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INTEGRATING FAITH WITH GLOBAL COMPETENCE IN PESANTREN ENGLISH EDUCATION: CHALLENGES AND STRATEGIES

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ABSTRAK

Integrasi pendidikan bahasa Inggris di pesantren menjadi ruang pertemuan yang menarik antara identitas keagamaan, tradisi keilmuan Islam, dan tuntutan keterlibatan global. Di satu sisi, penguasaan bahasa Inggris membuka akses terhadap jejaring pengetahuan internasional serta komunikasi lintas budaya. Namun di sisi lain, penerapannya dalam institusi berbasis agama seringkali menimbulkan pertanyaan tentang bagaimana menjaga keaslian nilai dan konsistensi ideologis. Penelitian kualitatif ini bertujuan untuk memahami bagaimana pendidikan bahasa Inggris dipahami, dijalankan, dan dialami di lingkungan pesantren. Data diperoleh melalui wawancara mendalam dengan pimpinan, guru, dan santri, serta didukung oleh observasi kelas dan analisis dokumen kelembagaan. Hasil penelitian menunjukkan munculnya pola pendidikan yang integratif, di mana bahasa Inggris tidak dipandang sebagai ancaman sekularisasi, melainkan sebagai sarana dakwah, pengembangan intelektual, dan partisipasi aktif dalam percakapan global. Bahasa Inggris ditempatkan dalam kerangka epistemologi Islam, sehingga tetap menjaga komitmen teologis sekaligus mendorong tumbuhnya kompetensi antarbudaya. Meski demikian, implementasi yang berkelanjutan masih menghadapi tantangan, seperti keterbatasan waktu pembelajaran, fasilitas teknologi yang belum memadai, dan belum tersusunnya kurikulum yang sistematis. Sebagai kontribusi konseptual, penelitian ini menawarkan Model Kompetensi Global Terintegrasi Iman yang menggambarkan hubungan dinamis antara identitas keagamaan, praktik pembelajaran, dan adaptasi kelembagaan. Dengan demikian, penelitian ini menunjukkan bahwa religiositas dan globalisasi tidak harus dipahami sebagai dua hal yang bertentangan. Sebaliknya, keduanya dapat dipadukan secara konstruktif melalui desain pendidikan yang sadar nilai dan terarah. Penelitian ini berkontribusi pada wacana integrasi kompetensi global dengan pendidikan berbasis keimanan, dengan menawarkan model kontekstual pendidikan bahasa Inggris yang memadukan prinsip-prinsip Islam dengan keterlibatan global.

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ABSTRACT

The integration of English language education into Islamic boarding schools presents both pedagogical opportunities and ideological tensions. While English enables access to global knowledge and intercultural engagement, its incorporation into faith-based institutions raises concerns regarding identity preservation and cultural authenticity. This qualitative study investigates how English education is conceptualized, implemented, and experienced within a pesantren context. Drawing on interviews with leaders, teachers, and students, classroom observations, and document analysis, the study reveals an emerging integrative model in which English is reframed as a vehicle for da'wah, intellectual expansion, and global participation. Findings indicate that English is not positioned as a secular intrusion but as a strategic instrument embedded within Islamic epistemology. However, structural constraints including limited instructional time, technological resources, and curriculum coherence complicate sustainable implementation. The study proposes a Faith-Integrated Global Competence Model, demonstrating how religious identity, pedagogical practice, and institutional adaptation interact dynamically. This study contributes to the discourse on integrating global competencies with faith-based education, offering a contextual model for English language education that blends Islamic principles with global engagement.

A. INTRODUCTION

The introduction of Pesantren, or Islamic boarding schools, is among Indonesia's oldest and most durable educational establishments, acting as hubs for Muslim generations' academic, moral, and spiritual growth. These schools have historically placed a strong emphasis on Islamic research and Arabic language skills as the cornerstones of religious comprehension and moral development (Mas'udi, 2024). One of Indonesia's major educational concerns is the growing necessity of including English language instruction in Pesantren. Islamic educational establishments like Pesantren must balance upholding their religious principles with equipping their pupils to participate successfully in society at large.

However, the contemporary educational landscape has undergone profound changes due to globalization, technological advancement, digital communication networks, and transnational mobility (Ginaya, 2020; Su, 2023). These macro level transformations have reshaped the expectations placed upon educational institutions, including pesantren. In the twenty-first century, graduates are required not only to demonstrate religious devotion but also to possess linguistic, intercultural, and critical thinking skills that enable participation in global knowledge economies. Consequently, pesantren are confronted with the challenge of reconciling their long-standing spiritual mission with the emerging demands of global competence.

This study originates from the growing phenomenon of faith-based Islamic institutions integrating English language education into traditionally religion-centered curricula. This phenomenon directly affects the field of English language education in pesantren and reflects broader global shifts in education policy and practice. English has become the dominant language of international communication, science, diplomacy, and higher education (Crystal, 2003). Access to global scholarship, digital resources, and cross-cultural networks increasingly requires English proficiency.

In Islamic educational settings, English is not merely instrumental but strategic. Scholars note that English facilitates *da'wah* in international contexts and allows Muslim students to articulate Islamic perspectives within global discourse communities (Muhajir et al., 2025; Alfisuma et al., 2025)

Thus, the integration of English in pesantren is not an isolated curricular adjustment; it represents a broader transformation in Islamic education shaped by globalization, technological acceleration, and shifting socio-economic expectations.

Despite growing awareness of English's importance, significant challenges persist. Structural constraints such as limited facilities, insufficient instructional hours, and lack of professionally trained English teachers remain prevalent in many pesantren. Studies in further report disparities between urban and rural Islamic schools in terms of resource allocation and teacher qualification (Akmal et al., 2020).

Beyond structural limitations, ideological tensions complicate implementation. Some stakeholders perceive English as a gateway to global opportunities and intercultural engagement. Others express concerns about Western cultural dominance and its potential influence on students' values. This ideological ambivalence reflects broader debates in Islamic education about cultural authenticity and globalization.

The key issue, therefore, is not simply how to teach English effectively, but how to integrate English instruction within a faith-based framework that strengthens Islamic identity while fostering global competence. The problem arises from fragmented approaches that treat English either as a neutral technical skill or as a culturally threatening subject, resulting in inconsistent policy, limited innovation, and unclear curricular orientation. In the long term, failure to resolve this tension may lead to graduates who are either linguistically underprepared for global engagement or insufficiently grounded in their religious worldview.

Several studies have investigated the awareness of the importance of English language education in pesantren but few studies have explored its systematic integration with religious education and the development of global competence. Most existing research addresses English instruction from partial perspectives rather than as part of a holistic faith-based educational framework. This study aims to bridge this gap by examining how English can be meaningfully integrated within pesantren to strengthen both religious identity and global readiness.

Research done by (Wajdi & Nur Aulia, 2019) has examined the transformation of Islamic education in response to modernization. Studies on pesantren reform show how institutions adjust administrative structures, governance systems, and curricular models to respond to contemporary educational demands. These reforms reflect institutional adaptability and openness to change. However, such transformations often emphasize structural adjustments rather than deeper pedagogical integration between religious values and global competencies.

Furthermore, (Boy Jon et al., 2021) and (Sari., 2023) emphasize the study on the importance of institutional support, collaborative learning environments, and adaptive teaching strategies in enhancing student motivation and learning outcomes. Similarly, (Latif, 2019)(2019) identifies linguistic barriers, limited professional development opportunities, and contextual constraints faced by English teachers in Islamic boarding schools. While these studies provide valuable insights into practical challenges, they tend to focus on technical and operational dimensions rather than broader philosophical integration.

Other studies done by (Madkur & As'ad, 2024) argue that English instruction should align with students' socio-religious backgrounds to ensure relevance and acceptance. (Auladi & Bakhtiar, 2023) further demonstrate that integrating Islamic values and culturally sensitive materials into English lessons can reduce concerns about Western cultural influence.

To address this gap, the present study draws upon two complementary theoretical perspectives. First, faith-integrated education provides the foundation for understanding how religious worldview can shape curriculum design and instructional practice. Rather than separating "religious" and "secular" knowledge, this perspective emphasizes coherence: academic subjects, including English, should reinforce spiritual values, ethical reflection, and character formation. Second, the concept of global competence offers a framework for understanding the skills required in a globalized world. Global competence includes the ability to examine global issues critically, appreciate diverse perspectives, communicate effectively across cultures, and act responsibly in interconnected contexts. Within a pesantren setting, global competence does not imply cultural assimilation; instead, it signifies the capacity to engage the world confidently while remaining rooted in Islamic identity.

By integrating these two perspectives, this study conceptualizes English education as a transformative space where faith and global engagement intersect. Stakeholder perceptions, institutional policies, and pedagogical strategies are understood as mediating factors that determine whether English learning strengthens both religious commitment and global readiness.

This research is urgently needed to clarify how pesantren can systematically design English programs that align with their spiritual mission while equipping students with global competencies. Without such integration, English education may remain peripheral, inconsistently implemented, or ideologically contested. Over time, this could limit graduates' access to global opportunities and perpetuate internal tensions regarding modernization.

Through a qualitative case study at Pesantren Islamic Center Bin Baz (ICBB) Yogyakarta, this study explores:

1. Stakeholders' perceptions of English education,
2. Structural and ideological challenges in its implementation, and
3. Strategies for integrating English learning within a faith-based framework to enhance santri's global competence.

Theoretically, this research contributes to ongoing discussions on faith-based and bilingual education by proposing an integrative model that bridges Islamic pedagogy and global competence. Practically, it offers insights for pesantren leaders, educators, and policymakers seeking to develop sustainable and context-sensitive English curricula.

By reimagining English education as a space where religious identity and global engagement reinforce one another, this study seeks to contribute to a more coherent and future-oriented vision of Islamic education in Indonesia.

B. METHOD

This study employed a qualitative case study design to capture the contextual complexity of English language education at Pesantren Islamic Center Bin Baz (ICBB). A qualitative approach was selected because it enables in-depth exploration of participants' lived experiences, institutional practices, and belief systems within their natural educational environment. The research focused on a single bounded case ICBB as a representative example of a pesantren integrating English instruction within a faith-based framework. The case study design allowed for holistic analysis of pedagogical practices, institutional structures, and stakeholder perceptions within a specific socio-religious setting.

Purposive sampling was applied to ensure that participants were directly involved in the English program and possessed relevant experiential knowledge. The study included nine participants: six santri actively engaged in the English Division, two English teachers responsible for both formal classroom instruction and extracurricular activities, and one pesantren leader overseeing language policy and program development. This composition ensured triangulated perspectives from learners, instructors, and institutional leadership.

Fieldwork was conducted over a three-month period from March to May 2025. The data collection process was organized into three phases. The first phase involved preliminary engagement and institutional access negotiation, including rapport-building with leadership and teachers. The second phase focused on intensive data collection through interviews and observations. The final phase consisted of document analysis and follow-up clarification interviews to validate emerging interpretations.

Data were gathered using three primary techniques: semi-structured interviews, non-participant classroom observations, and document analysis. All nine participants were interviewed individually, resulting in nine recorded interview sessions ranging from 45 to 90 minutes. Interviews explored perceptions of English education, integration of Islamic values, implementation challenges, and institutional strategies.

Classroom observations were conducted in both formal English classes and extracurricular English Club sessions, totaling eight observation sessions (five formal classes and three extracurricular activities). Observations concentrated on teacher-student interaction, communicative strategies, integration of religious content, and student engagement patterns.

Document analysis included ten institutional documents to strengthen contextual understanding. These documents comprised: (1) three lesson plans, (2) two semester syllabi, (3) one curriculum guideline, (4) two English Club activity modules, (5) two institutional language policy documents, and The inclusion of these documents enabled triangulation between policy intentions and classroom implementation.

Data analysis followed the interactive model of (Miles et al., 2014) involving data condensation, data display, and conclusion drawing. All interviews were transcribed verbatim, and observation notes were expanded into detailed field records immediately after each session. Triangulation across interviews, observations, and documents enhanced credibility. Peer debriefing was conducted with two scholars specializing in Islamic education and applied linguistics to ensure analytical rigor. Member checking was performed by sharing summarized findings with selected participants to confirm interpretive accuracy.

Ethical procedures were strictly observed throughout the study. Prior to data collection, formal institutional permission was obtained from pesantren leadership. All participants received an information sheet explaining the research objectives, procedures, potential risks, and voluntary nature of participation. Written informed consent was obtained from all adult participants. For student participants under the age of 18, parental or guardian consent was secured in addition to student assent. Participants were informed of their right to withdraw at any stage without consequence.

Confidentiality was ensured through the use of pseudonyms for all participants and the removal of identifying details from transcripts and reports. Audio recordings and digital files were stored in password-protected devices accessible only to the research team. All research activities were conducted with respect for pesantren norms, cultural values, and institutional regulations.

Through this methodological design, the study provides a credible, ethically grounded, and contextually rich analysis of faith-integrated English education within the pesantren setting

C. RESULT AND DISCUSSION

1. Perceptions of English among Stakeholders

The data obtained from interviews, classroom observations, and document analysis show that English language education in the Pesantren Islamic Center Bin Baz is perceived positively by all stakeholders, including the pesantren leader, English teachers, and santri. English is a crucial medium that links religious beliefs with global engagement, according to the participants' repeated descriptions. Three primary themes emerged from the data analysis, specifically:

1. English as a medium for global religious communication,
2. English as a source of confidence and self-expression, and
3. English as access to global knowledge and opportunities.

a) English as a Medium for Global Religious Communication

English is seen as a means for disseminating Islamic teachings to a larger audience, as the first subject emphasizes. The Pesantren leader underlined that learning English enables Santri to take part in international da'wah initiatives. The pesantren leader emphasized:

“English is not about becoming Western. It is about preparing our students to explain Islam to the world.”

Similarly, an English teacher explained:

“We teach English with Islamic content. When students practice speaking, they talk about akhlaq, about Islamic history, about da'wah topics.”

Another teacher highlighted that speaking English is crucial for communicating with Muslims overseas and for advancing favorable perceptions of Islam globally. These results are consistent with earlier research done in Islamic boarding schools in Indonesia. (Auladi & Bakhtiar, 2023) discovered that including religious and cultural material in English classes can improve students' spiritual engagement and motivation. Similarly, (Eliawati et al., 2024) reported that pesantren communities view English as a means of representing Islamic identity within global discourse rather than as a Western influence.

b) English as a Source of Confidence and Self-Expression

The second theme reveals that English is perceived as a tool that empowers santri to express themselves confidently. Many students stated that studying English made them feel more at ease and confident while sharing their thoughts, both personal and religious. In an interview, one Santriwati shared this sentiment:

“We learn English not just for exams but to tell others about Islam. It gives us the confidence to explain our faith in different languages.”

Students also internalized this framing. One santri stated:

“Learning English makes me confident to speak about Islam to international audiences.”

This assertion is also supported by observational data. Santri showed more engagement and zeal in extracurricular activities like English Club and storytelling sessions than in traditional classroom settings. Teachers have observed that children are more inclined to speak English when learning takes place in creative and engaging environments. These findings align with the results of (Dhian Marita Sari, 2023), who found that students' confidence and motivation improve significantly when teachers use communicative, student-centered approaches that combine language skills with moral education.

c) English as Access to Global Knowledge and Opportunities

English is seen as a crucial entry point to information and global communication, as the third topic illustrates. English competence enables Santri to access academic resources, international research materials, and cross-cultural learning platforms, according to teachers and the Pesantren leader. One English teacher stated in an interview:

“If our students can understand English, they can read international articles and learn about Islamic perspectives from different countries.”

The pesantren's bilingual education program, which promotes both Arabic and English, is intended to broaden students' intellectual horizons and prepare them for engagement in the global community, according to institutional papers. Observations revealed that teachers frequently included online Islamic resources and English-language digital materials into their lesson plans. This perception is consistent with recent research by (Rahman et al., 2023) who reported that English in pesantren functions as a linguistic tool to access global knowledge while maintaining Islamic identity. The study of (Putri et al., 2025) found that integrating English learning with digital resources enhances santri's readiness to face global academic and social challenges.

The findings answer the first research question presented in the introduction, indicating that English language education in the Pesantren Islamic Center Bin Baz is valued as a strategic component of moral, intellectual, and global development. The perceptions expressed by teachers, students, and leaders reflect a shared vision that English can serve religious purposes while also preparing santri for participation in the international community.

2. Obstacles in English Language Education at Pesantren Islamic Center Bin Baz

The study's second key finding relates to the barriers that the Pesantren Islamic Center Bin Baz faces in implementing English language instruction successfully. Even though English is highly appreciated, a number of important obstacles prevent it from

developing to its full potential, according to data from interviews, classroom observations, and document analysis. These challenges fall into four primary categories: a lack of a structured curriculum, psychological hurdles among pupils, insufficient learning tools, and limited teaching time.

a) Limited Instructional Time

The most frequently mentioned obstacle relates to the pesantren's highly structured learning schedule. Religious and *tahfidz* programs occupy most of the daily timetable, leaving very limited time for English instruction. The pesantren leader acknowledged this condition by stating:

"Our schedule is packed with Qur'an lessons, so English becomes secondary."

An teacher noted:

"Our main focus is tahfidz and religious studies. English time is limited."

Teachers also attested to the fact that when religious holidays or exams take place, English sessions are frequently shortened or rescheduled. This was corroborated by observation notes, which documented multiple instances of English times being cut short or merged with other subjects. This time constraint restricts students' exposure to English and results in fragmented learning sessions, a problem that is also reported by (Sholihah et al., 2024), who found that many pesantren still treat English as a secondary subject rather than an integral part of the curriculum. Similarly (Mas'udi, 2024) (Sari, 2025) observed that limited learning hours in pesantren make it difficult for teachers to implement communicative and interactive approaches effectively.

b) Inadequate Resources and Facilities

The insufficiency of facilities and learning materials supporting English instruction is another significant issue noted in this study. Even though the Pesantren Islamic Center Bin Baz has shown a significant institutional commitment to language development, there are still few instructional resources, technology tools, and infrastructure for language learning. Instructors have often observed that their capacity to employ communicative and technology-based teaching methodologies is limited by the lack of instructional resources. One teacher emphasized this limitation, stating:

"We really want to use more interactive media like videos, projectors, or online exercises, but our facilities are still very minimal. Sometimes, we have to rely only on whiteboards and printed worksheets."

The students participants expressed a similar concern. One student shared,

"We often want to practice listening to native speakers or watch English videos, but the internet connection is sometimes too weak, and not all classrooms have the equipment."

Teachers also highlighted infrastructural limitations:

"We do not always have access to language labs or stable internet."

This situation has led students to depend more heavily on extracurricular programs such as the English Club, where they can access better resources and more flexible learning environments.

The pesantren leader acknowledged these infrastructural constraints but highlighted ongoing efforts to gradually improve the situation. He explained:

"We are aware that English learning needs stronger support. Step by step, we are planning to provide more technological facilities and better materials, but it requires budget and time."

This statement reflects an institutional awareness of the gap between pedagogical aspiration and logistical capacity.

These results are consistent with earlier research showing that the main barriers to modernizing English instruction in Islamic schools are poor technology infrastructure, digital preparedness, and resource allocation. As reported by stated that the lack of adequate facilities continues to constrain the consistent realization of communicative and media-supported instruction in Pesantren settings.

c) Psychological and Affective Barriers

The third obstacle concerns students' psychological factors, particularly anxiety and low confidence when speaking English. Interviews with students indicated that they often feel nervous about making mistakes or being judged by their peers. One santriwati remarked:

"I understand the words, but I am afraid to speak. I worry others will laugh if my pronunciation is wrong."

Another Santriwati reported psychological barriers:

"Sometimes I am shy because I am afraid my pronunciation is wrong."

Records of observations attest to the fact that students typically refrain from offering solutions in class, particularly when speaking activities are involved. The modest and disciplined ethos of the pesantren, where pupils are trained to be humble and avoid bringing attention to themselves, is typically the cause of this reticence, according to teachers. These affective factors reduce students' willingness to practice speaking and create what researchers such as (Dhian Marita Sari, 2023) describe as an "emotional filter" that hinders language acquisition. The same phenomenon was also identified by (Umar, 2021) who found that santri's fear of making mistakes significantly affects their oral communication development.

d) Absence of a Standardized Curriculum and Teacher Development

The lack of a standardized English curriculum and the scarcity of possibilities for methodical teacher development are the last issues this study found. English instruction at Pesantren Islamic Center Bin Baz is primarily reliant on individual initiative rather than institutional regulation, according to teacher interviews. Based on their individual experiences, teaching philosophies, and the resources at their disposal, each teacher creates lesson plans and instructional materials on their own. One educator clarified:

"We don't have a fixed English curriculum; we just follow our own plan. Sometimes I focus more on grammar and vocabulary, while my colleague emphasizes speaking and conversation."

The Pesantren does not currently have a complete curriculum document that outlines learning objectives, assessment criteria, or skill progression for English instruction, according to document analysis. As a result, there are significant variations in lesson continuity between levels, which leads to variations in teaching methods and subject depth. This worry was voiced by another educator, who noted: *"We really need a structured guideline, so all English teachers can have the same reference. Now, everyone uses different materials, and the students sometimes feel confused when they move to another level."*

The Pesantren leader acknowledged this condition, emphasizing that while English is important, the Pesantren still prioritizes religious subjects in its curriculum planning. He stated:

“Our main curriculum focuses on Qur’an and Arabic. English is still under development. We hope in the future to have a formal English syllabus, but it requires time, expertise, and coordination with external institutions.”

This statement underscores the pesantren’s awareness of the need for curricular reform but also reflects the institutional limitations that currently constrain its implementation.

Santri participants confirmed this inconsistency from a learner’s perspective. One student shared:

“Every teacher gives different materials. In one class, we study conversation, but in another, we focus only on grammar. There is no standard book or module.”

Another student added:

“Sometimes we repeat the same topic because the new teacher doesn’t know what we have learned before.”

These testimonies illustrate how the lack of a standardized curriculum affects the coherence and continuity of English learning experiences across grade levels.

This situation is further compounded by the limited availability of professional development programs for English teachers. One instructor remarked:

“We have not yet attended official training related to English teaching methods. Most of what we do comes from our own experience or from sharing with colleagues.” Such reliance on self-directed practice leads to variations in teaching quality and instructional consistency.

These findings are consistent with the results of (Madkur & As’ad, 2024) who found that English teachers in pesantren often work without institutional pedagogical frameworks or professional development structures. Similarly, (Muhajir et al., 2025) highlighted that teachers in Islamic schools tend to rely on personal resourcefulness rather than institutional support to enhance instructional design. The lack of standardized curricula and teacher training at the *Pesantren Islamic Center Bin Baz* thus reflects a broader systemic issue common in many faith-based educational settings across Indonesia.

3. Strategies Implemented by Pesantren to Enhance English Language Learning

Findings show that communicative teaching strategies play a central role in cultivating confidence and intercultural awareness. Teachers frequently implemented presentations, group discussions, and storytelling tasks.

During one observed session, students presented short speeches on “Islam and Environmental Responsibility” in English. The teacher encouraged reflection and peer feedback, reinforcing both linguistic competence and moral reasoning.

The pesantren has created several cutting-edge methods, both institutional and teacher-initiated, to raise the standard of English instruction and learning in spite of time, resource, and curriculum constraints. Structured curriculum creation, interactive extracurricular activities, communicative and value-based teaching approaches, and the incorporation of technology and moral education are among the tactics found in the research.

a) Structured Curricular Development

Although a fully standardized curriculum has not yet been formalized, teachers and administrators have collaboratively established structured lesson sequences that

gradually develop students' language skills. The instructional design moves from fundamental grammar and pronunciation toward higher-level skills such as writing, presentation, and public speaking. A teacher explained during an interview:

"We start from basic grammar and vocabulary, but step by step we train them to write, to present, and to debate. The goal is to make them confident to speak English in front of others."

Observation data from lesson plans and teaching sessions confirm that English instruction follows a gradual, scaffolded pattern, allowing students to build competence progressively. This structured approach is consistent with research by (Agustina et al., 2023) who argue that a systematic skill-building model supports santri's motivation and learning autonomy.

b) Interactive Extracurricular Programs

One of the most visible strategies adopted by the *Pesantren* is the establishment of interactive extracurricular programs designed to enhance communicative competence. English clubs, storytelling events, poetry readings, and theatrical productions are frequently organized to give students unstructured opportunities to practice the language. Santri enthusiastically took part in a storytelling session while the researcher observed an English Club activity, confidently employing English gestures and expressions. During an interview, a female student made the following comment:

"At first, I was shy to speak English, but in the English Club, I feel more comfortable. We can learn and play at the same time."

A teacher remarked:

"We want students not only to speak English, but to speak meaningfully and responsibly."

These activities also foster collaboration and creativity among students while promoting a sense of pride in using English to express Islamic narratives. Such practices mirror the findings of (Zulkarnain & Abrar, 2025) who found that student-centered extracurricular activities in *Pesantren* significantly improve communicative skills and motivation.

c) Communicative and Value-Based Teaching Methods

In order to incorporate Islamic principles into English instruction, teachers at *Pesantren Bin Baz* actively use communicative, contextual, and value-based teaching methodologies. Observations in the classroom showed that students frequently used role-playing, dialogue exercises, and group discussions to apply language functions while reflecting Islamic morality and manners. One teacher stated:

"We teach them to say polite expressions like 'May Allah bless you' after someone sneezes or 'Alhamdulillah' after completing a task. English does not replace our values; it communicates them."

This integration of faith and language aligns with the concept of culturally responsive pedagogy, as discussed by (Astuti et al., 2024), who argue that moral values can serve as authentic content for English learning in religious environments. The inclusion of religious expressions in communicative practice strengthens students' moral identity while improving their linguistic fluency.

d) Integration of Technology and Digital Learning

The progressive use of digital resources to improve English language instruction is another important tactic seen at the *Pesantren Islamic Center Bin Baz*. Instructors

reported supplementing classroom education with online resources like YouTube and the British Council, short films, and multimedia elements.(Sari, 2025) During one observation, an English teacher created an engaging learning environment that linked religious identification with global language practice by teaching terminology related to faith and daily worship through a brief film about Islamic culture.

In interviews, teachers highlighted both the opportunities and limitations of technology integration. One teacher explained:

“We use videos or online exercises from the British Council to make the lessons more interactive. The students enjoy it because they can see real examples of pronunciation and communication, not only from the textbook.”

Another teacher added:

“Sometimes we show short YouTube clips about Islamic stories or daily expressions in English. It helps students understand that English can also be used to express Islamic values.”

This finding shows that technology adoption in the Pesantren is not merely a response to modernization pressures but a carefully considered approach to aligning Islamic values with contemporary educational practices. The Pesantren’s willingness to incorporate digital learning tools demonstrates its commitment to preparing santri for the digital age while maintaining spiritual integrity. This trend aligns with the observations of (Alfisuma et al., 2025) who argued that technology integration in pesantren contexts fosters student engagement and bridges traditional religious education with the evolving expectations of Society 5.0.

e) Teacher Commitment and Institutional Support

The Pesantren government has started to offer institutional assistance to maintain English learning, even though many initiatives are the result of teacher ingenuity. The leader announced intentions to create an official English Division that will oversee curriculum continuity, plan teacher workshops, and coordinate programming. The leader said:

“We are planning to establish an English Division so that programs are more structured and continuous, not depending only on individual teachers.”

This institutional effort marks a step toward greater coordination and long-term sustainability. It also aligns with recommendations from (Septian Arief Budiman et al., 2025)who emphasize the importance of professional development and institutional policy in supporting teachers within faith-based educational contexts.

It demonstrates how the Pesantren Islamic Center Bin Baz uses a mix of communicative, organized, and value-oriented approaches to improve English instruction. Through interactive and contextual learning experiences, the Pesantren's approach places a strong emphasis on moral formation, creativity, and global awareness. Teachers are key innovators who use available technologies to engage pupils while incorporating religious content into English lessons. Even though it is still in its infancy, institutional backing shows that the necessity for organized English programs is becoming more widely recognized.

Table 1. Summary of research findings

No	Focus	Key Finding	Supporting Data
1.	Perception of English	Seen as a tool for <i>da'wah</i> confidence, and access to knowledge	Interviews and observations
2.	Challenges	Limited class, lack of facilities, non-standard curriculum, and low confidence	Interviews and documents
3	Strategies	Structures curriculum, extracurricular, tech integration, value-based pedagogy	Observation and teacher report

Source: Field Data, Pesantren Islamic Centre Binbaz Yogyakarta(2025)

Model of Faith-Based Global English Education

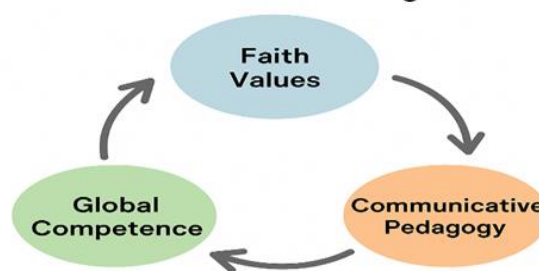


Figure 1: Model of Faith-Based Global English Education.

Analysis/Discussion

The findings of this study reveal that the integration of English language education within the pesantren context represents neither a passive adoption of globalization nor a defensive resistance to it, but rather a negotiated process of epistemological alignment. English is not perceived as a secular or Westernizing intrusion; instead, it is strategically reframed as a communicative instrument serving Islamic mission, intellectual development, and global engagement. This orientation reflects what recent scholarship on faith-based education describes as epistemological coherence, where knowledge domains are integrated within a unified religious worldview rather than compartmentalized into sacred and secular spheres (Habiburrahim, 2022). In this pesantren, English is interpreted through Islamic moral epistemology, enabling its incorporation without threatening theological commitments. Stakeholders consistently articulated that English functions as a medium for *da'wah* and international representation of Islam, demonstrating what worldview-informed curriculum theory identifies as integration through interpretive framing rather than disciplinary separation.

This reframing aligns with broader patterns in contemporary Islamic education reform, where institutions selectively appropriate global knowledge while maintaining religious identity (Sadiq, 2024). Rather than signaling secularization, the incorporation of English reflects adaptive continuity, consistent with analyses portraying Indonesian pesantren as resilient institutions capable of engaging modernity without abandoning tradition. Classroom observations reinforce this interpretation. Communicative activities frequently incorporate Islamic greetings, moral narratives, and ethical themes, embedding language learning within spiritual discourse. English instruction therefore becomes a site of identity reinforcement rather than erosion. The findings challenge modernization narratives that assume globalization necessarily destabilizes religious schooling, instead illustrating how epistemological integration can mediate global engagement constructively.

At the same time, the study contributes to contemporary discussions of global competence by complicating assumptions about identity neutrality. Prevailing frameworks conceptualize global competence as the capacity for intercultural communication grounded in ethical responsibility and critical awareness (Apani et al., 2022). However, critics caution that some models implicitly privilege cosmopolitan detachment over rooted identity. The pesantren context provides an alternative configuration. Students do not experience English as a pathway to assimilation; rather, they view it as a platform for articulating Islamic perspectives within global discourse. Their growing communicative confidence particularly evident in presentations and extracurricular activities reflects identity-secured engagement. (Prayuni, 2023) argues, intercultural competence is often strengthened, not weakened, by a stable identity foundation. In this case, religious grounding provides moral orientation and psychological assurance, enabling students to participate in global communication without perceiving cultural compromise. English thus operates as a bridge for outward engagement rather than a conduit for inward dilution.

Nevertheless, philosophical alignment does not eliminate structural constraints. The integration of English remains institutionally mediated by competing curricular priorities, limited instructional hours, technological constraints, and the absence of a standardized curriculum. Faith-based schooling research underscores the centrality of mission preservation in shaping curricular decisions and in this pesantren, Qur'anic memorization and religious studies remain primary. The reduced time allocation for English reflects mission-centered prioritization rather than resistance to modernization. However, global competence literature emphasizes the importance of sustained exposure and coherent progression for meaningful development (Juminah et al., 2023). Without systematic curriculum design, English instruction risks inconsistency across classrooms and dependence on individual teacher initiative.

Psychological dimensions further complicate the integration process. Students' reported hesitation in speaking English corresponds with contemporary research on language anxiety as a significant affective barrier to communicative performance (Ozdemir, 2022). In the pesantren context, such anxiety intersects with cultural norms emphasizing modesty and careful speech, intensifying reluctance in formal classroom settings. Yet extracurricular programs such as English Clubs function as low-pressure communities that foster experimentation and peer support. Consistent with motivational research emphasizing the role of supportive learning environments (Solichin, 2021), these settings enhance confidence and reduce fear of evaluation.

Additionally, the embedding of Islamic expressions within English discourse reduces perceived cultural distance, making the language feel less foreign and more culturally legitimate.

The broader implications of this analysis extend beyond a single pesantren. As Islamic educational institutions increasingly navigate globalization, the central challenge is not whether to integrate English but how to do so without compromising spiritual authenticity. The evidence presented here suggests that when English is intentionally framed within Islamic mission, supported by structured curriculum design, and reinforced through teacher development and digital resources, it strengthens rather than weakens institutional identity. English becomes a resource for intellectual expansion, ethical dialogue, and global participation.

It can be concluded that this present study demonstrates that English education within a pesantren can function as a constructive bridge between faith and globalization. The integration observed is epistemologically grounded, pedagogically enacted, psychologically mediated, and institutionally negotiated. Global competence, in this context, arises not from identity detachment but from identity security. While structural challenges remain, the Faith-Integrated Global Competence Model offers a theoretically grounded framework for understanding how religious institutions can engage global modernity while preserving spiritual integrity.

Table 1. Conceptual Framework of Faith-Integrated Global Competence in Pesantren English Education

Core Dimension	Key Components	How It Appears in the Pesantren	Expected Outcomes
Islamic Identity Core	Moral values (<i>akhlaq</i>), da'wah orientation, faith-based understanding of knowledge	English is introduced not as a foreign cultural force, but as a tool to support Islamic mission. Teachers naturally include Islamic greetings, moral stories, and Qur'anic references in classroom conversations.	Students maintain a strong religious identity while developing openness to the wider world.
English Language Education	Communicative learning, Islamic framing, value-based instruction	Student's practice through discussions, presentations, and English Club activities that connect language learning with ethical and religious themes.	Students improve their ability to communicate confidently without feeling disconnected from their faith.
Global Competence Development	Intercultural communication, access to global knowledge,	Learners engage with global texts, participate in structured speaking exercises, and use	Students become globally aware, articulate, and morally grounded individuals.

	communicative confidence	technology to broaden their perspectives.	
<i>Institutional Mediators</i>	Curriculum structure, leadership commitment, facilities and technology	School leaders frame English as part of the pesantren's mission. Gradual curriculum development and digital support strengthen the program.	English education becomes more sustainable and systematically implemented.
<i>Psychological Mediators</i>	Language anxiety, motivation, peer support	Supportive spaces like English Club reduce fear of making mistakes and encourage peer encouragement.	Students gain confidence and feel more comfortable using English in real situations.

CONCLUSION

This study demonstrates that English language education in pesantren can serve as a meaningful bridge between Islamic identity and global competence. In the case of Pesantren Islamic Center Bin Baz, English is not perceived as a secular or culturally disruptive subject. Instead, it is strategically reframed as a medium for *da'wah*, intellectual growth, and constructive engagement with global discourse. When grounded in Islamic epistemology and supported by institutional commitment, English instruction can strengthen religious identity while fostering communicative proficiency and intercultural awareness.

The result findings highlight the importance of value-based pedagogy and communicative teaching practices that integrate Islamic framing into language instruction. Extracurricular programs and selective use of technology further enhance students' confidence and participation. Through these strategies, English learning becomes culturally meaningful and aligned with the pesantren's spiritual mission. This integrative approach challenges the assumption that globalization and religiosity are inherently in tension, demonstrating that both can coexist within a coherent educational framework.

Several limitations should be acknowledged. The study is based on a single-case qualitative design, which limits generalizability to other pesantren contexts. It also does not quantitatively assess long-term outcomes related to global competence or character development.

Future research should therefore conduct comparative studies across different types of pesantren and regions to better understand contextual variations. Longitudinal research would also be valuable to examine the sustained impact of faith-integrated English education on students' intercultural competence and ethical development.

It can be concluded that this study affirms that English education rooted in Islamic values and supported by adaptive institutional strategies can contribute to the

development of globally competent, intellectually engaged, and ethically grounded Muslim students.

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