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ENHANCING ISLAMIC-BASED LANGUAGE LITERACY: THE ROLES AND PERCEPTIONS OF INDONESIAN PRIMARY SCHOOL TEACHERS

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Abstract: Increasing public awareness of improving Islamic-based language literacy in primary schools is the background to this study. It discusses a new perspective: improving literacy that incorporates Islamic values. It explores the roles of primary school English teachers in Islamic schools in Central Java, Indonesia, and their perceptions regarding improving students' Islamic-based language literacy. Using qualitative methods through purposive sampling, five teachers from five Islamic primary schools were selected to represent a population of 137 schools. Data were collected through surveys and documentation. The results showed that English teachers have served as cultural mediators and value integrators in improving students' literacy. It closely relates to their teaching strategies. These highlight the importance of professional development and innovative teaching strategies integrating language, culture, and spirituality. Teachers also believed that the most effective way to incorporate Islamic language literacy into Islamic schools was through a multimedia approach that connected with local culture, making it culturally relevant while embedding religious values into the learning process. This study faced the challenge of a lack of previous research demonstrating the success of incorporating Islamic principles into English teaching. For this reason, the study was considered innovative for combining Islamic values with English learning.

Keywords: *Islamic-based language literacy; Islamic primary schools; teaching strategies; teachers' roles.*

INTRODUCTION

In the context of Islam, language proficiency is becoming more crucial in Indonesian primary education. Numerous schools have initiated enjoyable reading programs, including specific times allocated for reading, dedicated reading spaces, and crafting summaries or research papers. These initiatives make learning more enjoyable for students and enhance their language abilities. Besides Indonesian and Arabic, English has been incorporated into the language curriculum to help students broaden their knowledge and communication skills. The methods used in teaching significantly influence language development, and English educators play a vital role in this process. This research explores the influence of teachers' perspectives on incorporating Islamic principles into English instruction at the elementary level. It also proposes strategies for Indonesian educators to foster Islamic-oriented language literacy as students begin formal education in English as a foreign language.

In the Islamic context, good language skills are becoming increasingly crucial in Indonesian elementary schools. Many of these schools have started fun reading activities, such as designated reading times and spaces, and writing summaries

or short reports. These activities help students enjoy learning and improve their language skills. In addition to Indonesian and Arabic, English is now included in language lessons to help students learn more and communicate better with others in the future. Teaching methods significantly improve language skills, and English teachers are crucial to this process. This study examines how teachers incorporate Islamic values into English lessons at the primary school level and suggests ways Indonesian teachers can support Islamic-based language learning as students begin studying English as a foreign language.

The lack of studies on the success of teachers in incorporating Islamic principles into English teaching is a challenge for the integration of Islamic values. A bibliometric study of Islamic education models by Elbanna & Muthoifin (2025) mention that several scientific studies have examined teachers' approaches and models in Islamic education. This creates opportunities for further research focusing on the relationship between Islamic-based language literacy and English language teaching in Indonesia from the perspective of language teachers.

In other studies, promoting literacy depends on teachers' epistemology and understanding of language education, which influences language literacy. Alam et al. (2024) Research focused on the urgency of English as a professional identity and the perception of English as a Foreign Language (EFL) teachers in improving literacy. Teachers' excellent linguistic competence, contextual knowledge, self-awareness, and classroom management skills support practical teaching that impacts improving students' literacy levels. Promoting meaningful conversation and language acquisition based on Islamic principles can revolutionize the classroom with increased self-awareness. The self-awareness of educators plays a role as problem solvers for the institution and their personal needs, which ultimately becomes a solution to appreciate the needs of students and their religious beliefs. Studies indicate that a teacher's religious beliefs and identity significantly impact their ability to teach religious education effectively. These beliefs also affect a teacher's ability to adjust their teaching methods to meet their students' spiritual needs and different beliefs (Choli & Rachman, 2023; O'Connell, Harmon, & Meehan, 2023). Through better strategies, the needs of students with diverse languages and cultures can be met when they carry out their roles and beliefs based on critical awareness.

In addition, the latest trend examines literary teaching materials as a medium for understanding the meaning of tolerance. Huda (2025) exploration of tolerance taught in English classes using literary media has significantly developed in the linguistic, ethical, and moral realms based on Islamic values. This literature effectively fosters tolerance in accordance with students' language skills, teachers' literacy skills, and selected texts. Incorporating literary works into language learning improves reading, writing, speaking, and listening skills. Additionally, it helps students understand different cultures, develop empathy for others, and embrace diverse ways of thinking and living (Alharbi, Raheem, Anjum, & Sawalmeh, 2025; Dewi, Hartiwi, Sulastri, Nurhartanto, & Rachmatia, 2025; Hossain, 2024; Julia & Jeyanthi, 2024). Using teaching techniques that focus on the relationship between literary content and tolerance creates a harmonious climate that ultimately drives students to engage in dialogue and reflect on their beliefs, which ultimately leads to an improvement in language skills.

While previous studies emphasized the use of literary media, technology has brought a new atmosphere to the world of education. Foreign language teachers, such as English teachers, have the opportunity to improve Islamic literacy education digitally through E-Systems. Using digital tools like e-learning, videos, games, and AI technology can help students better understand Islam engagingly and interactively (Suyitno, Komarudin, Ilyas, & Hasanah (2025)). Also, creating interactive digital English teaching tools that focus on digital skills is practical and valuable in Islamic secondary schools in Indonesia. These tools help improve Islamic knowledge and language abilities (Anggaira, Madkur, Sari, Aryanti, & Syukron, 2024). An English as a foreign language (EFL) program should include lessons on digital literacy, such as thinking carefully and staying safe online. Improving these skills will enable adult learners to utilize the internet better, supporting their studies and maintaining their engagement with technology throughout their lives (Imaniah, Zakky, & Yuliana, 2025). Thus, digital platforms and e-learning have been proven to improve Islamic literacy.

Despite this rapid development, there is still a gap in best practices for educators in Indonesia. While previous studies have emphasized the urgency of pedagogical development in English language education, Biyanto (2024) notes a lack of empirical evidence on developing practices that voice teachers' epistemology in research and non-

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Volume 13, Issue 3, October 2025

research that effectively integrates religious and linguistic education. These results align with recent studies that suggest the need for guidelines, practice models, and research directly examining how teachers conceptualize knowledge (Madkur & As'ad, 2024; Saleh, 2024a). These create opportunities for further studies as specific models that package effective teaching methods in various modes.

Another area of interest is research that analyses students' writing abilities. While Safrudin, Sanah, and Siregar (2024) conduct a bibliometric analysis of research trends in Arabic writing skills, a similar approach could improve English language education integrated with Islamic principles. The results show that understanding English language skills combined with values will be better and foster critical thinking in educational institutions that use bilingualism.

These ideas from previous studies once again illustrate the urgency of effective and innovative teaching strategies to improve English literacy education in Islamic primary schools in Indonesia. By considering the application of language skills in real-life scenarios integrated with Islamic values, teachers can help their students express themselves through language and religious beliefs.

In conclusion, the role of English teachers in Indonesia is crucial in improving Islamic-based language literacy education amid current challenges and research gaps. Continuous professional development of teachers and academic research need to be pursued to explore practical and innovative pedagogical strategies that integrate English language skills with Islamic values. By overcoming these gaps, the significance of the role of teachers in the holistic development of their students can equip them with communicative English skills in the local, national, and global arenas. Therefore, exploring the role of English teachers in primary schools in Indonesia and analyzing their perceptions of improving Islamic-based language literacy education in Islamic primary schools is the objective of this study.

METHOD

This qualitative descriptive study is part of a research and development needs analysis to produce English teaching materials for Islamic primary schools. The focus of the study on the details and accuracy of the description of a phenomenon makes descriptive qualitative research an appropriate and suitable method, according to Lambert & Lambert (2012). Using purposive sampling, five teachers from five Islamic primary schools in Central Java were selected to represent a population of 137 people. These teachers were chosen because they teach English in Islamic primary schools, making them suitable for this research. They were also chosen because they have experience incorporating Islamic values into their English lessons. The schools were selected because they have received Category A accreditation, meaning they have good educational facilities and sufficient qualified staff. For the study, the researchers used coding to collect data on the names of teachers and schools. Qualitative research uses several data collection methods, including observation, interviews, documents, audiovisual, and digital. On this occasion, data were collected through surveys and documentation. To collect survey data and understand teachers' views on the need for English teaching materials, Google Forms was used. This method saved time and money by not requiring people to be in the same place. The survey had open-ended questions at the start and then closed questions like checklists, multiple-choice, short answers, and paragraph responses. In addition to looking at English language learning documents, especially for fourth graders, images and full educational documents were used. These included the school's location, vision, and mission, student lists, and organizational structure to help make sure the research data were complete and matched the study's needs. Grade 4 in Islamic primary schools was chosen because it consistently implements the curriculum in accordance with the Ministry of Education, Culture, Research, and Technology regulations and a unique curriculum among Islamic primary schools. To ensure data validity, the author used triangulation of techniques and sources. Triangulation is a method that uses multiple ideas, approaches, or types of information to reduce bias and produce fairer, more accurate, and more trustworthy results (Morgan, 2024; Shapland et al., 2024; Treur, Lukas, Sallis, & Wootton, 2024). Meanwhile, the Miles and Huberman model was applied for data analysis using reduction, data display, and data verification to interpret various data (Sugiyono, 2019). The data reduction process simplifies the data by focusing on the critical information collected during fieldwork. Each piece of data was checked twice to ensure its accuracy. Any irrelevant data was removed, leaving only the required information for the study. After eliminating unnecessary details, the data was organized to stay focused on the central problem and make the

information easy to understand. Presenting data involves gathering it in a way that helps us draw valuable conclusions. In this case, the data was arranged in a clear and structured way, either through charts, tables, or written descriptions, to look at the roles of primary school English teachers and their views on improving students' language skills based on Islamic values. Drawing conclusions or verifying the findings helps answer the initial questions. This ensures the analysis is of high quality. Additionally, the data collected from interviews, observations, and documents were summarized to understand teachers' opinions about the teaching materials they use and resources, as well as the need to develop an instructional material to improve the Islamic-based English literacy in accordance with the Quality Standards of each Islamic primary school's characteristics.

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RESULTS AND DISCUSSION

English teachers' roles

English teachers in Islamic primary schools in Central Java have diverse responsibilities reflecting a combination of educational strategies and cultural demands. A qualitative study of five teachers (coded T1 to T5) revealed that they saw themselves as facilitators of language acquisition and representatives of Islam. This dual role is essential because it aligns with instilling religious sentiments and linguistic abilities in students. For instance, Teacher 1 (T1) emphasized incorporating Islamic doctrines into English lessons. She stated that using Qur'anic stories in English "facilitates understanding of language and faith." These results highlight the necessity of a curriculum that adheres to Islamic principles while fostering language proficiency.

Additionally, the teaching methods documented in the curriculum and materials demonstrated a commitment to interactive learning and Islamic principles. The analysis of their teaching approaches showed a preference for cooperative learning that mimics real-life English used within an Islamic context. For instance, Teacher 3 (T3) employed role-playing sessions that promoted English proficiency through conversations about Islamic traditions. This approach strengthens language education and ethics. Scientific studies supported these strategies, showing that bilingual education significantly impacted young learners' language literacy. The integration of language teaching and religious education highlights the significant role of English teachers in promoting literacy within an Islamic context.

Besides teaching strategies, teachers' opinions on assessment methods were also essential findings. Educators shared concerns about the ineffectiveness of standard tests in evaluating Islamic language skills. Teachers explained that these standards did not reflect important values taught in our curriculum. These highlighted shortcomings in the current evaluation framework often ignore cultural and religious components of learning. Consequently, the necessity of assessment approaches tailored to Islamic education has not been sufficiently emphasized. Teachers stressed that formative assessments, carried out through direct observation, peer evaluation, and self-reflection, are more effective in evaluating students' overall language development and understanding of Islamic principles.

English teachers and Islamic-based language literacy education

Enhancing Islamic-based language literacy in English classes requires attention to the quality standards of institutions, including Islamic primary schools. A needs analysis can be conducted beforehand to develop suitable materials for students.

Table 1. *The need to develop an instructional material model to improve Islamic English literacy skills (in accordance with the Quality Standards of Integrated Islamic School Characteristics)*

No	Statements	Always	Often	Seldom	Never
1	The intensity of the inclusion of hadith in English subject teaching materials	20%	20%	60%	0
2	The intensity of the use of Islamic images/visuals in English subject teaching materials	0	80%	20%	0
3	The intensity of the use of Islamic conversation in English subject teaching materials	0	40%	60%	0
4	The intensity of the use of Islamic songs in English subject teaching materials	0	0	100%	0
5	Intensity of use of Islamic oral/audio instructions in the English language teaching materials	0	40%	60%	0

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6	The intensity of the use of functional and descriptive texts in teaching materials for English subjects	20%	40%	40%	0
7	The intensity of written instruction in the English subject group assignments	0	40%	60%	0
8	The intensity of written instruction in individual assignments in English subjects	0	100%	0	0

English teachers in Islamic schools believed that they were doing more than simply imparting knowledge. They had higher aspirations for their students. As the data shows, teachers chose teaching methods that aligned with their students' preferences. These methods included hadith, pictures, discussions, songs, readings, and homework assignments. Some teachers use songs because students tend to pay more attention to what they hear and see. For this reason, hadiths are not used very often.

The collected data also clearly showed that teachers believed developing their professional skills was vital for improving their effectiveness. Many educators, including T2, emphasized the importance of regular training in English education and Islamic teachings. T2 explained, "Professional development should involve not only language skills but also how to integrate Islamic principles into teaching." This statement demonstrates educators' growing awareness of the connection between pedagogical knowledge and cultural relevance in language teaching. Two out of five teachers responded that training was conducted due to government or educational unit initiatives.

> Around 2014, our school held an English training in collaboration with one of the local universities. At that time, the speakers were Mrs. Endang and Mr. Agus. Then, before the pandemic, the school had a language day program where one day was for English and the other day for Javanese, but it was not implemented during the pandemic. (T1)

> Training and seminars. For those who participate in CGP, there will be more in-depth. (T3)

Additionally, the study showed that English teachers collaborated with various stakeholders, including parents and local community members, to foster an environment that supported Islamic language learning. Documents such as community engagement reports provided insights into initiatives that engaged parents in learning, strengthening the relationship between home and school. Teacher 4 (T4) commented, "Parent participation is essential. It reinforces our lessons, making them more relevant to the children." These findings align with previous research suggesting that community support predicts the success of educational initiatives in culturally diverse environments.

Most teachers agreed that improvements were needed in Islamic-based literacy education. One main issue they mentioned was the lack of specific resources for this purpose. They said general English textbooks were easy to find, but materials that included relevant Islamic concepts were scarce. Other interviews had also expressed this sentiment, indicating that curriculum developers wanted to create programs that considered students' language and religious preferences. Consequently, a strong demand is for personalized English lessons that combine modern language skills with an Islamic perspective. These lessons are crucial for helping students achieve their educational goals in Islamic schools. This chart proves that not all English teaching materials comply with the Integrated Islamic School Quality Standards.

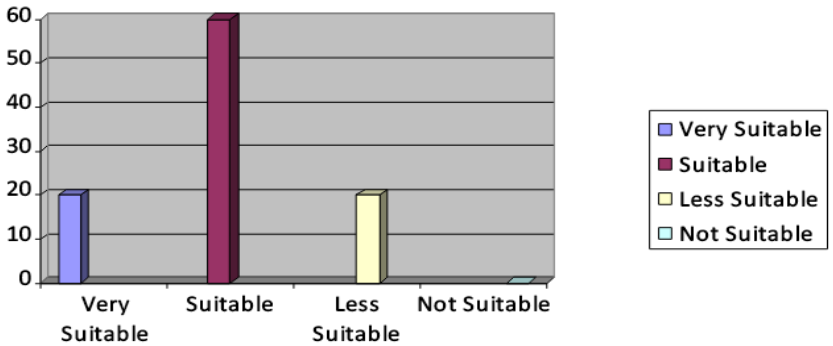


Figure 1. *Teachers' perspectives on teaching materials*

Several requirements must be met in the teaching materials model to achieve rapid growth in Islamic-based literacy. Using hadith, images, conversations, songs, and Islamic audio is essential, as is increasing the intensity of textual teaching materials and student writing assignments. However, based on Table 1, the use of hadith, Islamic conversations, and group writing assignments is still rare. However, images conveying Islamic values were frequently used in Islamic primary schools. Conversely, the use of English-language songs and audio containing Islamic values still needs to increase.

Additionally, teachers commonly used modern educational tools, including digital ones. Using technology to teach English allowed teachers to create interactive and fun experiences that engage students and enrich their lives. Askar, Nurdin, Pettalongi, Pettalongi, & Basire (2025) highlight that in the future, sources of Islamic knowledge will likely be spread across various online platforms rather than centralized within specific Islamic institutions or entities. As a result, traditional Islamic knowledge authorities will increasingly shift their presence online. Teacher 1 (T1) said, "Digital technologies can connect the traditional values we promote with the modern realities our students live in." This smart use of technology aligns with research indicating that integrating various learning methods significantly impacts student engagement and literacy, particularly in environments where education and culture converge. This chart below shows the learning resources teachers use for English lessons.

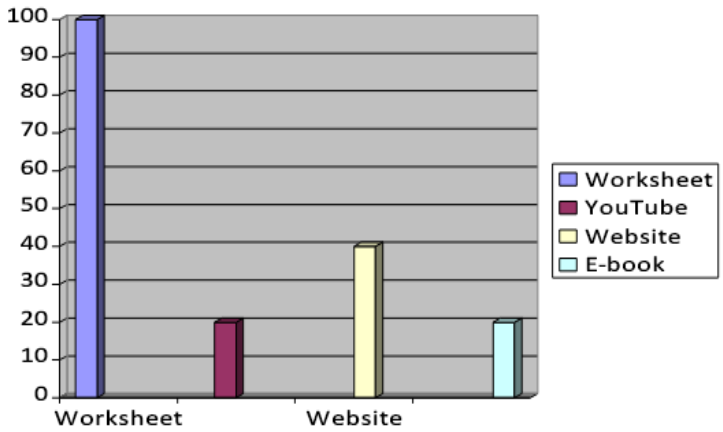


Figure 2. *Teaching resources used by the teacher to teach English*

Ultimately, the clear description of English teachers' roles and perspectives on improving Islamic-based language skills demonstrated their significant impact on the educational community of Islamic primary schools in Indonesia. Understanding their many responsibilities and supporting their growth helps these teachers build a learning environment rich in culture and meet the needs of the community, encouraging community involvement and solving resource problems.

Roles of English teachers in Islamic primary schools

In the context of Islamic Basic Education in Central Java, English literacy is crucial in helping students develop communication skills and promoting a holistic educational environment that aligns with Islamic values. As English becomes more prevalent in the global community, incorporating it into Islamic education curricula equips students with essential skills while maintaining cultural and religious foundations. English teachers have a unique and important role in this context, acting as facilitators who combine language learning with Islamic teachings.

However, improving linguistic literacy through English education in these schools is challenging because teachers must also convey Islamic ideals and principles. They face difficulties creating teaching materials and pedagogical strategies that reflect Islamic teachings and effectively engage students. This dual responsibility underscores English teachers' need to adopt innovative approaches incorporating Islamic values to enrich the learning experience. This approach enhances students' literacy and fosters a deeper understanding of the relationship between language, faith, and culture.

Recent research has demonstrated the value of incorporating local knowledge into language instruction. This research focuses on understanding how students view the development of the curriculum in relation to cultural contexts. Budiasih & Dewi (2023) and Rahman, Widiantari, & Sugiarto (2024) studies show that students are more deeply involved with learning material when

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Volume 13, Issue 3, October 2025

they feel the lessons reflect their cultural and religious identity. Another study by Foley, DinanThompson, & Caltabiano, (2024); Thi (2024) showed that students who have a strong cultural and religious identity, are in an inclusive school environment, and have good support from friends and the community, are more likely to stay committed to their religion and participate in school activities. Allowing students to share their personal beliefs and backgrounds in class discussions and interfaith events makes them feel more respected and connected to the group. They are also more willing to participate in activities (Parker-Shandal, 2023; Zaidi & Sah, 2025). Thus, creating reading modules that are culturally responsive and include Islamic themes has been found to increase student engagement, comprehension, and enjoyment of learning, while also strengthening their appreciation for their cultural heritage.

Islamic-based language literacy

In addition, how teachers in Central Java's primary schools see their job is essential. Many of them believe their role is not just about teaching English, but also about helping shape their students' morals and overall education. This way of thinking matches the bigger educational ideas in Islamic settings, where building good character is key. The idea that teaching English can also help strengthen Islamic values shows how creative their teaching methods can be. Studies in Indonesia show that incorporating Islamic values into English instruction helps students better understand the subject. This approach also strengthens students' sense of identity as Muslims and improves their speaking, listening, reading, and vocabulary skills (Mulyati & Kultsum, 2023; Saud, Otoluwa, & Assifa, 2023; Wisran, Hartina, & Furwana, 2025). Teachers play a big part in helping students develop their reading skills and sense of identity by using English learning in a way that connects with Islamic values.

Furthermore, English language teachers at these institutions frequently find the most effective ways to integrate religion into language instruction. They explore methods that strengthen the relevance of English literacy in students' lives. These discussions demonstrate a shared interest in redefining their professional identities as educators who understand the language and the social and religious dynamics affecting their students' learning. This professional development reflects a growing recognition of the connection between language, culture, and religion, and it positions these educators as transformative agents in Islamic education.

In summary, the roles and perceptions of English teachers in the Islamic primary schools of Central Java encapsulate a dynamic interaction between the literacy of language and Islamic values. The innovative contributions of these educators are critical to framing instruction in English as a culturally relevant and spiritually enriching effort. As this research progresses, it deepens specific practices and pedagogical strategies teachers use, which contrasts with previous studies to further elucidate the multifaceted role of English in promoting linguistic literacy based on Islam within the unique context of Central Java. The analysis of English teachers' current practices and perceptions in Islamic primary schools revealed a nuanced approach to improve linguistic literacy that intertwines pedagogical methodologies with Islamic principles. Teachers in this region are increasingly using innovative strategies that seek to improve linguistic competence and align with their students' cultural and religious feelings. A prominent methodology is video-assisted learning, which is postulated to enhance critical intercultural awareness among students. As highlighted by Bărbuleț (2023), using multimedia resources in language learning creates a more interesting and relevant learning environment. It goes beyond traditional teaching methods by offering real-life language contexts. Tools like text, audio, video, animation, and captions help students understand vocabulary, grammar, listening, and reading skills, mainly when these different types are used together effectively.

In addition to using multimedia techniques, teachers incorporate local culture into their lessons. They hope to strengthen the connection between language learning and Islamic beliefs by contextualizing language teaching within students' daily lives. This culture-responsive approach helps students retain and understand vocabulary better. Research shows that using materials meaningful to students' culture, such as local stories, religious beliefs, and daily life, helps them feel more interested and engaged in learning. This approach also leads to better results, such as easier recall of new vocabulary (Saadawi, 2025; Yuliantari & Huda, 2023). It also ensures that language learning is seen as an extension of students' identities. Consequently, this method fosters Islamic confidence and cultural pride. Unlike traditional English teaching methods in other parts of Indonesia, these practices highlight a shift in

teaching approaches among English teachers in Central Java. These teachers focus on integrating cultural relevance into language learning.

The comparative ideas of previous research illuminate significant distinctions between the strategies used by the educators and the broader national trends. For example, Jonathan (2023) analyzes the adoption of the International Phonetic Alphabet (IPA) in pronunciation learning as a common technique in several educational contexts in Indonesia. While the approach to phonetic precision and pronunciation helps develop fundamental linguistic skills, it can often separate the learning experience from cultural narratives and the Islamic context. On the contrary, English teachers in Central Java prefer the methodologies that inherently value the local context and cultural integration, thus providing a holistic education of language that remains aligned with the religious and social identities of the students.

This local pedagogical framework highlights the innovative contributions from Central Java, positioning educators as leaders in promoting a more inclusive approach to linguistic literacy. By combining modern teaching practices with Islamic values, teachers improve linguistic skills and rekindle students' interest in English, helping them connect with an increasingly globalized world. This integration is achieved through a well-rounded curriculum, suitable teaching resources for different cultures and beliefs, and new teaching methods that foster good character and strong language skills (Nurjannah & Fatonah, 2024; Piyawason, 2024; Yusron, Anwar, & Wardhani, 2025). This reflective process allows students to deal with the complexities of linguistic challenges while strengthening their cultural and religious foundations, offering a progressive and context-sensitive language education model.

From this perspective, the practices observed in Islamic primary schools in Central Java are significant contributions to the evolving discourse on language education in Indonesia. It also adopts an integrated approach that combines pedagogy, culture, and spirituality within the framework of English language literacy. This reveals the potential for developing innovative teaching methods within religious education contexts and encourages broader exploration into how local practices can generate more comprehensive educational strategies across various sociocultural landscapes. This study highlights the vital role of English language teachers in Islamic primary schools in Central Java in enhancing Islam-based linguistic literacy. The research findings show that English teachers are not just language instructors, but also cultural ambassadors who infuse language teaching with Islamic values. This dual role is crucial for developing linguistic competence and spiritual alignment among students, thus promoting a holistic educational environment.

Professional development is an essential element in improving the effectiveness of these educators. Studies show that effective professional development programs, particularly those focusing on ongoing learning, collaboration, relevance to real-world classroom situations, and reflection on effective practices, are linked to improved teaching abilities, more effective classroom management, and better student outcomes. (Adhikari & Budhathoki, 2025; G, 2025; Xiao & Meriales, 2025). Studies show that professional development is more effective at improving teaching practices when it includes active training, continued support, technology use, and teacher involvement in program planning and evaluation (Sims et al., 2023; You, Park, Hong, & Warren, 2024). As indicated by Oo, Alonzo, & Davison (2023), a specially designed and relevant teacher training program can significantly improve students' reading skills. Research shows that need-based training helps new teachers improve their assessment literacy, which positively affects their ability to teach reading. These professional development initiatives should integrate linguistic mastery and Islamic educational approaches, allowing teachers to provide a more effective study program that resonates with their students' cultural and religious contexts. This is particularly relevant in a region like Central Java, where religious identity plays a crucial role in training priorities and educational practices.

In addition, the comparative results with the existing literature highlight the unique intersections between linguistic education and other areas such as STEM (Science, Technology, Engineering and Mathematics). Nugraha, Kidman, & Tan (2023) suggest that if STEM education focuses on analytical skills and practical knowledge, integrating Islamic ideas can improve moral reasoning and community engagement between students. The role of English teachers in this context is vital; they are well placed to integrate discussions on the ethical implications of technology and knowledge in an Islamic framework, thus promoting more rounded education.

In addition, the contribution of Islamic insights, as discussed by Rulyandi, Hafiz, Haris, & Nasri, 2024; Saleh, 2024; Satrio (2024), that connecting

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general education with religious studies helps students better understand Islamic principles and supports their language learning. When spiritual values are included in language classes, like in Indonesian, it helps improve their language abilities and shape their moral values, ethics, and religious identity. English teachers can use this idea to help students see how their language is relevant to their context, thereby creating a rich knowledge that combines language skills with cultural identity.

A critical review of vocabulary memorization strategies introduced by Ridho (2023) also emphasized the need for robust linguistic foundations in an Islamic educational framework. These strategies reinforce linguistic skills and serve as mnemonic tools to cement English students' understanding of Islamic texts. The ability to memorize and effectively use vocabulary is decisive in the global course of students, during the removal of parallels between Islamic lessons and the use of the language.

In short, English teachers at Islamic Primary Schools have a special role in the education system, where they help students learn the language and strengthen Islamic values. Their job shows how important it is to keep developing their skills and using creative teaching methods that recognize the connection between language, culture, and spirituality. As demonstrated by this research, exploring this area more deeply and comparing it to other educational frameworks can provide valuable insights into improving holistic literacy outcomes sensitive to both language and religious needs.

CONCLUSION

This study found that teachers at Islamic elementary schools in Central Java play an essential role in improving their students' language skills based on Islamic values. The results show that English teachers act as cultural bridges, connecting values to the learning process. Teachers, especially those in Islamic schools, must also connect the school's curriculum with government requirements. Therefore, teachers should use new, effective teaching methods that align with the curriculum.

English teachers should incorporate Islamic values into their teaching to make learning more meaningful. This study shows that incorporating local culture into teaching Islamic literacy in English is helpful. This is because local culture is familiar and easy for students to understand. Teachers in Islamic elementary schools can use this strategy. They focus on incorporating local culture into their lessons.

Teachers strengthen the link between learning and Islamic values by connecting language learning to students' daily lives. This approach enables teachers to create more effective learning programs that align with students' cultural and religious backgrounds. This is especially important in places like Central Java, where religious identity plays a significant role in education. Therefore, teachers play a crucial role in improving students' Islamic literacy.

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