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Navigating Western and Islamic Cultural Values in English Education: A Narrative Case Study of Teachers at International Islamic Boarding School

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ARTICLE INFO	ABSTRACT
	Globalization has urged many students across the globe to be proficient in achieving academic success and career, including those Muslim students studying in boarding school settings. Scholars have debated the intertwin between English and Western culture. However, empirical studies that discusses the relationship between English and Islam is not well explored. This study aims to provide new insights into this complex matter, particularly on how teachers' beliefs and experiences in English teaching at Islamic-affiliated schools is delivered. The method applied in this present research is a qualitative design, particularly using a narrative case study. Applying the design, this study explores the participants' personal stories that are unique and rich with the relationship of social, cultural, and political measurement in reshaping their experiences. Thus, to achieve the answers, four teachers' belief and their pedagogical practices in teaching English to students at the International Islamic Boarding School (IIBS) in Malang Region Indonesia were investigated through a semi-structured interview. Results reveal that English teaching at the schools was contextualized to the school vision and value which is to instill Islamic principles; teachers believe English has conflicting norms to Muslim students' values; English activities are massively exposed to the Muslim students through several English enrichment programs; and English is prepared for students to be both competent in their future professional works and to spread the message of Islam. This finding has shed light that English teaching at Islamic-based schools can be contextualized to students' needs and school cultures. Thus, this study contributes to explaining how teachers' belief shapes their English teaching practices through designing Islamic pedagogy for their Muslim students.

1. Introduction

The Integration of Islamic materials into English teaching has gained attention among English educators, particularly in addressing the need to contextualize Islamic principles and local wisdom. Several academic papers have corroborated this significance by incorporating Islamic values into English teaching (Cahyo et al., 2019; Zaitun & Wardani, 2018). The studies also highlight the importance of instilling Islamic values into English teaching as a medium of improving moral education and achieving the goals of national education (Alfian et al., 2022; Djamdjuri et al., 2023; Rizqiyanti, 2023). In addition, it is argued that English teachers need to take serious concern in developing English teaching materials following Islamic values to meet the specific needs of students in Islamic-affiliated schools (Rahmadany et al., 2021) and to meet the demand for educational materials that resonate with Islamic principles (Asmawati & Riadi, 2022; Mulyati & Kultsum, 2023; Rohmana, 2020).

The main reason for Islamic value integration into English teaching is important because of its link to Western culture. The connection between the English language and Western culture, particularly Christianity, has been a subject of academic inquiry. English is perceived as a carrier of Judeo-Christian values and Westernization (Jailani et al., 2020; Stockton, 2018). It has been found that English and Teaching English as a Foreign Language is value-laden and driven by politics and ideology (Louber, 2015). In a more specific notion, it is argued that Western Christianity, especially Catholicism and Protestantism, is a basic characteristic of Western civilization (Hofmann, 2004). All in all, the English language has been perceived as intertwined between Western culture and Christianity which may lead to a perception of a threat to Muslim identity that causes rejection.

Responding to this stern matter, many Muslim educators and researchers have formulated strategies to contextualize their teaching which Muslim students are the target audience. For example, Muslim students in elementary schools are designed to learn English through Islamic topics and stories (Maesaroh et al., 2022); junior high school students learn English through chapters in the Quran (Anshari & Widyantoro, 2020), and in Islamic higher education, English teaching was done through the use of Islamic literature and epistemology (Irwansyah, 2018, 2021).

Several studies have explored on the issues of teaching English to Muslim learners. Diallo (2012) reveal that English instruction in the Gulf countries is effective but continues to overlook cultural settings, didactical techniques, and epistemological and academic principles pertinent to Muslim learners yet still neglecting the cultural contexts, didactic practices, and epistemic and scholastic concepts in Muslim learners. This tenstion is mainly caused that the teaching implemented is perceived as spreading the Western values and lifestyle. Thus, it is suggested that curriculum designers take consideration on Muslim learners' socio-cultural and religious context. Another study by Hasan (2016) on the selected twentieth-century texts of English literature reveal that the texts are saturated with values, beliefs, and worldview of Western nation. It is argued that if Muslim learners lack comprehensive knowledge of Islamic principles, beliefs, and worldview, they will remains in a state of uncertainty, confusion, and misguidance. Further, Mahmoud (2015) discovered that numerous EFL texts in Islamic and Arabic educational institutions exclusively portray favorable representations of Western society, inhibiting students from critically evaluating the presented concepts.

Previous studies have explored the portrayal of English teachers teaching English at Musim context which are in the Gulf counbtries. However, there are still limited studies examine English teachers' experiences in teaching English in Isamic school countext in Asian Muslim country, especially Islamic-based school in Indonesia. Therefore, this study seeks to fill this gap by investigating English teachers' belief and experiences in teaching English at International Islamic Boarding School in Indoneia. By doing so, it contributes to the wealth of research in culturally relevant teaching in periphery setting, primarily in Muslim learners' context.

2. Literature Review

2.1 Globalization and English Proficiency in Islamic Boarding Schools

Globalization and English proficiency in Islamic boarding schools (*pesantren*) are closely interrelated. In the era where people are connected easily, students are required to master English, as it serves as a global lingua franca, crucial for academic, and professional prospects. Islamic boarding schools put efforts to adapt to these demands through several policies aimed at enhancing English language proficiency among students.

One significant approach is the integration of technology in English language learning. Modern Islamic boarding schools are using language learning applications, software, and online resources to support English learning. Such integration not only improves the learning experience but also in line with the global trend of digitalization in education, which may give more experiences of digitalization used for students (Hidayatullah et al., 2023).

Furthermore, the teaching methodologies implemented in these institutions are being critically examined. Research highlights that number of strategies, including literature-based approaches, are being employed to engage students and enhance their motivation and proficiency in English (Saputra et al., 2024). Moreover, programs such as TOEFL-like training are prepared for students to attain international standards of English proficiency, reflecting the growing credit of English as vital for global prospects (Yuzar & Rahman, 2024).

The challenges learners face in learning English within the unique context of Islamic boarding schools are also being addressed. Studies have emphasized explicit problems students face, i.e motivation in English learning. In particular, research has shown that students' motivations to learn English are influenced by their religious and cultural identities, which can both ease and hamper their experiences in language learning (Farid & Lamb, 2020). Thus, it is paramount to understand these factors, ultimately in designing effective English programs that accommodate students' aspirations and backgrounds.

2.2 The Interrelationship between English and Western Culture

The relationship between English and Western culture has been widely discussed by number of scholars. The integration of language and culture is crucial to understand how English plays not only as a means of communication but also as a tool for cultural exchange and influence. This relationship is principally apparent in educational settings, where English language teaching (ELT) often echoes and disseminates Western cultural values and norms.

One of ways where English and Western culture interconnect is through the educational materials used in language classrooms. It shows that many English textbooks are embedded with ideologies and cultural representations that list Western worldview that often

marginalizes non-Western cultures (Farah et al., 2024). For instance, it is argued that global English language teaching materials tend to construct English-speaking cultures as predominantly Western, thereby reinforcing a legacy of colonialism that continues to shape cultural representations in ELT (Keles & Yazan, 2023). This phenomenon is also contended by Tafazoli and Egan (2022) who highlight the ideology of English textbooks, which often endorse Western cultural values while ignoring the Islamic worldview in Iranian settings. The findings highlight the urgency of a careful examination of the cultural content in English language education, as it plays a significant role in shaping students' perceptions of Western culture.

Moreover, the influence of cultural sensitivities on language learning is obvious in various cultural contexts. For example, the introduction of English in Saudi Arabia has directed to a complex interchange of cultural reactions, characterized by dichotomies such as idealization and demonization of Western culture (Almesaar, 2024). This mirrors a broader trend where students' cultural backgrounds importantly influence their attitudes toward English and the associated Western culture. Similarly, Zhang's (2024) study on Chinese students reveals that traditional cultural and moral values often clash with Western cultural values and norms, affecting their engagement with English learning. These cultural tensions highlight the importance of integrating local cultural elements into English language teaching to stand-in a more balanced understanding of both English and Western culture.

The role of English as a global lingua franca further complicates its relationship with Western culture. As noted by Maqsood et al. (2024), the recognition of cultural awareness in language education is increasingly vivacious, as language learning is deeply intertwined with cultural beliefs and practices. This sentiment is highlighted in the findings of numerous studies that advocate for a more all-encompassing approach to ELT, one that acknowledges and incorporates local cultures alongside Western influences. For example, the integration of local cultural elements in English teaching has been proposed as a means to moderate the supremacy of Western culture and endorse a more unbiased cultural exchange (Yusniawati & Lestari, 2021). By recognizing the consequence of cultural context in language education, educators can better prepare learners to pilot the complex dynamics of language and culture in an increasingly globalized world.

2.3 English Language and Islamic Culture: A Complex Relationship

One significant theme in the literature is the integration of Islamic values into English language teaching (ELT). Mulyati and Kultsum (2023) emphasize the importance of respecting Islamic culture while making English learning engaged students, suggesting that English classes can be effectively conducted in religious settings where Islamic practices are prevalent. Similarly, a framework for situating Islamic values within the context of English language learning, arguing that Muslim teachers play a crucial role in maintaining these values through their pedagogical approaches has been proposed (Irawan, 2020; Khoiriyah et al., 2022). This integration not only enhances students' language skills but also fosters a deeper understanding of their cultural identity (Alfian et al., 2022).

However, Farid and Lamb (2020) highlight the motivational challenges students face in the institutions, where English is often perceived as a foreign language that conflicts with their Islamic identity. This sentiment is echoed by experts who note that despite positive attitudes

toward English, students' prior experiences in learning the language can influence their perceptions and motivations (Soh & Sharif, 2021).

The impact of cultural perceptions on English language learning is another critical thing to be explored. Discusses the historical context of English in Saudi Arabia, Almesaar (2024) noting that its evolution from a colonial language to a tool for Islamic dissemination, and now to a language that some view as disconnected from local cultural preservation. This perspective emphasizes the ongoing tension between embracing English as a global lingua franca and maintaining cultural integrity within Islamic contexts. Additionally, Kustati et al. (2023) reveal that learners often face cross-cultural challenges, struggling to reconcile Islamic values with Western cultural elements presented in English language materials.

Furthermore, the pedagogical strategies employed in Islamic contexts must navigate these cultural complexities. According to Madkur and As'ad (2024), teachers in Indonesian *pesantren* strive to balance the need for English proficiency with the imperative to uphold Islamic teachings, suggesting that tailored pedagogical approaches are essential for effective language instruction in these settings. Similarly, Djamdjuri et al., (2023) advocate for the incorporation of Islamic literature and values into ELT, arguing that such integration can enhance students' character development while improving their language skills.

In conclusion, the relationship between the English language and Islamic culture is characterized by a dynamic interplay of educational practices, cultural perceptions, and religious values. As educators seek to foster English language proficiency among Muslim students, it is crucial to consider the integration of Islamic values and the cultural context in which these learners operate. This approach not only enriches the educational experience but also promotes a more nuanced understanding of the role of English in Islamic societies.

2.4 Teachers' Beliefs and Pedagogical Practices in Islamic Boarding Schools

The beliefs and pedagogical practices of teachers in Islamic boarding schools, or *pesantren*, play an urgent role in shaping the educational experiences of students. These beliefs are often influenced by the cultural, religious, and institutional contexts of the schools. Recent studies have highlighted various aspects of these beliefs and practices, particularly in the context of Indonesia as a country.

One significant aspect is the professional competencies required of teachers in Islamic boarding schools. This aligns with the findings of Ruslan et al. (2023), who emphasize that the teachers' personality competencies, along with the curriculum and school culture, significantly influence students' moral development. The integration of these competencies is essential to foster a conducive environment for learning and character building.

Moreover, in the Islamic boarding school context, the leadership of Kiai (the leaders in *pesantren*) is pivotal in shaping educational practices. It has been discussed how the Kiai's appeal and authority influence the educational environment and the overall management of the boarding school (Taufiq, 2021). This leadership style not only moves the pedagogical methods which later adopted by teachers but also impacts the students' loyalty to moral and ethical standards, as highlighted by Hidayat and Janan (2023), who examines the role of Islamic education in fostering character integrity.

The curriculum in Islamic boarding schools is another key factor affecting teachers' beliefs and practices. It is noted that the curriculum is designed to explore and practice religious

knowledge holistically, which requires teachers to adapt their pedagogical strategies accordingly (Hanafi & Suyadi, 2024). This general approach is further reinforced by a study that discourses the implications of Islamic boarding school policies on the quality of Islamic religious education (Wiyono, 2022). The curriculum's positioning with the school's educational philosophy directly impacts how teachers perceive their roles and responsibilities in the classroom. Thus, teachers' beliefs and pedagogical practices of those teaching at Islamic boarding school settings are shaped by a complex interplay of professional competencies, leadership dynamics, curriculum design, and school culture. These elements collectively contribute to the educational outcomes for students, stressing the urgency to understand the factors influencing teaching practices in these unique educational settings.

3. Research Methodology

3.1 Research Design

The research design implemented in this study was qualitative research, specifically a case narrative study. Ary et al. (2018) assert that the most significant benefit of a narrative case study is its ability to provide deep insights by exploring the entire individual within the context of their environment. It allows for examining not only the person's current behaviors but also their past experiences, emotions, and thoughts. Additionally, a narrative inquiry is used to see one's personal stories and experiences in life (Clandinin & Rosiek, 2019) related to social setting. Thus, the design allows this research to closely examine teachers' beliefs through their experiences in teaching English in the classroom, particularly on their material selection and development. The instrument used was an in-depth interview that was recorded for at least an hour.

3.2 Participants

The participants of this research were 4 teachers teaching at three different IIBS in Malang region, Indonesia ranging from junior to senior high school level. The teachers were selected based on their teaching context, length of teaching, teaching experience, and their study background.

Participants' criteria are: 1) Bachelor/Master in English Education; 2) teaching English at International Islamic Boarding Schools (IIBS), 3) have been experience teaching English for a minimum of one year. Furthermore, the participants have the willingness to participate in this study.

3.3 Instruments

The instrument used was an interview guide for an in-depth interview. The participants were interviewed via zoom and recorded for approximately an hour long. The interview results then transcribed and analyzed.

3.4 Data Analysis Procedures

Thematic analysis was implemented to identify, analyze, and report patterns (themes) within the data. The process involves coding the data, searching for themes, reviewing themes, defining and naming themes, and finally producing the report. Themes classified include the importance of English to Muslim students, curriculum, Englis sources and practices, and teachers' belief on the relationship between English and Islamic values.

To ensure the trustworthiness of this study, sharing the findings with participants to confirm the accuracy of the interpretations was done. In addition, for ethical consideration, the process of this research has involved informed consent signed by the participants, it is to ensure that all participants understand the purpose of the research and consent to participate. Further, to reach its confidentiality, participants' identities and information are handled with care.

4. Results

4.1. Demographic Profile

The demographic data of the research participants are presented as follows.

Table 1: Research participants

No	Pseudonym	Gender	Teaching Experience
1	P1	F	10 years
2	P2	M	4 years
3	P3	M	6 year
4	P4	M	10 years

In this study, participants' experience in teaching English at the International Islamic Boarding School (IIBS) is divided into four categories. They are (1) the importance of English for Muslim students, (2) English curriculum taught at IIBS, (3) English teaching sources and practices in the IIBS, and (4) teachers' beliefs on the conflicting cultures in English teaching in IIBS.

4.2. The Importance of English for Muslim Students

As part of globalization, English is important to master even for Muslims. Muslim students are nowadays not only required to master Arabic but also English. For this importance, many Islamic-based schools adopt English as an international language that is believed to bring a brighter worldly future and specifically religious purpose for Muslim students.

Once, my students asked me a question about the importance of learning English for them. I asked them back about their opinion. She then opined that English is a global language. So, I raised an issue that if it is a global language, I also challenge them to practice what they are currently learning (Islamic knowledge) in a global sphere. Thus, we prepare our students to be global citizens and experts in Islamic knowledge so that they can spread the message of this religion to a wider scope. (P1Q1)

Yes, they must study English as it is an international language, and students will need to further their studies at international universities the first hand. Second, I think my Muslim students will have more value if they can speak Arabic and English in one go as I see Muslim students are good at either Arabic or English only. Thus, mastering both languages is an advantage for them. (P2Q2)

English is very important for our students. Our school needs to take responsibility for its branding, we brand our school as an international school, so in this school, it is not only students who are required to speak English but also the teachers. For Muslim students especially, English is important for da'wah (spreading the message of Islam). Nowadays, we are mingling with many

international citizens. In reality, many visitors are coming to our school who willing to know more about our system. (P3Q3)

Our school envisions being a world-class Islamic boarding school. In general, we want our students to have advanced living as everything is now using English. More specifically, we expect as Muslims, our students will be literate about international issues related to Muslims, so mastering Arabic only is not enough. Our Muslim students need to interact and compete with others at the international level so that they will not be excluded. (P4Q4)

The responses of all participants give clear insight that English is regarded as an important tool for international mobility for Muslim students studying at Islamic International Boarding School. To be specific, it is perceived by P3, for example, that English is even considered as an important for religious purposes, as this participant said that English can help to spread the message of Islam through the word da'wah he mentioned. It is also highlighted in the excerpt that mastering English is regarded as an additional value for Muslim students, meanwhile only master Arabic is not enough yet.

These teacher participants have emphasized the two functions of English in their students' lives, it is as a practical skill for academic and career opportunities in such globalized world, and as a tool to effectively spread Islamic knowledge and values on an international scope. The integration of English proficiency with Islamic teaching is seen as a strategy to empower Muslim students to navigate both the worldly and religious aspects of their lives.

4.3. English Curriculum Taught at The IIBS

Following the mandatory curriculum, all the participants stated that their schools implement Merdeka Belajar curriculum, which the kind of curriculum implemented in Indonesia recently. However, in certain areas, they contextualize their English teaching materials to the school context. Their views are summarized as follows.

We are following the mandatory curriculum prescribed by the Ministry of Education, it is Merdeka Belajar curriculum. However, our school tagline is "teaching knowledge based on Tawheed (oneness of Allah)." Thus, we put effort into the English materials taught at school is also congruent to this vision. (P1Q2)

The school's curriculum is required by the Ministry of Education of the Republic of Indonesia. For the English subject, some adjustments to the content are needed. (P2Q2)

The government prescribes curriculum, but we also adapt it to our pesantren (boarding school) system. Our main materials are taken from the mandated curriculum; however, Islamic elements must be infused into all subjects, including English subject. (P3Q2)

We implement two curriculums at the moment, first is mandated by our government and the second is the Cambridge curriculum. Further, in some contexts, we make some adjustments to suit our boarding school curriculum. (P4Q2)

The finding reveals that the four participants who teach English at three different IIBS in Malang region implement the curriculum prescribed by the Ministry of Education of the Republic of Indonesia. Only one teacher stated that his school also adopted the international curriculum, Cambridge curriculum. Instead of the curriculum implemented, the four teachers also adapt the existing curriculum to their school vision and mission, which is directed to instill

Islamic character in their students. Thus, rooms of improvements were made to support the IIBS system.

In summary, these perspectives indicate a commitment to the prescribed curriculum while recognizing the need for contextualization. The school aims to align English teaching materials with their unique visions, whether rooted in Islamic principles, boarding school systems, or a combination of mandated and additional curricula such as the Cambridge curriculum.

4.4. English Teaching Sources and Practices in IIBS

Teachers' efforts in adapting the existing Merdeka Belajar curriculum into their school context are then dug out to find their real teaching practices in the classrooms. Their teaching materials are found different from the mandatory curriculum as some adaptations are made to support their students' learning context. The interview data are presented as follows.

In our activities especially for the advanced level, we create our teaching materials by considering Islamic content. The curriculum is still following the one which is prescribed by the national curriculum but we have made some improvements. For instance, in the genre of the text topic, the narrative is one of the topics. Making it more contextual to our school, I did not use folklore or even fairy tales, instead, I designed the learning of a narrative text using sirah (Islamic history); for expository, I used a reading text entitled the importance for Muslim women wearing hijab and the importance of wudhu (taking purification before performing prayers); and in material about photo caption, I invited my students to create caption based on the current issues related to Islam such as Palestine. (P1Q3)

In the class, I change some subjects in the sentence. For instance, instead of using Western names, I love to use some names of prophets, companions, and Muslim scientists which are more Islamic. The main reason is that I want my students to idolize them, not imitate the manner of such popular figures as the Western or some Korean idols that are currently popular among them. (P2Q2)

In the textbook mandated by the government, I found a reading text for descriptive text is describing the Indonesian dangdut (one song's style in Indonesia) singer which is not contextual to our students. Not because of the picture, but because its content does not represent Islamic values. Also, the idea of using song is prohibited at the school, thus, using such reading text can bring a conflict to our school vision. In such a case, I change the reading material by changing the figure being described into a Muslim figure. By doing that, I want my students to imitate the manner of that Muslim figure. (P3Q2)

In our teaching system, we are encouraged to have opening and closing which is related to Islamic content. English teachers in my school have to close the class session by inserting Islamic verses that are related to the topic taught in that session. Therefore, we as English teachers, also need to work harder in finding verses from the Quran to meet the system. For that situation, we designed our module for the topic, reading text, and illustration are contextualized within Islam. Also, the proper names used in the module are in all Arabic versions. (P4Q2)

The above data reveal that teachers take only the core competence from the curriculum and then make some adjustments to their teaching materials, they do not take the materials as it is. For example, P1 puts effort into contextualizing topics that are more Islamic; P2 is concerned with changing the use of Western names that existed in the reading text into more

Islamic names; P3 sees problems in the figure used in the reading text by changing it into Islamic figure; lastly, P4 tries to add Islamic verses in the beginning and end of every classroom session.

It is seen that such doing is driven because some materials in the textbook are different from the purpose of the school which teaches students English with Islamic content in it, therefore, those teachers find ways to meet the standard of their IIBS system. Overall, the practices reflect conscious efforts by the participants to design the English curriculum more culturally and religiously relevant to their students, aligning with the school's visions and values. The four teacher participants actively develop materials that integrate Islamic content and encourage positive role modelling from Muslim figures.

4.5. English Enrichment

To understand the whole gist of how well English is exposed in the IIBS where the four participants teach English in daily, it is presented some English exposure activities are regulated for the students.

In my school, English is taught four times a week. In addition, English is also used for daily usage and presentations in the classroom, and we also have English for the final project. (P1Q3)

On International Language Day, students have to speak English, Arabic, and other international languages, other than Bahasa Indonesia, and their first language every Tuesday and Thursday, for official services no English, no service program, speech, or storytelling. (P2Q3)

English morning for vocabulary enrichment, and extracurriculars (speech, journalism, and debate). Non-English teachers are also assigned to create English projects. Moreover, English is more emphasized than Arabic at the moment as it is believed that English is easier. So, the rules of speaking English are required for all students, teachers, and staff. (P3Q3)

It is seen from the findings that English is not only exposed to IIBS students in formal settings such as classrooms, but teachers also create extra hours for English practices such as presentations for final projects, speaking English in daily activities, for official service, English for journalism, and so forth. Interestingly, the data also discover that the ones who are prescribed to speak English are not only students but also teachers, as it was stated by P3.

The activities regulated for IIBS students indicate that English is strongly emphasized in their school context. The four teachers being interviewed also agree that English is important for their students and their school as it indicates their comprehensive approach to English education, incorporating it into various aspects of daily life, academic projects, and extracurricular activities, while also encouraging multilingualism on designated days.

4.5. Teachers' Beliefs on The Conflicting Cultures in English Teaching

Teacher participants explain this issue in a slightly different way. The interview data are presented as follows.

In the textbook, one of the topics is song lyrics. My students insisted on discussing the topic and singing the song together in the classroom. However, I tried to give them the understanding that singing a song is not good for them as it will have a serious effect on their Qur'an memorization. The lyrics will be easily echoed in their mind instead of the verses of the Quran. In another case, I also found that the textbook–published by an Indonesian publisher–contains sentences like

dating, kissing, and so forth. Therefore, we are projecting to create our tailor-made book from teachers' and students' work. (P1Q4)

Some students who watch Western movies at home, sometimes bring them to school and use bad language copying the way Western people do. In that case, I need to tell them that such sayings are not religiously approved, so there should be guidance from teachers that not all cultures from Western movies can be imitated. Another issue I found in the English textbook is its cover. The cover displays a picture of a woman without a hijab, eventually, my students were inquisitive and critical. Responding to such a phenomenon, I asked the students to cover it with another paper stuck on it or simply cross the face out so that they would not see the picture. (P2Q4)

Yes, I think there are conflicting norms and cultures between Western and Muslim cultures. I have a short dilemma about the idea of respecting others' cultures. Yet, I feel so guilty, for example, if let's say the reading text discusses Thanksgiving which we do not have that culture and I forcefully teach that to my students, I do not feel convenient. If such cases happen, I will discuss it with groups of English teachers. If then, English teachers cannot have a solution for the case, I and my colleagues will discuss it with diniyah teachers (Islamic studies teachers). (P3Q4)

We have to be very selective about the text. In the Cambridge textbook, we find pictures of females without hijab and dressed not Islamically appropriate. In addition, some sentences are in a Western context that displays male and female relations, going out together without any mahram at night. In that case, we have the initiative to create our materials. Maybe, what we are doing is less authentic if it is seen from a linguistic perspective, however, we are seriously concerned about these conflicting norms. (P4Q4)

The interview data provided by the four teachers highlight the cultural differences found in the English teaching context and some measures taken to address the differences. P1 is concerned about the song lyrics and Western content in the textbook; P2 addresses the Western movie influences and inappropriate textbook covers; P3 navigates the conflicting norms and cultures and feeling dilemma to teach or not to teach others culture which is conflicting; P4 is selective in using of text to address the conflicting norms such as images found in the Cambridge textbook.

These teacher perspectives highlight the importance of addressing cultural differences in the English teaching context, particularly when it comes to content that may clash with Islamic principles. Adaptation teaching materials, discussion with colleagues, and seeking guidance from other teachers are some strategies undertaken to navigate and reconcile these cultural differences. It is found from the interview data that the teachers are aware of the need to balance respect for diverse cultures while ensuring the content meets the values and norms of their students.

This study has explored teachers' beliefs on the need for Islamic pedagogy in ELT in Islamic-affiliated schools. The finding has revealed that all teachers are found to contextualize ELT in their teaching by adapting the basic competence derived from the mandatory curriculum to the specific needs of their students as well as aligning it with the school's vision and mission.

5. Discussion

The findings of this study highlight the importance of aligning English Language Teaching with Islamic values in Indonesian Islamic-affiliated schools. In this study, the teacher

participants also emphasized the need to integrate Islamic content into English materials, demonstrating a conscious effort to ensure that language education complements the broader objectives of Islamic pedagogy. The custom creation of materials, as highlighted by several participants, reflects a proactive approach to addressing cultural and religious sensitivities. This idea is in line with the study of Assalihee et al. (2019) that emphasizes the need for reconceptualizing English pedagogies for Islamic school teachers in ASEAN importantly in analysing and synthesizing ELT pedagogic countermeasures employed.

Furthermore, the participants acknowledged the global significance of English proficiency and its role in academic and professional success. The challenge, however, lies in striking a balance between nurturing global competence and preserving Islamic identity. A recurrent topic in the participants' responses was the emphasis on preparing students to be global citizens with a strong foundation in Islamic knowledge. The integration of English into Islamic-based education is viewed as a means to equip students with the skills needed to engage with diverse international audiences, promoting a broader understanding of Islam on a global scale. Teachers, therefore, see English not only as a linguistic skill but also as a tool for spreading the message of Islam beyond regional borders. The need to navigate conflicting societal and educational conditions is also emphasized by Loo et al. (2017) who highlight the importance of promoting social justice through educational reforms in addressing the conflicting norms between English teaching and Islamic pedagogy.

Also, teachers expressed concerns about potentially conflicting cultural elements in standard ELT materials and described the initiative to create custom materials that reflect Islamic values. This tension highlights the need for a nuanced approach that acknowledges the global importance of English while staying rooted in Islamic principles. The study reveals dilemmas teachers face when navigating cultural differences, particularly in addressing Western influences present in standard ELT materials. This is congruent with Al-Sofi's (2018) study that reveals the existence of conflicting situations in English teaching in Islamic schools. He further emphasizes that the materials and methods of English language teaching in Islamic schools reflect Anglo-American cultural and linguistic norms, conflicting with Islamic discourse and values.

The participants grapple with the challenge of respecting diverse cultures while ensuring that the content aligns with Islamic values. Collaborative discussions among English teachers and consultations with *diniyah* teachers emerged as strategies to navigate these cultural discrepancies, highlighting the importance of a holistic and collaborative approach. In addition, in response to this issue, Alkouatli (2018) mentions that the pedagogical approaches derived from primary-source Islamic texts, the Quran and Sunnah, are being examined to address the conflicting norms between English teaching and Islamic pedagogy.

The insights gained from this study have implications for pedagogical practice in Islamic-affiliated schools. Educators should consider developing guidelines or frameworks for integrating Islamic values into ELT materials. The need to include Islamic values in English teaching is imperative, even though English teachers face challenges and complexity (Liyanage & Canagarajah, 2019; Rohmana, 2020).

6. Conclusion

This study concludes that teaching English at Islamic boarding school setting has its uniqueness and challenges. Some adaptations to teaching materials are required to meet the

school's cultures, characteristics, and learning goals, as well as to meet students' individual needs. Understanding teachers' beliefs is essential for informing effective pedagogical practices and curriculum development in Islamic educational settings. Thus, school leaders and policymakers must be sensitive to such cases to attain students' English learning success. This study contributes valuable insights into the needs of Islamic pedagogy in ELT within Indonesian Islamic-affiliated schools. The findings imply the importance of a balanced approach that recognizes the global significance of English while ensuring alignment with Islamic values. Future research could delve deeper into specific strategies for material development, teacher training, and curriculum design that effectively integrate Islamic principles into English Language Teaching in Islamic schools.

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