

## Integrated Syllabus for Islamic, Environmental, and Linguistic Competence in Indonesian EFL Classroom

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### ABSTRACT

This study investigates the use of an integrated syllabus that combines Islamic, environmental, linguistic, and competence in Indonesian EFL classrooms. Data on integrated English teaching in Indonesia were gathered and examined from books, journal articles, and government reports using a descriptive qualitative approach through literature study. The findings indicate that integrating Islamic values into English learning strengthens students' moral and spiritual awareness while improving their English proficiency. By incorporating environmental awareness, English classes become forums for discussion about sustainability and encourage students' ecological responsibility and critical thinking. Moreover, linguistic competence remains the foundation of integration, ensuring language accuracy and communicative effectiveness. The study also shows that educators are important moral agents who create innovative, culturally appropriate curricula and contextualize lesson materials. However, challenges arise from limited teaching resources and inadequate teacher training for interdisciplinary integration. In conclusion, integrating Islamic, Environmental, and linguistic components offers a comprehensive educational framework that nurtures students' character, moral, and environmental consciousness while enhancing their English mastery. The study implies that in order to successfully implement this model and ensure alignment with Indonesia's educational, spiritual, and ecological goals, teacher training programs and institutional support are essential.

**Keywords:** *Integrated English Learning, Islamic Education, Moral Awareness, English Teaching in Indonesia*

### INTRODUCTION

Even though knowing western culture and teaching English are closely related, they are not the same thing. Indonesia must contribute to integrating Islamic values into education, especially English as a foreign language (EFL), since it is a nation with the largest population of Muslims in the whole world. Mulyati & Kultsum (2023) find that by integrating Islamic and cultural values can help students to understand English much more easily. Additionally, it also helps learners that have an Islamic background, the observation showed that the learner performance in speaking, listening, translating, and reading is greatly improved.

Learners who received an integrated curriculum that combines linguistic, environmental and Islamic education are able to see English more than a subject or a topic, they turn it into a way to expressing moral principles and consciousness of their surroundings. Alfian et al. (2021) state that in order to avoid students misinterpreting cultural differences and religious beliefs in English teaching material, EFL teachers are strongly encouraged to clearly explain the similarities and differences.

Additionally, recent studies demonstrate how quickly intelligent technology is being used in education. By offering a more individualized and efficient learning experience, intelligent and adaptive learning systems are thought to be able to

raise the caliber of e-learning. Additionally, technologies like Augmented Reality (AR), Virtual Reality (VR), Artificial Intelligence (AI), and Learning Analytics have been extensively used to raise the standard of evaluation and feedback in higher education. This method increases learning assessment accuracy and boosts student engagement.

### REVIEW OF RELATED LITERATURE

**Islamic Perspective on EFL Teaching**  
According to the Islamic perspective, education is essentially a comprehensive process that fosters the development of cognitive abilities as well as the *ruh* (soul) and *akhlak* (character). This viewpoint moves the goals of instruction beyond simple language acquisition in the context of English as a Foreign Language (EFL). The Prophet Muhammad's (PBUH) emphasis on "good speech" is reflected in EFL's positioning as a way to improve language skills for ethical communication and *da'wah* (missionary initiatives). Additionally, incorporating Islamic texts into the curriculum promotes critical thinking that is based on Qur'anic reflection rather than just secular

reasoning by reinforcing moral principles like justice and honesty.

By basing it on the Islamic ideas of tauhid (monotheism), amanah (trustworthiness), and khalifah (stewardship), which together see nature as a divine trust, eco-theology offers a theological foundation for environmental conservation. Research in this field highlights the necessity of balancing religious conviction with scientific methodology; for example, Joni (2023) makes the case for combining divine revelation with human reason in order to create a "sustainable science." Furthermore, Nashihin (2023) emphasizes how Sufism fosters moderation and a profound love of creation, both of which are critical for environmental stewardship. Rahmatullah (2020) points out that Islamic Religious Education (PAI) curriculum frequently ignore ecological concerns despite these abundant theological resources, creating a gap between theoretical Islamic teachings and real-world environmental implementation.

The development of a value-based curriculum necessitates a coherent relationship between individual student behavior, instructional strategies, and institutional policies. A structural alignment of educational objectives is necessary for effective integration, which goes beyond simply providing content. Contextual learning is made easier when eco-theology and EFL instruction are combined. Students can participate in activities like using Islamic perspectives to analyze environmental challenges. This method guarantees that learning is pertinent to the students' spiritual beliefs and the global environmental setting in addition to improving language proficiency.

## METHODOLOGY

The method that was used to analyze this article is descriptive qualitative approach with a literature study method. This research was conducted by collecting, reading, and analyzing various written sources such as books, articles, previous study and government data that talk about various study that talk about integrated english learning, islamic education, moral awarness, english teaching in indonesia and anything else that talk about Integrated

Syllabus for Islamic, Enviromental, and Linguistic Competence in Indonesian EFL Classroom. This approach focus on understanding ideas and concept rather than numerical data.

## FINDINGS AND DISCUSSIONS

### *1. Integrating Islamic Values into English Learning*

By integrating islamic value into english students are able to relate better to english acquisition to their daily lives and beliefs. For instance, Incorporating Values of Moderate Islam for the 21st Century Learners in an English as a Foreign Language Class by Ali (2018) explore how values of moderate islam such as objectivity, tolerance in encountering diversity, inclusiveness in receiving current issues, logic and flexibility in understanding texts, and innovation can be inorporated in English as Foreign Language (EFL) Class to help students develop more positive trait while also improving their english skill.

Based on Alfian et al, (2022) many teacher admit that integrating islamic values into english teaching is necessary it is showed that on the significance of incorporating Islamic principles into English instruction did not align with how these values were actually implemented in the teaching and learning process. Therefore it is necessary to guarantee that language education in indonesia supports moral and spiritual development in addition to linguistic development.

Hasibuan et al. (2025), researchers from the same institution (UIN Sultan Syarif Kasim Riau), explicitly state that the objectives of EFL instruction in Islamic higher education must transcend mere linguistic competence. English must become a tool for da'wah, ethical global communication, character building (akhlaq), and critical thinking rooted in the Qur'an and Sunnah. They argue that learning English with the right niyyah can be an act of ibadah, and that EFL materials should actively incorporate Islamic texts, values, and themes so that students learn not only to speak correctly, but to speak with adab, honesty, and responsibility. This directly validates the core argument of the

present study: integrating Islamic values into EFL is not optional but an Islamic educational obligation.

## 2. Environmental Awareness in English Classroom

Integrating environmental awareness into English language teaching is an efficient method of relating linguistic proficiency to regional and global sustainability concerns to incorporate environmental consciousness into English language education. English education can serve as a platform to build both communication skill and ecological responsibility. By using this approach students not only able to learn English but also understanding their role in caring for the environment and promoting sustainable living.

According to Rusda et al. (2023) Student can better internalize environmental principles while practicing their English when environmental literacy is incorporated into EFL classes through project such as digital storytelling, reading comprehension activities, or classroom project. Teacher can, for instance give students brief essay on ways to reduce plastic waste or lead group discussion on how to combat climate change. Students writing and speaking skill as well as their awareness of environmental issue can be raised.

Tatin et al. (2021) also discovered that incorporating environmental themes into English textbook encourages participatory learning and raises student engagement. Students critical thinking, empathy, and problem solving abilities can be enhanced when engage in English language discussion about environmental issues. This integration, made language learning becomes more socially relevant and turning English classes into forums for students to demonstrate their concern for the environment while also improving their English proficiency.

## 3. Linguistic Competence as The Core of Integration

While moral and environmental values play an important role in holistic education, the development of students linguistic competence is still the main focus of teaching English as a foreign language (EFL). Linguistic competence

include grammar, Vocabulary, pronunciation, and the ability to use language effectively in communication, therefore the primary objective of language mastery should be strengthened rather than replaced by incorporating Islamic and environmental values into EFL learner.

Adam & Sailudin, (2023) mention that language competence not only encompasses awareness of the extra linguistic content but also the fundamental knowledge of the linguistic component of the language system such as grammar and lexis. Similar to Wahyoedi & Barus (2024) emphasize that teacher capacity to instruct effectively is significantly influenced by their own level of language proficiency. Strong language skills enable teachers to design creative lesson that integrate environmental moral themes while providing students with accurate input.

Artificial intelligence technology is increasingly being used in academic writing to help students develop ideas, enhance their writing structure, and improve their academic literacy. Through quicker and more precise grammar correction, paraphrasing, and feedback, AI also contributes to higher-quality writing. But there are risks associated with these opportunities as well, like over-reliance and problems with the originality of scientific work. Thus, adherence to academic ethics and instruction on the responsible application of AI are necessary to preserve academic integrity.

## 4. The Role of Teacher and Syllabus

Teacher play a central role in the EFL classroom on implementation of an integrated curriculum that blends linguistic, environmental, and Islamic competency. Teacher are in charge of selecting, adapting, and delivering materials that not only language objectives but also ethical. To ensure that lesson remain both pedagogically sound and contextually relevant teacher need to be more creative reflective and culturally aware to make sure it integrated effectively.

According to Safitri (2023) English teacher must act as a moral agent who include Islamic viewpoint into EFL instruction. Her study highlight how teacher who connect Islamic teaching with English language material

can help students moral awareness without reducing the quality of linguistic instruction, this involve highlighting virtues like integrity, teamwork, and also empathy through conversations and writing exercises.

Hasibuan et al. (2025) further emphasize that the syllabus and learning objectives of EFL in Islamic universities must explicitly include moral and spiritual outcomes alongside the four language skills. They recommend that every unit contain reflection activities based on Qur'anic verses and hadiths about good speech, honesty, and responsibility — exactly the kind of thematic integration (“responsibility in society”, “honesty in communication”) that this study proposes.

In order to facilitate this integration, Syllabus design play an essential role. A well structured syllabus should include clear learning outcomes that integrate language proficiency with ethical and environmental objectives. For example, Lesson plan can be organized through themes such as “caring for the environment” or “responsibility in society” can help students practice their english while considering moral and environmental concerns. Ali (2018) notes language learning stays relevant and culturally acceptable when class content is in line with islamic belief and social setting.

#### 5. Benefit and challenges of the integrated syllabus

The integration of islamic, environmental, and linguistic proficiency into indonesian EFL classroom offer significant educational benefit and difficulties. One of the benefit is that promotes the overall development of students by fusing environmental consciousness moral character and language competency. According to fatmawati (2022), students view language acquisition as a cognitive and spiritual endeavor, combining religious and moral education into english education, it improve their motivation, self discipline and sense of self.

Hasibuan et al. (2025) confirm this benefit empirically and theologically: when Islamic values are consciously integrated into

EFL, students do not experience conflict between global competence and religious identity. Instead, they become more motivated because they see English as a means of da'wah and representing Islam positively in the international arena. This reinforces the long-term benefit claimed in this study: the integrated syllabus produces graduates who are not only fluent in English but also morally upright and capable of ethical intercultural communication.

However, several challenges arise in implementing this integrated approach. One major issue is the lack of integrated teaching resources that strike a balance between language objectives and islamic and environmental issues. Teacher often struggle to design or adapt lesson plans that are both pedagogically sound and contextually meaningful. Another challenge is lack of teacher training in integrating interdisciplinary values into english teaching. While many EFL teachers may possess great language skills, they may lack expertise integrating ecological or moral education into language instruction, Rahman & Fitri (2023)

In conclusion, integrating islamic, environmental, and linguistic competency into EFL classroom presents challenges in terms of resources and training. It has significant long term benefit despite the resource and training obstacles. This holistic approach not only strengthens students english proficiency but also nurtures their moral and environmental consciousness, bringing education into line with indonesia ecological, spiritual and cultural values.

#### CONCLUSIONS

The integration of islamic, environmental, and linguistic competence in indonesian EFL classroom is an important step to achieve holistic and value based education. Through this integrated method, students can improve their moral and environmental consciousness while also improving their english language skills. By embedding islamic principles within english learning, students are encouraged to apply ethical values such as

honesty, responsibility, and respect their communication. Likewise, using environmental issues in language exercises foster in students a sense of responsibility for sustainability and ecological consciousness. Together, these elements transform English learning into a process that nurtures both intellectual and character development.

However, there are drawbacks to implement this integrated syllabus into practice, particularly in the areas of teaching materials, teacher preparation, and curriculum design. Finding relevant materials or creating lesson plans that successfully integrate linguistic, moral and environmental goals continue to be challenges for many teachers. Therefore, teacher training programs and institutional support are essential to ensure the success of this approach. If properly used, this strategy can yield students who are not only fluent in English but also ethically and ecologically aware, reflecting Indonesian educational philosophy that balance knowledge, religion and action.

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