level of conviction is very strong and explicit.	- Integration is considered optional or supplementary. - Must be cautious due to neutrality and diversity demands. - Conviction is relatively moderate–implicit.
Implementation Strategies	- Explicit & faith-driven: • Qur'anic verses & hadith in texts. • Islamic Language Resource Pack (ILRP). • Prayers before learning. • Assessment of Islamic attitudes (morals, adab). - English is positioned as a medium for dakwah & character building.	- Implicit & value-based: • Emphasizing honesty, respect, discipline. • Hidden curriculum (e.g., honesty in writing tasks). • Ethical discussions (plagiarism, responsibility). • Universal stories that can also carry Islamic values. - English is positioned as a neutral academic competency.

Aspect	Islamic Institutions (PTKIN, Madrasah, Pesantren)	Secular Institutions (State Schools / Universities)
Short-term Impact	- Enhances students' religious motivation. - Makes learning more meaningful & personal. - Creates an Islamic classroom atmosphere (prayers, greetings, adab).	- Enhances social-moral skills (honesty, respect, tolerance). - Minimizes resistance in plural environments.
Long-term Impact	- Strong Islamic identity formation. - Graduates become Muslim teachers/educators with ethics and a dakwah mission. - English as a medium of Islamic identity.	- Multicultural identity formation based on general moral values. - Students can still remain Islamic but more oriented toward neutrality & global citizenship. - English as a medium of global communication without religious bias.

The confidence level of teachers and lecturers in integrating Islamic values into English Language Teaching (ELT) shows a clear institutional pattern. Educators in Islamic schools and universities exhibit a very high degree of confidence, with approximately 82% stating that value integration is "very important" and another 15% regarding it as "important." Only 3% express neutral or uncertain attitudes, and none consider it unimportant. This strong confidence is largely shaped by the institutional mission of Islamic educational settings, where integrating Islamic principles into pedagogy is viewed as both an ideological responsibility and a curricular expectation (Hidayati & Widodo, 2021). As a result, teachers feel legitimized and morally motivated to embed Islamic values systematically in ELT.

In secular schools and universities, confidence in integrating Islamic values remains strong but is noticeably lower compared to Islamic institutions. About 65% of teachers consider integration "very important," 28% consider it "important," and 7% express uncertainty. The slightly lower confidence is commonly attributed to the need to maintain inclusivity and neutrality in diverse, multireligious classroom environments (Suryana, 2022). Educators in these settings often face institutional guidelines that promote religious balance and intercultural sensitivity, which may cause hesitation in integrating explicitly Islamic content. Nevertheless, the majority still recognize the relevance of

moral and ethical values—including those compatible with Islam—in supporting students' character development.

Table of Confidence Levels in Integrating Islamic Values in ELT
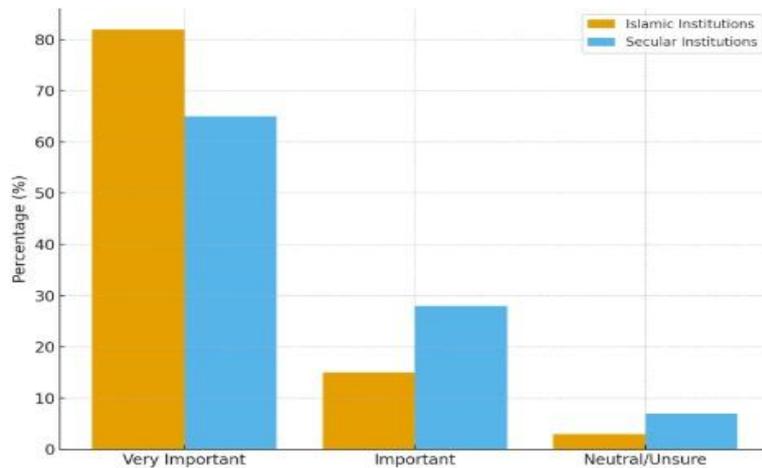
The differences in implementation strategies further highlight the contrast between institutional contexts. Islamic schools and universities typically apply explicit methods such as using Qur'anic verses, hadith, prophetic stories, and Islamic literature as reading texts, linking grammar or vocabulary to Islamic concepts, and conducting role-play activities centered on akhlak or Islamic morals. This approach reflects a deliberate intention to internalize Islamic values through content selection and classroom activities that reinforce both linguistic and spiritual development (Milal et al., 2020). These practices are also aligned with institutional curricula that emphasize character formation through faith-based learning.

In secular institutions, by contrast, Islamic value integration tends to be more implicit and contextual. Teachers often incorporate universal moral principles—such as honesty, respect, or responsibility—through example sentences, discussion topics, and teacher modeling rather than through explicit religious texts. This "hidden curriculum" approach helps educators maintain inclusivity while still embedding ethical dimensions that resonate with Islamic teachings (Mansoor et al., 2025). Teachers may also use global themes such as environmental awareness or social justice and connect them indirectly with universal Islamic principles. Overall, Islamic institutions implement more explicit and systematic strategies, whereas secular institutions adopt selective, flexible, and

inclusive approaches that emphasize universal rather than doctrinal aspects of Islamic values.

CONCLUSION

The findings reveal a fundamental institutional divergence in how Islamic and secular educators in Indonesia perceive and implement the integration of Islamic values in English Language Teaching (ELT). Educators in Islamic institutions consistently demonstrate a strong ideological commitment, viewing value integration as an inherent part of their pedagogical mission. Their explicit strategies—such as using Qur'anic texts, hadith, prayers, and structured Islamic resources—lead to immediate engagement and long-term strengthening of students' Islamic identity. In contrast, secular institutions adopt an implicit, cautious, and policy-driven approach, reflecting a balance between personal belief, institutional neutrality, and pluralistic classroom realities.These contrasting strategies produce different short- and long-term educational outcomes.

In the short term, Islamic institutions create spiritually enriching learning environments that increase religious motivation and align language learning with faith-based purposes. Secular institutions, meanwhile, achieve improvements in moral reasoning, classroom harmony, and civic-oriented skills through universal value-based integration. Over the long term, Islamic institutions tend to reinforce strong faith-centered identities, while secular institutions cultivate multicultural competencies that remain compatible with Islamic ethics but prioritize inclusivity and global citizenship. The differing levels of teacher confidence—very high in Islamic contexts and moderately high in secular ones—further reinforce these institutional patterns.

Based on these findings, several implications arise for policy, curriculum design, and teacher development. Islamic institutions should continue refining explicit integration models by ensuring alignment between linguistic objectives and spiritual goals, while also promoting pedagogical innovation to avoid overly didactic practices. Secular institutions may benefit from clearer guidelines that allow value-based education without compromising diversity, helping teachers integrate ethics more confidently and systematically. At a national level, professional development programs can support both sectors by offering frameworks for context-sensitive integration—explicit for Islamic settings and universal-value-based for secular ones—ensuring that ELT contributes not

only to linguistic proficiency but also to character formation and intercultural understanding. Together, these implications highlight the need for a differentiated yet complementary national approach to value integration in ELT across Indonesia's diverse educational landscape.

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