



A PRACTICAL MODEL OF EMBEDDING RELIGIOUS MODERATION VALUES IN ENGLISH LANGUAGE TEACHING ACTIVITIES

Raida Asfihana
Afifah Linda Sari
Hidayah Nor
Fadia Mahardika



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Penulis

Raida Asfihana

Affah Linda Sari

Hidayah Nor

Fadia Mahardika

Email Penulis

raidaasfihana@uin-antasari.ac.id, affahlinda@uin-antasari.ac.id,

hidayahnor@uin-antasari.ac.id, fadiamahardika@gmail.com

Editor

Yokke Andini

Penerbit

ANTASARI PRESS

Jl. Jenderal Ahmad Yani KM 4,5 Banjarmasin 70235 Kalimantan Selatan

Telp. (0511) 3252829

Fax. (0511) 3254344

Website: <http://uin-antasari.ac.id>

Email: lp2m@uin-antasari.ac.id

Preface

Praise be to Allah Subhanallahu wa Ta'ala, the Most Gracious and the Most Merciful, for His blessings and guidance that have enabled us to complete this book. It is through His grace that this work, *A Practical Model of Embedding Religious Moderation Values in English Language Teaching Activities*, has been brought to the readers. In a world increasingly interconnected and diverse, fostering mutual understanding and tolerance has become an essential part of education. The role of lecturers extends beyond teaching subject-specific skills to nurturing the values that promote harmony, moderation, and cultural sensitivity. This book, *A Practical Model of Embedding Religious Moderation Values in English Language Teaching Activities*, explores the critical intersection between language education and value-driven teaching practices, offering a roadmap for integrating religious moderation into English Language Teaching (ELT) at the university level.

The notions presented in this book emerge from a growing awareness of the need to explicitly incorporate principles of moderation and tolerance into the educational curriculum. Religious moderation is not merely a theoretical ideal; it is a practical value system that encourages inclusive dialogue, respect for diversity, and the rejection of extremism. Educational institutions play a vital role in shaping students'

perspectives, equipping them not only with academic competencies but also with the moral and ethical tools required to navigate complex, multicultural societies. This book acknowledges that English language teaching provides a unique platform to embed these values, as it fosters communication skills while engaging students with themes of global citizenship, critical thinking, and cultural awareness.

This work outlines a comprehensive model of lesson planning that highlights the importance of addressing social themes, such as radicalism, tolerance, and inclusivity, within the ELT framework. It emphasizes the use of multimedia resources, collaborative activities, and reflective assignments as key components for creating dynamic and interactive classrooms. These strategies not only enhance language proficiency but also encourage students to engage thoughtfully and constructively with diverse viewpoints. By integrating these themes into lesson plans, lecturers can foster an environment where students learn to appreciate diversity, embrace moderation, and reject polarized ideologies.

We hope this book will serve as an invaluable resource for educators, researchers, and policymakers who are committed to creating inclusive learning environments that prepare students to thrive in an increasingly interconnected world. By integrating religious moderation values into ELT, we can empower students with the skills, knowledge, and values needed to engage meaningfully and responsibly in diverse social and cultural contexts.

We would like to extend our heartfelt gratitude to all those who contributed to the completion of this book. Special thanks go to our colleagues and fellow educators who shared their valuable insights, feedback, and experiences during the development of this work. We are deeply grateful to the students who participated in the classroom trials,

offering their perspectives and reflections that enriched the findings presented here. Our appreciation also extends to the institutions and academic communities that supported this project, providing the necessary resources and encouragement. Finally, the journey toward incorporating moderation and tolerance begins in the classroom. It is our hope that the insights and models presented in this book will inspire English lecturers to take up this challenge with creativity, commitment, and conviction.

Banjarmasin, December 2024

The Authors

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CHAPTER I

INTRODUCTION

A. Religious Moderation Values in Education

Religious moderation refers to a balanced and moderate approach to religious beliefs and practices, avoiding extremism or fundamentalism, which promotes tolerance, understanding, and coexistence among individuals of different religious backgrounds. An educational program that emphasizes religious moderation is a place where national ideas can be planted, instilling the values of multiculturalism, carrying religious messages more peacefully, and spreading love for humanity. The notion of religious moderation was introduced in 2019 by Lukman Hakim Saifuddin, Indonesia's Minister of Religious Affairs. Those years were even designated as the International Year of Moderation by the United Nations (PBB). Indonesia, the religious state, according to Lyn Parker, refers to a system in which all citizens must adhere to one of six official religions recognized by the government (Parker, 2017). In Muslim-majority countries, the attitude of moderation at a minimum includes acknowledging the existence of other parties, having a tolerant attitude, respecting differences of opinion, and not imposing one's will through violence (Sutrisno, 2019). This is based on the verses of the Qur'an, including respecting diversity and the willingness to interact (QS. al-Hujurât: 13), expressing religion wisely and politely (QS. al-Nahl: 125), the principle

of convenience according to ability (QS. al-Baqarah: 185, al-Baqarah: 286 and QS. al-Taghâbun: 16).

Everyone needs to be aware of the signs of religious moderation to comprehend it accurately and sufficiently. Several religious moderation indicators can guide religious behavior, particularly in Indonesia, where there is a strong multiculturalism and island culture (Ardiansyah & Erihadiana, 2022). Waseso and Sekarinasih (2021) highlighted that the indicators of religious moderation involve 1) respecting national commitment, 2) tolerance and harmony, 3) anti-violence ideology, 4) accommodation of local culture, 5) acceptable to rationalize 6) contextual and frequently textual, and 7) the legal intake that is not included in the primary source. Religious moderation sees religion as a guide to becoming well-known among humans and the universe rather than just as a means of instructing a servant to worship his Lord. Happy living and a happy afterlife are the goals of moderation in religion.

Umar and Hasan (2024) pointed out that learning about science (content) significantly impacts cultivating a moderate religious mindset. If science values are connected to learning objectives, there is a greater chance that science values and the development of a moderate religious attitude will be realized. Thus, it is evident and without dispute that teaching science in Indonesia can serve as a substitute for fostering a moderate religious mindset. In addition, Putri (2023) examines the role of Christian and Islamic religious leaders in promoting and obstructing the application of the principle of religious moderation. Religious moderation derived from scientific knowledge applies to all religions, not just specific ones. Through methodically designed science education, all religious believers (regardless of religion and belief) can be regulated.

B. Islamic Religious Moderation Values in English Language Teaching (ELT)

Teaching English as a second or foreign language is a multifaceted process that involves various methodologies, approaches, and considerations. English is compulsory for English Language Education study programs and for students in Language Development programs in higher education. Higher education here refers to education beyond the secondary level, typically provided by universities, colleges, and other institutions that offer academic degrees. It includes undergraduate and postgraduate programs and involves a more specialized and in-depth study of academic disciplines. In this book, higher education refers to college students who study at UIN Antasari Banjarmasin, South Kalimantan.

Higher education, which covers tasks of academic components (teaching and learning), research, and community service, is supposed to exemplify religious moderation in the Tri Dharma of Higher Education (Hefni, 2020). The inculcation of religious moderation in students, from elementary school through higher education, must take place at the level of praxis, particularly throughout the learning process. Religious moderation must be appropriately adapted by the curriculum and teaching materials used in each academic unit so that students have a common understanding of it (Rizal, 2021). A curriculum, syllabus, teaching materials and medias with a religious moderation approach can all be developed to advance academic progress further.

The Islamic religious education learning model was implemented by Mardatillah, Syahid, Rustina, and Anirah (2023) at the vocational high school in Palu to maintain diversity within the school within a framework of peace, tolerance, supporting each other's feelings so as not to offend each other, especially regarding religion, allowing each religion to

freely celebrate its respective religious holidays both inside and outside of the school, offering positive role models and guidance, and fostering an environment that encourages students to have empathy for others through social service and other extracurricular activities. The sixth-grade curriculum at Islamic Primary School is designed to foster religious moderation values through a variety of subjects, such as science, social studies, Arabic language, Quran and Hadith, Aqeedah (belief) and Akhlaq (morality), Islamic education, science, and the Islamic education curriculum. Moreover, tolerance, equality, moderation, peace, and nationalism are among the religious moderation principles that the sixth-grade students demonstrated (Rusdiyanto, Werdiningsih & Arisandi, 2023).

The purpose of national education is aligned with the integration of values in the teaching and learning process. The objective of national education system law number 20 in 2003, chapter 3 is to create educated individuals with strong moral character and life skills. Character values ought to be incorporated into the curriculum, syllabus, lesson plans, and teaching-learning resources at every level of education (Abdullah et al., 2021). Higher education institutions can include courses to enhance moral character values through religious moderation as a virtue and practice. The educators' role will be teaching the material; they are also indirectly targeted when the concept of religious moderation is incorporated into the curriculum. Meanwhile, the English language as a compulsory subject that the students in university should foster needs to be embedded with religious moderation values. These personal qualities have been designed to support language learning because language learners acquire language abilities and learn how to use them appropriately and respectfully through study. The integration of indigenous wisdom, such as the religious ideals of the students and the culture of the society in which they live, enhances the relevance of English

as a Foreign Language (TEFL) instruction (Pelu et al., 2021). Teachers can boost their students' motivation by giving real-world examples and providing details about their social and cultural backgrounds. The educator can include the Islamic principles of the students' upbringing into the teaching and learning process. English teachers should be able to teach and learn English while incorporating Islamic beliefs into the classroom. As a result, they include a teaching and learning strategy where teachers act as facilitators.

Religious moderation principles may differ depending on each higher education institution's rules, culture, and philosophy. It was discovered that the application of religious moderation in higher education could have been more optimal, particularly at UIN Antasari Banjarmasin. The Rector requested in the management review meeting (RTM) conducted in the middle of December 2023 that all study programs incorporate the importance of religious moderation into their courses. This will allow the value of religious moderation to be stressed not only in Religious Study, Pancasila, and Citizenship courses but also be integrated into all scientific areas, including the English language course, which is not only studied in the English Language Education study program but this course is also routinely held three times a week in the language development program by the language development unit of UIN Antasari Banjarmasin.

The previous research has tended to discuss incorporating religious moderation in ELT through Cross-Cultural Understanding Courses (Nirwana & Darmadali, 2021), embedding in the curriculum of Islamic higher Education (Nasir & Rijal, 2021), and promoting anti-radicalism in public universities (Herlinawati, 2020); this book focuses in embracing the values of religious moderation in designing English language teaching activities. Some scholars also conducted research on the scope

of integration of religious moderation for teaching EFL, such as Irwansyah and Adianto (2022) observed the way English teachers incorporate the notion of religious moderation through a narrative inquiry, and Rizal (2021) investigated Islamic moderation values within ELT in a higher education context through qualitative metadata analysis. Both researches could have vividly explained the steps of activities in the action lesson plan. Thus, this book was written to help educators instill the value of religious moderation in English language teaching activities.

C. Purpose and Significance of this Book

Specifically, this book presents how the English lecturers at UIN Antasari Banjarmasin implement religious moderation values in teaching EFL. It also illustrates some appropriate activities that consist of religious moderation values, which can be instilled in the English language teaching lesson plans by the English lecturers at UIN Antasari Banjarmasin. In addition, the materials elaborated in this book are expected to make a theoretical and practical contribution. The outcomes should demonstrate how religious moderation principles are applied when teaching EFL, which involves learning materials, learning activities, and evaluation. Meanwhile, practical models could be an alternative model for integrating religious Islamic values in designing English language teaching activities, particularly in higher education.

CHAPTER II

BASIC CONCEPT OF RELIGIOUS MODERATION

A. Religious Moderation in Higher Education

The word moderate in Arabic is known as al-wasathiyah. In the Quran, it is a word recorded from the Qur'an letter al-Baqarah verse 143. The word al-Wasath in the verse means the most perfect. In the sense of seeing and solving a problem, moderate Islam tries to take a compromise approach and be in the middle, as well as in addressing a difference, whether differences in religion or mazhab. Moderate Islam always prioritizes tolerance and mutual respect while still believing in the truth of the beliefs of each religion and school of thought (Sutrisno, 2019).

Research by the Maarif Institute (2011), Setara Institute (2015), and Wahid Foundation (2016) shows that radical organizations have greatly influenced the radical viewpoints of the younger generation through educational institutions. Then, it is supported by other surveys that reveal teachers and students alike have a concerning propensity toward radicalism and intolerance. Radicalism and intolerance motivated by religion typically exhibit more symptoms than problems related to ethnicity. Then, there is radicalism and hatred on social media as well. The government can respond to this by taking a number of calculated measures. First, the government needs to show

that it is serious about encouraging religious moderation among Indonesia's religious communities by including it in the narrative of the national long-term development plan (RPJPN). Second, academic institutions such as pesantren, madrasahs, schools, universities, and other non-formal institutions should be integrated to promote human values, values of religious harmony, and religious moderation. The third is advancing interfaith education and religious literacy. Fourthly, to foster collaboration among religious believers, schools should expand the practice of various religious experiences (Sutrisno, 2019).

Since 2019, the Indonesian Ministry of Religious Affairs has also continued promoting religious moderation's importance. One of the programs is master training on religious moderation for echelon I, II, and III officials and PTKN leaders. In this case, Menag Yaqut said there were four indicators of religious moderation: national commitment, tolerance, non-violence, and respect for local culture. The first indicator is national commitment in the context of religious moderation, which reflects the community's loyalty and involvement in the state and nation. Second, toleration refers to mutual respect and acceptance of differences in religious beliefs between each other. Third, non-violence, in which religious moderation opposes violence committed because of religious differences, both physically and verbally. Last, respect for local culture means recognizing and maintaining cultural traditions in the context of religious diversity.

All in all, religious moderation in higher education is a crucial aspect of addressing the growing radicalism and intolerance among Indonesian students and teachers. The term "*al-wasathiyah*" in Arabic means perfect, emphasizing tolerance, mutual respect, and the truth of each religion's beliefs. However, research shows that radical organizations have significantly influenced the younger generation's views through educational institutions. To address this, the Indone-

sian government should include religious moderation in the national long-term development plan, integrate academic institutions, advance interfaith education and religious literacy, and foster collaboration among religious believers through the practice of various religious experiences. The Indonesian Ministry of Religious Affairs also needs to promote religious moderation through master training programs, focusing on national commitment, tolerance, non-violence, and respect for local culture.

B. Instilling Religious Moderation Values in ELT

English Language Teaching describes the process of teaching and learning English, often when English is not the primary language spoken. Teaching English to native speakers through various techniques and approaches is known as English Language Teaching (ELT) and focuses on improving language proficiency in speaking, listening, reading, and writing. To help people become fluent in English, ELT is often used in educational settings, language schools, and other learning situations. In English language teaching, there is an emphasis on improving listening, speaking, reading, and writing skills. A critical aspect of writing skills is vocabulary teaching, where religious moderation values are inserted to enrich students' vocabulary and improve their writing skills.

Since English is a lingua franca and one of the most widely used languages in the world for commerce, economics, education, and other purposes, English Language Teaching (ELT) is conducted in Indonesia. The Indonesian government has worked to raise the standard of education at all educational levels to satisfy international demands. ELT is becoming a fundamental component of Indonesian education. Students have a lot of opportunities to interact and communicate through various written and spoken texts by learning English. Students

will acquire knowledge, acquire a variety of language skills, and develop behaviors representative of the target culture due to this communication and engagement (Mubarok, Sofiana, & Mahendra, 2023).

Furthermore, instilling the principles of religious moderation in college students is vitally necessary. Learning one of the university courses, like a writing course, can serve as a springboard for instilling in students the principles of religious moderation at the study program level through integration into the syllabus and learning materials in ELT. Incorporating religious moderation values into educational materials via diverse learning media can be done flexibly. Justice, balance, tolerance, equality, and moderation in religion are among the principles that can be imparted to students using English language learning resources (Yusti & Ika, 2022).

On the other side, Pelu and Nur (2022) explained that Islamic moderation values can be drawn in the teaching and learning process using a cooperative approach, including:

1. *Syura* (discussion) is the process of discussing and sharing something. The students discuss many aspects of the topic. They try to integrate their ideas to reach a common conclusion;
2. *Musawah* (egalitarian) is the mindset that everyone has the same freedom and opportunity to achieve anything. Since all students in the class have the same opportunity and right to participate in group work activities, all students are immediately invited to participate;
3. *Tathawur wa Ibtikar* (dynamic, creative, and innovative) is when people are always energetic and have ideas to build something new to overcome difficulties with different methods. Cooperative approach activities encourage students to develop new ideas and come up with new solutions to the problems being discussed;

4. *Tasamuh* (tolerance) is when a person lets individuals do what they want even though he/she disagrees and hates it. They accept differences in classroom actions when completing group work but respect each other.

Anggarini's research (2022) pointed out that religious moderation is significant in EFL teaching in Indonesia. According to the study, religious moderation values are considered important in education in Indonesia, especially in dealing with religious conflicts and strengthening multiculturalism education. Studies also show that incorporating religious moderation values into English vocabulary teaching can help students enrich their vocabulary and improve their writing skills. Religious moderation values are also used when teaching vocabulary writing skills. This opens students' eyes and enhances their understanding of important religious and local principles. EFL teaching in Indonesia emphasizes language acquisition and considers religious and local principles relevant to the students' society and culture. Therefore, the principle of religious moderation significantly influences EFL teaching in Indonesia, both in terms of vocabulary teaching and strengthening multiculturalism education and religious conflict resolution.

English language teachers or lecturers in Indonesia can integrate the four principles of religious moderation – national commitment, tolerance, anti-violence, and local cultural accommodation – into their lessons on the language. The classroom setting and supplemental teaching materials are the most incredible places to introduce the idea of religious moderation. One possible way to incorporate religious moderation into English training at Islamic schools or universities is to use local texts, public speaking exercises, vocabulary building, classroom routines, and English competitions. Additional possible plans include theme-based language

training, content-based instruction, and curriculum creation (Irwansyah & Andianto, 2022).

A lesson plan that integrates the values of religious moderation in English learning activities can include some concrete steps. First, lecturers can choose English vocabulary that aligns with the principles of religious moderation they want to incorporate. For example, words that refer to harmony, tolerance, or moral principles held by a particular religion. Second, lecturers can use learning approaches that involve students interacting with each other. For example, students can talk to each other about the meaning of vocabulary concerning religious principles. In addition, lesson plans can also include songs or poems that contain religious moderation principles.

Next, the results of Solichin's research (2018) are related to the application of ELT in Islamic boarding schools. The development of English language learning combined with Islamic education reflects the value of religious moderation in EFL teaching at Puncak Darus Salam Islamic Boarding School. The "DARWIS" English learning program aims to help students master English, focusing on using this language in Islamic preaching. The program also teaches students writing and speaking, focusing on simple sentences and daily activities at the beginner level. This shows that the principle of religious moderation, such as using English for Islamic preaching, is incorporated into the EFL teaching at the pesantren. At Pondok Pesantren Puncak Darus Salam, lesson plans that integrate the values of religious moderation in English teaching activities may include several steps:

1. Curriculum Integration: The lesson plan should combine the formal curriculum with Islamic religious teachings so that students can achieve integrated competency standards at each level.

2. Use of English for Islamic Da'wah Since English is considered an international language that can be used to spread Islamic teachings, the lesson plan should incorporate English as a tool for Islamic da'wah.
3. Learning Approach: The practical learning model should use a student-centered approach and active learning. This approach involves student-teacher interaction and encourages students to participate actively in every learning activity.
4. Competence Development: the lesson plan should focus on Islamic cultural values and improve reading, writing, speaking, and listening skills in English.
5. Resource Utilization: The practical learning model should utilize various resources, including media and learning resources, to make students feel comfortable while learning.

In short, incorporating religious moderation into the English lesson plan can create a learning environment that supports the development of students' English skills while maintaining Islamic values. English language teachers or lecturers in Indonesia can incorporate religious moderation values into their lessons by using local texts, public speaking exercises, vocabulary building, classroom routines, and English competitions. Lesson plans that integrate religious moderation values in English learning activities can include curriculum integration, use of English for Islamic da'wah, student-centered learning, competency development, and resource utilization. Incorporating religious moderation values into ELT can enhance students' English proficiency, cultural understanding, and educational experience.

C. Previous Related Research

Incorporating religious moderation into the educational process is the primary way to improve comprehension of religious moderation in educational establishments; however, there are limited research studies and technical guidelines available for ELT subjects with a spiritual focus, like Islamic religious education as follows:

1. Nirwana & Darmadali (2021) discussed that issue in their study, *Instilling Religious Moderation Value in ELT through Cross Cultural Understanding (CCU) Course*. Both authors agree that the CCU course is suitable for negotiating an understanding between cultures and religions, especially in the context of the multicultural society of Indonesia. This study used a descriptive qualitative method, in the instruments consisting of research rubrics, student learning outcomes from the CCU course, analysis sheets of RPS documents, library research to gather more in-depth data on the importance of religious moderation, field notes from observations made in the classroom, and an eight-item questionnaire. The findings show that religious moderation ideals are incorporated into the university curriculum along with national dedication, tolerance, understanding of culture, and anti-violence. The researcher used various techniques to integrate religious moderation values into the CCU learning goals, including group presentations, debates, and watching a movie. This study proved how teaching students about religious moderation through CCU courses enhanced their values, comprehension, and awareness of the topic.
2. Nasir and Rijal (2021) conducted additional studies on moderation in Indonesian Islamic higher education institutions. This article examines values related to religious moderation from many Indonesian Islamic higher edu-

cation institutions. The article's primary goal is to identify a pattern in how Islamist universities apply moderation. It discusses how much religious moderation is ingrained in students' education in Islamic higher education institutions. This article investigates three Indonesian Islamic higher education institutions using qualitative research. The result reveals that, through pesantren institutions, higher education institutions are essential in fostering religious moderation principles. The curriculum is varied and embodies concepts of moderation, including respect for local culture, tolerance, national dedication, and non-violence. According to the study's findings, Indonesia's three pesantren universities emphasize moderation in theoretical, practical, and ideological domains.

3. Rizal (2021) used qualitative metadata analysis to look into Islamic moderation values within ELT in a higher education setting. Journal articles were the primary data source for investigating moderate moderation values in ELT in a higher education setting. The findings demonstrated that no colleges or universities in Singapore, Malaysia, the Philippines, or Vietnam include Islamic moderation principles in teaching English. Islamic moderation values are only integrated into English language instruction in just a few Islamic institutions in Indonesia, such as Islamic universities or schools. There is no explicit university or school policy instructing teachers, lecturers, or even course-book writers to include the moderation principles in the coursebooks, even though only some Islamic universities and schools integrate Islamic moderation values in English language teaching.
4. Muhajarah and Soebahar (2024) described the subject of religious tolerance as important to examine because it is linked to laws that allow or ban it, resulting in pro-

contra traditions between one group and another. The advantages and disadvantages of the law governing religious tolerance are divided into two camps: those who oppose it and those who support it. In particular, groups that forbid them typically employ *sad al-dzari'ah* instruments to prevent harm to one's beliefs. Meanwhile, groups can generally utilize *maslahah* instruments to offer mutual benefit. This research seeks to determine the *fiqh* of tolerance about religious moderation in Indonesia, Malaysia, and Thailand. This research strategy combined extensive library research with a qualitative comparative descriptive approach. The study's findings revealed that the moderate concept of religion is equally applied in Southeast Asia, particularly in three countries geographically located: Indonesia, Malaysia, and Thailand. As a result, religious concepts that are extreme or tend to justify the use of violent means, such as *Wahhabism*, are frequently described as the most intolerant schools of thought or madhhab in Islam, seeking the development and implementation of 'Pure Islam,' which they consider to be the most actual form of Islam. It cannot be applied in the three countries previously mentioned.

CHAPTER III

METHOD OF GATHERING THE LECTURERS' EXPERIENCES AND DRAWING A PRACTICAL MODEL OF THE ELT LESSON PLAN

The lecturers' experience and the practical models presented in this book were collected using a phenomenological study. Examining human experience with meticulous attention to detail is crucial to phenomenological research. In addition, meaning is central to the study of phenomenology. The experience of human awareness yields significant substance, one of which is meaning. The process is comprehensive and in-depth to determine the fundamental characteristics of conscious experience (Smith etc., 2009). Husserl (1999) introduced the fundamentals of phenomenological investigation. By revealing the still-implicit experience's structure, he developed a method for uncovering meaning. Intentionality, intersubjectivity, and the phenomenological term "*hermeneutik*," which was first used by Heidegger (2005), are other phenomenological ideas.

Phenomenological research concerns the directedness of consciousness, or intentionality, as perceived in individual consciousness. Intentionality can also refer to the directedness of activity. A different perspective within the idea of phenomenology addresses intersubjectivity and humans who are permanently embedded in their world context, also known as person-in-context. Moeryadi (2009) pinpointed that Husserl's phenomenological approach begins with many reductions.

Reduction is necessary to understand an object's essence through intuition. The first reduction eliminates all subjectivity; the second removes any knowledge about the issue under investigation gleaned from outside sources; and the third removes all knowledge reduction. For the moment, everything that other people have said needs to be forgotten. If these reductions are effective, the symptoms may manifest and become phenomes.

In collecting the experience, the applied phenomenology research design (Moustakas, 2011) was used to gather the data. Tracy (2020) emphasized that phenomenology reflects people's experience regarding how people perceive certain phenomena, events, things, or stuff and focuses on exploring human experiences and portraying the living moment in detailed description (Valentine et al., 2018). While integrating religious moderation values in EFL instruction, the lecturers' experiences have been monitored since the main element in conducting phenomenological research is that the authors tried to understand how lecturers experienced a phenomenon from their perspectives (Johnson, 2004). In short, this book describes the pattern of integrating religious moderation values in designing ELT lesson plan activities and the phenomena based on how participants construct meaning from the studied phenomena (Jalongo & Saracho, 2016).

The participants in the data collection in this book are lecturers teaching English courses at UIN Antasari Banjarmasin. This is not restricted to the English Language Study Program but to the lecturers who teach English in the Language Development Unit. The authors involved English lecturers from other Islamic higher institutions to share their experience on integrating Islamic values, particularly religious moderation, in their teaching of EFL in order to help the authors draw the appropriate practical model in UIN Antasari.

The authors used three techniques of data collection, as follows:

1. In-depth Interviews

The authors used unstructured, in-depth phenomenological interviews with the lecturers teaching English courses in UIN Antasari Banjarmasin and lecturers teaching English in the Language Development Unit. The questions were directed to the participants' experiences, feelings, beliefs, and convictions about their experience integrating Islamic values, particularly religious moderation, in teaching English as a Foreign Language. The authors prepared an interview guide, which consisted of a list of questions that allowed the participants to consider the range of issues that needed to be covered during the interviews.

2. Field Notes

The second method of gathering data was field notes taken by the authors involving the documents they heard, saw, experienced, and reflected on while gathering and analyzing information about the implementation of religious moderation values in EFL instruction and suitable activities that included religious moderation values that can be incorporated into English language teaching lesson plans. Since they are quickly engrossed in gathering data, authors may forget to consider what is happening. The authors must, however, balance reflective notes such as feelings, impressions, hunches, and descriptive notes.

3. Write Essays

In addition to the in-depth interviews and field notes conducted in this study, the authors talked directly to the participants and asked them to write essays. They presented their viewpoints, perspectives, or feelings about the implementation of religious moderation values in

teaching EFL and appropriate activities that reflected religious moderation values that can be instilled in the lesson plan of English language teaching.

Next, the data obtained from those three data collection techniques were analyzed using Interpretative Phenomenological Analysis, which can be described as follows:

a. Reading and re-reading

Transcribing audio recordings of interviews into written transcripts is the activity type at this point. Authors believe that audio recordings are better for their hearing than textual texts. A more thorough analysis will result from the authors imagining the participants' statements as they read and re-read them from the transcript. This step was taken to ensure that the research participants were, in fact, the main focus of the analysis of how religious moderation values were applied when teaching EFL and that the relevant activities included religious moderation values that could be incorporated into the English language teaching lesson plan.

b. Initial noting

Participants' exploratory language use, such as words, phrases, and overall language, is tested. This analysis keeps an open perspective and highlights noteworthy passages from the transcript. This procedure fosters and creates a more comfortable attitude toward data transcripts. In addition, this stage starts to pinpoint specific ways that people express themselves, comprehend, and think through problems since this research aimed to provide a thorough set of notes and remarks about the data. Additional interpretation and commentary will be given to certain interview sections with more research data than others. At this point, the researcher starts to offer commentary by speculating on what might be included in the

text that relates to the use of religious moderation values in teaching EFL and appropriate activities consisted religious moderation values that can be instilled in the English lesson plan of English language teaching. After providing exploratory comments, the authors carried out deconstruction. This helps the authors develop de-contextualization strategies that give them a more detailed focus on each word and the meaning of the research participants. After deconstruction, the authors conducted a general review of written initial notes. This step is carried out by providing exploratory notes that can be used while exploring the data.

c. Developing Emergent themes

To map the linkages, connections, and patterns amongst exploratory notes, authors manage data changes by analyzing concurrently and attempting to reduce the detailed volume of data in the form of transcripts and initial notes. At this point, the analysis goes beyond a simple transcript, especially the preliminary notes. If the authors feel uneasy with the initial story, they may completely reconstruct the interview's narrative as part of detecting new themes. As a result, the authors rearranged participant experience data. This procedure models the hermeneutic circle. The authenticity of the interview becomes a set of parts analyzed. Still, together, it becomes a new whole, which is the end of the analysis in describing an event in detail, especially about implementing religious moderation values in teaching EFL and appropriate activities consisting of religious moderation values which can be instilled in the lesson plan of English Language Teaching.

d. Searching for connections across emergent themes

After identifying topics from the transcript and placing them chronologically, the authors explore for connections

between emerging themes. The connections between these themes are explored by creating graphs, mapping, and thought processes for related concepts. Authors are urged to investigate and present novel insights derived from their research concerning the analysis arrangement. The general research question and study's scope will determine how this analysis is conducted. Interpreting sketches of themes that appear, fit together, and create a structure that gives the authors the critical information from all the data as well as the noteworthy and intriguing details of the participant statements regarding the implementation of religious moderation values in teaching EFL and appropriate activities consisted religious moderation values which can be instilled in the lesson plan of English language teaching.

e. Moving the subsequent phenomena

Once a phenomenon is finished and the analysis's findings are recorded, the process advances to the following phenomenon or participant until each phenomenon is completed. The method of finding out how religious moderation values are implemented in EFL instruction and what appropriate activities include religious moderation values that can be incorporated into English language lesson plans was repeated for each participant's transcript.

f. Looking for patterns across phenomena

This final stage is looking for patterns between phenomena/ participants. These are about the relationships between phenomena and how themes found in other phenomena guide authors in describing and relabeling themes. At this stage, a master table of themes is created for one phenomenon or group of phenomena in an institution/organization related to the implementation of religious moderation values in teaching EFL and appro-

priate activities consisting of religious moderation values that can be instilled in the lesson plan of English language teaching.

CHAPTER IV

THE LECTURERS' EXPERIENCE IN IMPLEMENTING RELIGIOUS MODERATION VALUES IN TEACHING EFL

This book highlighted the results of an interview report with English lecturers at UIN Antasari Banjarmasin about implementing religious moderation values in their teaching of EFL and the practical model arranged by the authors for embedding religious moderation values in an English lesson plan (as presented in chapter V), as described in the following paragraphs. Dealing with the steps of the phenomenological study, the authors dig up the data by exploring the experience of English language lecturers in incorporating religious moderation values in teaching EFL. Portraying lecturers' experiences, the authors divided into five points, involved:

- a) general insight into religious moderation;
- b) integrating Islamic moderation values in creating English lesson plans;
- c) integrating Islamic moderation values in learning materials;
- d) integrating Islamic moderation values in teaching and learning activity; and
- e) integrating Islamic moderation values in evaluation.

A. General Insight of Religious Moderation

The term religious moderation was a familiar thing for the participants of this study. Most of them stated that religious moderation is a perspective, attitude, and practice that combines religious values with modern concepts and does not impose something on society. This statement is in line with P11, she said *“Moderasi adalah pendapat dan tingkah laku dalam menghargai, menghormati dan bertoleransi terhadap perbedaan dalam beragam perilaku beragama, budaya, dan sosial secara individual atau kelompok.”* In this case, whoever lives in a society with different cultures, faiths, beliefs, languages, and so on must be respectful and tolerant.

The participants also explained their understanding that a moderate person is not easily influenced by an understanding that leads to extremism, as mentioned by P9 *“Moderasi adalah sikap ‘moderat’”, yakni berada di tengah-tengah, dan terhindar dari sikap ekstrim/fanatik terhadap golongan tertentu.”* Additionally, P9 was also described that *“Moderasi beragama adalah sikap netral untuk memahami keyakinan agama dan menjalaninya tidak terlalu ekstrem atau tidak terlalu longgar.”* It can be concluded that the participants were truly really understand that in implementing moderation, they should not take sides too extreme on an understanding but rather take the middle way in attitude and problem-solving.

The participants learned the concept of religious moderation from various media, such as social media, YouTube, mass media, articles, podcasts, educational institutions, television, and the Internet. Meanwhile, one participant said that she just learned the concept of religious moderation from a Focus Group Discussion (FGD) held by the researchers, as she said, *“saya baru mengetahui konsep tentang moderasi beragama dari FGD hari ini.”* Besides, most participants said they had never participated in a seminar or workshop on religious moderation at their institution. In this case, the institution only focused

on inviting the lecturers who teach Islamic studies, Pancasila, and Citizenship to join the seminar. Meanwhile, the lecturers who teach general courses are rarely involved. Thus, the participants comprehend the concept of moderation through their own searches.

In accordance with the topic of teaching, half of participants never discuss religious issues which is inserted in English teaching, as quoted from P10 *"saat mengajar, tidak menyentuh aspek agama."* This statement is not in line with P3, she stated *"ketika saya mengajar mata kuliah Introduction to Educational Literature, saya pernah menanyakan 'kira-kira ada gak tokoh Islam yang pernah tercatat sejarah dari masa Puritan-Post-Modern?'"* Tapi pertanyaan saya tidak berlanjut sampai diskusi karena waktu perkuliahan habis." Although P3 teach English subject, she tried to inserted Islamic concept such as asking the name of Islamic figure in Puritan-Post- Modern Era. Another participant, P11 also applied Islamic value which was depended on the topic discussed, *"tergantung materi yang diajarkan dan contoh-contoh yang diberikan."*

The study participants understood religious moderation as a perspective that combines religious values with modern concepts without imposing them on society. They believed that extreme views should not easily influence a moderate person and that moderation should be a neutral attitude and problem-solving approach. The concept of religious moderation was learned through various media sources, including social media, YouTube, mass media, articles, podcasts, educational institutions, television, and the Internet. Most participants had never participated in seminars or workshops on religious moderation, as they understood it through their searches. In English teaching, half of the participants never discussed religious issues, while others applied Islamic values depending on the topic. Overall, the participants understood the importance of moderation in their lives.

B. Integrating Islamic Moderation Values in Creating English Lesson Plan

Before entering the class, the lecturers must prepare the lesson plan as the teaching guide. The lecturers arrange the lesson plan involving the objectives, materials, activities, assessment, and reflection. In this case, the authors asked the participants about their experience teaching English and whether they had ever integrated Islamic moderation values in creating English lesson plans. Besides, CPL dan CPMK of English subjects, the lecturers need to consider other aspects for successfully study, such as: physical, intellectual, emotional, social, and students' spiritual development. P11 noted that *"pada dasarnya saat penyusunan RPS perkembangan fisik, intelektual, emosional, sosial, dan spiritual mahasiswa sudah tercantum di tujuan umum - tujuan khusus (CPL dan CMPK), yang lebih rinci pada tujuan setiap materi yang ada dalam silabus, dan itu-pun juga disesuaikan dengan materinya tapi tidak bisa juga memaksakan semua harus ada dalam setiap materi."* Another participant, P1 also agreed with the previous statement. She mentioned that *"Dalam menyusun RPS selalu mempertimbangkan dan menyesuaikan dengan keadaan mahasiswa, terutama dalam hal intelektual,"* On the other hand, these aspects are important and should be adjusted with the materials being taught.

Dealing with the integration of Islamic values, basically the participants did it in the teaching process, such as starting with prayer, giving tolerance to students in doing assignments, being fair, not giving examples in learning that focus on one particular religious sect. However, that was not written textually in the lesson plan. P11 explained her view through this case *"pada dasarnya kalau memahami moderasi Islam sebagai representasi sebuah tingkah laku yang harus diajarkan dan diintegrasikan dalam perilaku sehari-hari khususnya saat interaksi di kelas dan lingkungan kampus, bagi ibu tidak perlu memaksakan dimasuk-*

kan dalam bentuk tujuan mata kuliah, tujuan materinya apalagi sampai memasukkan ayat-ayat/hadits, bagi ibu, dari apa yang dibicarakan dan dijelaskan dan perilaku seluruh mahasiswa dan dosen merupakan representasi moderasi Islam yang diimplementasikan di kelas. tapi kalau memang sebuah materi yang bisa direlasikan dengan ajaran Islam kemudian diintegrasikan dalam tujuan dan materi pembelajaran, hal itu baik saja tanpa membuat sebuah pemaksaan yang membuat sebuah materi tidak relevan lagi."

Beyond of religious value, P3 prefer to insert the story or local culture as the source of discussion. She said that "*biasanya saya menyelipkan cerita/budaya lokal dalam proses KBM sebagai pembanding dengan materi ajar sebagai bahan diskusi.*" She also explained that when she is asked to involve religious moderation values in the lesson plan, she felt confused and did not have idea how to applied the values in teaching English, "*Saya pernah diminta untuk mengaitkan topik yang ada pada RPS dengan moderasi beragama. Disisi lain, kadang saya sendiri yang bertanya "kira-kira bagaimana membawakan mata kuliah ini?"*"

The interview results revealed that not all participants have implemented Islamic values into their lesson plans yet, but they did integrate Islamic values into their teaching process, such as prayer, tolerance, fairness, and not focusing on one religious belief. They also expressed confusion on how to apply these values in teaching English.

C. Integrating Islamic Moderation Values in Learning Materials

Integrating Islamic moderation values into learning materials entails instilling concepts of respect, tolerance, and balance in the content and activities offered to students. As the lecturers, the participants arranged the material from pre-defined topics and then found the appropriate sources or used diverse multimedia resources. In addition, they also

ever conducted interview to students for asking the method, approach, and strategies that loved by the students, as mentioned by P4 *“saya pernah mendiskusikan dengan mahasiswa atau memberikan pilihan model pembelajaran yang lebih efektif.”* According to participants, this activity is practical to do at the first meeting class to make a deal with the learners so that they can enjoy the learning process.

Several participants have ever integrated Islamic values in learning materials as exemplified by P8 *“saya pernah memasukkan nilai-nilai Islam ke dalam pembelajaran, misalnya dalam pelajaran speaking, about daily routine, tidak melupakan shalat; bangun pagi, ambil wudhu, shalat”*. P4 also have similar statement that she has ever inserted Islamic values when she taught Academic Writing, as quoted *“dalam mata kuliah Academic Writing, mahasiswa diminta untuk memasukkan hadis/ayat Al-Quran yang bisa disesuaikan dengan topik dan memberikan contoh kepada menentukan hubungan ayat Al-Quran/hadis ke dalam topik.”*

Meanwhile, most participants did not provide specific learning materials that integrate with Islamic values. Only a few participants used the story of Makkah, taken from an internet source, and used a book with a Muslim figure as the model, such as a girl wearing a veil. In preparing or using teaching materials, participants choose teaching materials based on the English subject without explicitly incorporating Islamic values into the material.

D. Integrating Islamic Moderation Values in Teaching and Learning Activity

In teaching and learning activities, participants use cooperative learning, which includes moderation values such as *Syura* (deliberation) in solving the problems discussed, *Tasamuh* (tolerance) in addressing differences, *Tathawur wa Ibtikar*

(dynamic, creative, and innovative) in expressing opinions and completing tasks, and *Musawah* (egaliter) (egalitarian) in interacting with others. P8 explained the example that she did in the class as the implementation of the values as follows:

"1. Misalkan musyawarah dalam pemilihan ketua kelas, batas keterlambatan dan peraturan-peraturan lainnya; 2. Dalam pengerjaan tugas, mahasiswa bisa mengerjakan menggunakan sumber yang lain, tidak hanya beracu pada 1 sumber; 3. mahasiswa boleh bertanya hal yang mereka tidak pahami, tanpa membuat mereka malu untuk menanyakannya, walau teman-teman yang lain sudah memahami, dan memberikan pengertian kepada teman-teman yang lain tanpa dibully."

As described by the participants, the consideration in grouping students has many varieties. Some consider the level of intelligence, personality (introvert and extrovert), and the ratio of men and women in the class, as stated by P10 *"1. Tingkat intelegensi, 2. Kepribadian (yang dapat terlihat secara kasat mata: ekstrovert vs introvert), 3. Rasio laki-laki dan perempuan yang harus seimbang."* Other participants said that they chose the students randomly without any particular considerations.

The lecturers' methods of fostering a conducive atmosphere in the classroom also vary. They may give clear instructions, adopt various teaching methods, do ice-breaking activities involving body activities, watch short videos, play technology-based games requiring all students' involvement in the classroom, and accommodate all students' ideas. These activities are considered effective in managing the situation at the school so that students can learn happily.

E. Integrating Islamic Moderation Values in Evaluation

Tolerance, honesty and fairness are Islamic values applied by lecturers when giving evaluations to the students. The

forms of assessment to measure student abilities also vary, not only giving assignments, mid-tests, and final tests, but daily assessments from observations during classroom learning, presentations, and project assignments are also included in the assessment component, as mentioned by P9 *"Berusaha objektif dan melihat dari berbagai sisi (tidak hanya yang tersaji di kertas)."* In addition, for students who do not carry out the assigned tasks, each lecturer has their own way of reminding, such as giving warnings, calling personally and, giving additional assignments, providing further opportunities and deadlines. Some provide a reduction in grades as done by P10 *"tidak melaksanakan tugas - pengurangan nilai otomatis. Karena bobot nilai yang diberikan adalah 30% tugas harus setara dengan final test. Tidak hadir mingguan saja otomatis kurang nilai, biasa diberi penugasan."*

According to the participants, there are no major obstacles in being fair and acting fairly in making decisions about learning, but sometimes subjectivity can influence and sometimes feel guilty to be more assertive in dealing with students. P1 said *"tidak ada penghambat utama dalam bersikap dan bertindak adil dalam pemberian keputusan terhadap pembelajaran, namun kadang subjektifitas bisa mempengaruhi dan saya kadang feeling guilty."* This statement in line with P3, she stated that *"terkadang memberikan nilai akhir saya juga memperhatikan perilaku mahasiswa. Jika nilai yang diperoleh masih belum mencapai nilai minimum setelah diberi tugas tambahan, saya akan menilai apakah dia rajin masuk kelas, sopan, dan bagaimana dia bersikap. Itu salah satu subjektifitas yang menjadi penghambat saya dalam menilai."* Subjectivity also happened by P9 to be fair in giving score, she mentioned that *"subjektivitas, terkadang saya menemui mahasiswa yang pintar, tapi attitudenya kurang, atau bahkan sebaliknya sehingga rasa "suka" atau "tidak suka" pasti akan ada dan mempengaruhi sikap saya dalam proses belajar-mengajar dan memberikan penilaian."*

Islamic values of tolerance, honesty, and fairness are applied by lecturers when giving evaluations to students. Assessments include assignments, mid-tests, final tests, daily observations, presentations, and project assignments. Lecturers also remind students who do not complete assigned tasks, providing additional opportunities and deadlines. Some lecturers may reduce grades, but there are no significant obstacles to being fair in making decisions about learning. Subjectivity can influence and sometimes feel guilty to be more assertive in dealing with students. Subjectivity also helps in being fair in giving scores, as it helps students understand the importance of their work and the process of learning.

This chapter highlighted the English lecturers' experiences in embedding the value of religious moderation into their teaching practices. The results of the interviews revealed a strong awareness of its value within curricula; however, their implementation can vary considerably among lecturers. Some English lecturers reported using discussions and collaborative activities to encourage tolerance of diverse viewpoints while emphasizing cooperative learning approaches. Furthermore, though religious moderation principles were recognized, findings also demonstrated difficulties in applying them in practice. English lecturers reported difficulty including religious moderation directly into lesson plans and teaching materials; students may engage in discussions related to moderation values, but these often go undocumented or formalized in curriculum offerings, suggesting inconsistency between theory and application within classroom settings. It is in line with Pelu (2022), who pointed out that although reconstructing the theory of moderation in learning represents an innovative approach, drawing inspiration from its more comprehensive definition in political and social settings remains challenging. It emphasizes individual or group attitudes toward competing choices and conflicts between differing ideas. Therefore, taking

an inclusive yet balanced stance is also necessary when combining theory with learning activities.

As participants understanding, religious moderation implies embracing an inclusive and balanced approach to faith and social interactions, aligning religion with contemporary ideals without forcing rigid beliefs on others. Respect, tolerance and appreciation are central to peaceful living in multicultural societies. Religious moderation helps maintain community harmony by offering an alternative viewpoint, reducing radicalization associated with extreme views. Religious moderation provides an effective solution to counter further fragmentation and radicalization while creating more peaceful living environments for all members of a given group. Participants' perceptions of religious moderation stemmed from various sources, illustrating its widespread availability. Participants reported learning about religious moderation through multiple channels - social media, YouTube videos, mass media articles and podcasts, educational institutions, TV broadcasts, as well as the internet. Their learning highlights how religious moderation incorporates both traditional teachings and modern communication platforms to bring it alive in contemporary settings.

However, this finding revealed a lack of institutional support; many participants did not attend seminars or workshops related to religious moderation; this indicates an over-reliance on self-directed learning and personal initiative rather than formalized religious moderation education programs, particularly for English language lecturers in this institution. Participants demonstrated an exemplary understanding of moderation principles, applying these ideas in their teaching practices whenever appropriate. Though some English lecturers tend to refrain from discussing religion during lessons, others incorporate Islamic values when appropriate to demonstrate

their adaptability in various educational environments. The theoretical analysis emphasizes the necessity of instilling religious tolerance into educational programs (Yusti & Ika, 2022). Findings revealed that English lecturers recognize the significance of these values; however, their implementation into lesson plans and teaching materials varies significantly. This gap highlighted the need for clear guidelines and teaching resources that facilitate English lecturers to instil religious moderation effectively into their teaching and learning process.

Instilling the values of religious moderation into English lesson plans relies more on the English lecturers' individual approach. It is so since the lecturers try their best to meet each student's needs while designing educational objectives. The English lecturers comprehensively recognize the importance of integrating physical, intellectual, emotional, social and spiritual development into their English lesson plans. They further pinpointed that this integration started from setting general and specific learning objectives (CPL/CPMK) for every English lesson. This comprehensive approach shows that their English lesson plans have already covered students' holistic development without overtly emphasizing Islamic moderation values, creating an inclusive educational experience for all learners. This shows an effective balance of academic and personal components within lesson planning that uphold Islamic moderation principles, creating an enjoyable educational experience for everyone involved.

Nevertheless, although Islamic moderation values may not always be explicitly included in lesson plans, English lecturers often integrate them into teaching practices to promote fairness, tolerance, and mutual respect among various backgrounds of their students. The lecturers highlighted that Islamic moderation frequently manifests through behaviour and interaction rather than formal objectives outlined in lesson

plans. English lecturers usually start their classes by offering prayer, encouraging tolerance in assignment completion and refraining from providing examples that promote any specific religious society group in particular. Irwansyah and Andianto (2022) suggest developing a curriculum incorporating principles like respecting local cultures and nonviolence and confirming moderation principles. This research indicates that while English lecturers try to include these principles in their instruction, this practice remains non-specific in lesson plans, suggesting more deliberate curriculum design. By creating clear learning outcomes regarding religious moderation that are communicated in course syllabi, lecturers can ensure students become acquainted with these values and comprehend their relevance within multicultural societies.

Nirwana and Darmadali's (2021) research result emphasizes the need to teach moderation as the opposite of radicalism; however, findings show that such principles tend to be implemented implicitly rather than explicitly. While lecturers may facilitate discussions that foster tolerance, these may not occur within an environment characterized by religious moderation. This discrepancy highlights an essential area of improvement: lecturers can benefit from professional development opportunities designed to teach and assess religious moderation within their courses specifically. Integrating Islamic moderation values into learning materials involves selecting and creating content which promotes respect, tolerance, and balance - something participants of this study were cognizant of by including such values into their teaching materials and methods. English lecturers use various multimedia resources and even conduct interviews to ascertain student preferences, provide engaging learning materials to their students, instil values of moderation into the educational process, and foster lasting values in English language activities.

Findings also demonstrated that the English lecturers encountered challenges instilling religious moderation values. The positive point was that several participants successfully incorporated Islamic values into specific learning activities no matter the obstacles they faced. One participant suggested including Islamic practices in daily routine lessons, remembering to pray on time, rising early for work, or conducting ritual cleansing ablutions. Another participant incorporated Islamic values into academic writing assignments by encouraging students to include relevant Quranic verses or hadiths from Al Qur'an or Hadith as quotes when creating topics for academic papers. However, this study revealed that most participants did not integrate explicit Islamic values into their teaching materials; instead, they chose materials that corresponded with English subject matters without making explicit religious references. Few participants included materials with Islamic themes, such as stories about Makkah or illustrations depicting Muslim figures wearing a veil. Nasir and Rijal's research findings (2021) are aligned with this issue since they mentioned that these lecturers' activity indicates a preference for maintaining accessible content while subtly instilling Islamic values through context and examples. Both theoretical analysis and findings point out the centrality of educational institutions in shaping students' understandings of religious moderation among them. The findings of this present research support this assertion by showing how educators who actively incorporate religious tolerance as part of their teaching philosophy can positively shape students' attitudes and behaviour.

CHAPTER V

THE PRACTICAL MODEL OF THE LESSON PLAN CONSISTED OF RELIGIOUS MODERATION VALUES IN ENGLISH LANGUAGE TEACHING ACTIVITIES

In this chapter, the practical model of an English language teaching activity lesson plan that includes religious moderation values is presented. The lesson plan discusses five topics: Non-Violence, National Commitment, Tolerance, Local Culture Accommodation, and Radicalism. Each topic is described vividly in the following paragraphs.

A. Lesson Plan 1: Non-Violence

Grade Level : University Level

Duration : 100 minutes

Objectives :

- a. To improve students' listening, speaking, reading, and writing.
- b. To introduce and discuss the concept of non-violence.
- c. To encourage critical thinking and personal reflection on non-violence by integrating religious moderation values in learning English activity.

Materials :

- a. Whiteboard and markers
- b. Handouts with reading passages
- c. Audio clips or videos about non-violence
- d. Worksheets for activities

Activities:**Table 5.1 Teaching Activities of Non-Violence Lesson Plan**

No	Name of Activities	Description of Activities	Time (minutes)
1.	Warm-Up	Vocabulary Building: a. The teacher asks the students to write the word “non-violence” on the board. Ex: diplomacy, empathy, tolerance, mediation, etc. b. Write the words on the board and discuss their meanings. c. Ask students to create sentences using the new vocabulary. Ex: The leaders were able to avoid a potential war through diplomacy .	10
2.	Listening	a. Play a short video about non-violence through the following link: https://www.youtube.com/watch?v=2juvZdXlkes b. Follow up with a brief discussion. Ask students: 1. What did you learn from the video? 2. How did the speakers describe non-violence? 3. What do you think about terrorism?	15

3.	Reading	<p>a. The teacher shares the non-violence article and asks the students to read the passages.</p> <p>Understanding and Embracing Non-Violence: Principles, Practices, and Impact</p> <p>Non-violence, also known as non-violent resistance, is a powerful philosophy and strategy for social change that rejects physical violence. Rooted in moral and ethical principles, non-violence promotes peaceful methods to achieve justice and equality. One of the most well-known proponents of non-violence was Mahatma Gandhi, who used it as a cornerstone of his campaign for India's independence from British rule. Non-violence emphasizes respect for all individuals, recognizing the inherent dignity and worth of every human being. This philosophy encourages individuals and movements to seek understanding, reconciliation, and constructive solutions to conflicts.</p> <p>The principle of non-violence is based on the belief that violence only begets more violence, creating a cycle of harm and retaliation. Individuals can break this cycle and work towards healing and reconciliation by choosing non-violence. Non-violent methods include peaceful protests, civil disobedience, and other forms of non-cooperation with oppressive systems. These tactics aim to demonstrate</p>	20
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	<p>e the injustice of the status quo and mobilize public opinion against it. Historical examples, such as the Civil Rights Movement in the United States led by Martin Luther King Jr., illustrate the power of non-violent resistance in bringing about significant social and political change.</p> <p>Central to the practice of non-violence is the concept of satyagraha, a term coined by Gandhi, which translates to “truth force” or “soul force.” Satyagraha is the practice of holding onto the truth and using it as a force for change. It involves a commitment to truthfulness, non-harm, and love, even towards one’s opponents. Practitioners of satyagraha seek to convert their adversaries through persuasion and moral example rather than coercion or aggression. This approach requires immense patience, discipline, and inner strength, as it often involves enduring suffering without retaliating. Non-violence also extends beyond direct action to encompass everyday interactions and relationships. It calls for a lifestyle of compassion, empathy, and understanding. This means resolving conflicts through dialogue, active listening, and mutual respect. By fostering a culture of non-violence in our personal lives, we contribute to a broader societal shift towards peace and justice. Educating young people about the principles of non-</p>	
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	<p>violence and providing them with the skills to resolve conflicts peacefully is crucial for building a more harmonious future.</p> <p>Critics of non-violence often argue that it is unrealistic or ineffective in the face of extreme oppression or violence. However, history has shown that non-violent movements can indeed achieve profound and lasting change. The success of non-violence depends on the commitment of its practitioners and the ability to galvanize public support. Non-violence is not a passive or weak approach; it requires courage and a willingness to confront injustice head-on, without resorting to violence.</p> <p>In today's world, the philosophy of non-violence remains as relevant as ever. As we face global challenges such as racial injustice, political polarization, and environmental crises, the principles of non-violence offer a roadmap for building a more just and equitable society. By embracing non-violence, we can work towards a future where conflicts are resolved through understanding and cooperation rather than aggression and force. Non-violence invites us to envision and strive for a world where every individual's dignity is upheld, and peace prevails.</p> <p>b. After reading the passage, ask the students to choose whether the statements below are true or false.</p>	
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	<p>b. After reading the passage, ask the students to choose whether the statements below are true or false.</p> <ol style="list-style-type: none"> 1. Non-violence is a philosophy that rejects the use of physical violence. (False/True) 2. Mahatma Gandhi's campaign for India's independence relied heavily on violent resistance. (False/True) 3. Non-violence emphasizes the inherent dignity and worth of every human being. (True/False) 4. Non-violent methods include peaceful protests and civil disobedience. (True/False) 5. Satyagraha involves coercion and aggression to convert adversaries. (True/False) 6. The Civil Rights Movement in the United States did not use non-violent resistance. (True/False) 7. Non-violence requires patience, discipline, and inner strength. (True/False) 8. Non-violence is only applicable to direct actions and not everyday interactions. (True/False) 9. Educating young people about non-violence is crucial for building a more harmonious future. (True/False) 10. Non-violent movements can achieve profound and lasting change even in the face of extreme oppression. (True/False) 	
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4.	Speaking	<p>Situational response cards:</p> <ol style="list-style-type: none"> The teacher divides the class into several groups. Each group take a clue card which describes the violence that usually happens in society, for instance: bullying, child abuse, discrimination, gaslighting, street fights, and social exclusion. The group discusses the topic on a card by giving a case that happened in Indonesia or world and offering solution to overcome the problems. 	25
5.	Writing	The students are asked to make a greeting card containing a message for world peace and then post it on social media, such as Instagram, Facebook, or Twitter.	25
6.	Closing	<ol style="list-style-type: none"> Wrap-Up and Homework Summarize the key points discussed in the lesson. Ask students to share one thing they learned about non-violence. 	5

Assessment:

- Participation in discussions and group activities
- Comprehension questions and vocabulary usage
- Reflective writing assignment.

B. Lesson Plan 2: National Commitment

Grade Level : University Level

Duration : 100 minutes

Objectives :

- a. To enhance English language skills (listening, speaking, reading, and writing).
- b. To implement and appreciate the concept of National Commitment in real life.
- c. To promote respect and understanding for different perspectives and cultures.
- d. To encourage learning innovation, creative thinking, and collaborative discussion by integrating religious moderation values in learning English activities.

Materials :

- a. Texts or articles on national commitment
- b. Audio/visual materials (videos, podcasts) related to national commitment
- c. Big papers
- d. Whiteboard and markers

Activities:

Table 5.2 Teaching Activities of National Commitment Lesson Plan

No	Name of Activities	Description of Activities	Time (minutes)
1.	Warm-Up	Icebreaking: <ul style="list-style-type: none">a. The teacher commands to the students to stand up and sing “Bendera” by the Cokelat Band together.b. The students are free to express and gesture while singing a song.	10

		c. After that, the teacher asks the students to converse in pairs to talk about the message brought by the song.	
2.	Listening	<p>a. The students watch a short video which contains national commitment: https://www.youtube.com/watch?app=desktop&v=gienEYMEt9o</p> <p>b. The teacher gives questions dealing with the video, such as:</p> <ol style="list-style-type: none"> 1. What are the key messages from the audio/video? 2. How does the speaker define nationalism? 3. Can you give examples of nationalism mentioned in the audio/video? 	15
3.	Reading	<p>a. The teacher divides the students into several group.</p> <p>b. Each group will discuss the content of article below: Title: Implementation of National Moderation Framework in Integrated Islamic School through the Construct of Measurement of National Commitment to Education Personnel Source: Islam in World Perspectives Link: http://journal2.uad.ac.id/index.php/IWP/article/view/8548/3801</p>	20
4.	Writing	<p>a. The teacher provides a big paper for each group.</p> <p>b. Each group creatively write the important information from the article on a big paper.</p>	30

4.		<p>c. After that, each group stamps the big paper on the wall.</p> <p>d. Then, the teacher asks the students to do a gallery walk. They walk around the class and note the information they missed from their own group. The students also give commands or suggestions by stamping a sticky note on the paper of each gallery.</p>	30
5.	Speaking	<p>Role Play: Demonstrating National Commitment in Daily Life</p> <p>a. The teacher asks the group to create a short role-play to illustrate a situation involving the topics below:</p> <ol style="list-style-type: none"> 1. Fostering a positive attitude towards the national spirit in the family environment. 2. Fostering a positive attitude towards the national spirit in the in the school environment. 3. Fostering a positive attitude towards the national spirit in the community, nation and state. 	20
6.	Closing	<p>a. Wrap-Up and Homework</p> <p>b. Summarize the key points of the lesson. Assign a homework task where students find an article or story related to tolerance and prepare to share it in the next class.</p>	5

Assessment:

- Participation in discussions and group activities
- Comprehension of reading and listening materials
- Quality of written reflections

C. Lesson Plan 3: Tolerance

Grade Level : University Level

Duration : 100 minutes

Objectives :

- a. To enhance English language skills (listening, speaking, reading, and writing).
- b. To understand and appreciate the concept of tolerance.
- c. To promote respect and understanding for different perspectives and cultures.
- d. To encourage speaking skills, creative thinking, and collaborative discussion.

Materials :

- a. Texts or articles on Tolerance
- b. Audio/visual materials (videos, podcasts) related to tolerance
- c. Whiteboard and markers
- d. Small Cards

Activities:

Table 5.3 Teaching Activities of Tolerance Lesson Plan

No	Name of Activities	Description of Activities	Time (minutes)
1.	Warm-Up	Icebreaking: 1. The teacher asks introductory questions related to tolerance a) What is tolerance? b) Why is it such a popular word nowadays? c) What is your personal attitude to it? d) Can you name some of the Indonesian values? What are values?	10

		e) What is the difference between beliefs and opinions?	
2.	Listening	<ol style="list-style-type: none"> 1. Ask the students to imagine they are moving to another country. Ask them to pick a country they would like to emigrate to and put them in pairs or small groups to discuss the country and tell others why they would emigrate there. 2. Get some feedback and then tell the students that they are going to emigrate to Belfast, Ireland. Ask the students what they know about Ireland. 3. They should try to find out about: <ul style="list-style-type: none"> <i>Language</i> <i>Culture</i> <i>Religion</i> <i>People</i> <i>Food</i> <i>History</i> <i>Landscape</i> <i>Economy</i> <i>etc</i> 4. Once they know a little about the place, they should think about what they could do to prepare and what they might do when they get there. Put the students in groups to think about and discuss this. 5. Ask them to think of eight possible problems they would have started a new life in Belfast. 6. Now tell them they are going to listen to some people who moved to Belfast and they will hear about their problems and how they adjusted. <p>Link of the audio: https://drive.google.com/file/d/1x-LI7xafi9Vs-5sEvBEjy_FF3R-cYGxlCk/view?usp=sharing</p>	15

		<ol style="list-style-type: none"> 7. Tell them to listen and see if they hear any problems they thought of. Play the audio or read the script. Link of the script: https://drive.google.com/file/d/1_TB-wt-016NnvrMXuHILTgQiru0pWx-cQT/view?usp=sharing 8. Ask the students which of the problems they heard, then get them to listen again and make notes about any other mentioned issues and any positive points. 9. Let the students compare their notes in pairs or small groups, then give them time to listen again. 10. Once they have finished, the teacher could let them compare their notes against the tape script or just give them feedback. 11. Finish the activity by asking which people they think are most likely to succeed in Belfast. The teacher could also ask them to think about which person they like most and tell the group why. 	
3.	Reading	<ol style="list-style-type: none"> 1. The teacher reveals the absence of tolerance in the American schools with the students 2. Then, asks the students through with the reading and answer the following questions. No Mercy, Kids! <p>On a chilly December morning in Houston, Eddie Evans' 12- year-old son hurried out the door in shirt sleeves on his way to the bus stop. Feeling the cold, he ducked back into his house to quickly grab a jacket. It wasn't until he'd gotten inside the</p>	20

	<p>school building that he remembered his three- inch pocketknife was still in that jacket.</p> <p>After asking a friend what he should do, the boy decided to keep quiet and hide the knife in his locker until the end of the day. But his friend mentioned the knife to the teacher, and school officials called the police. That afternoon, cops came as fast as the wind to arrest the Evans child and took him to a juvenile detention center.</p> <p>The boy was suspended from school for 45 days and enrolled in an alternative school for young offenders. Evans says the place was like a boot camp where his son was so miserable. This is yet another chapter in the ongoing madness that is America's "zero tolerance" craze. Schools nowadays are wildly over-reacting to any behavior with a whiff of danger or controversy.</p> <p>According to a report issued by the Justice Policy Institute in Washington, a 17-year-old guy shot a paper clip with a rubber band, missing his target but hitting a cafeteria worker instead. He was expelled. A 13- year-old was assigned in class to write a scary Halloween story. He concocted one that involved shooting up a school, which got him a visit from the police and six days in jail before the courts confirmed that no crime had been committed.</p> <p>Cases like these might be one reason the American Psychological Association says zero tolerance</p>	
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		<p>policies are having harmful effects on kids. Kids actually feel less safe and have lower academic performance in schools. It also found that students under zero tolerance will be disruptive in the future.</p> <p>The good news is that some parents have been fighting back. Eddie Evans, for instance, didn't let what happened to his son lie down. "Get involved in the political process," Evans now urges other parents, "because if you remain silent, the system will not change." His family had the courage and tenacity to say, "Enough!" Now, how about the rest of us?</p> <p>Answer the following questions in complete sentences.</p> <ol style="list-style-type: none"> 1. "No Mercy, Kid" has been suggested as a title for the text. In your opinion, is it a suitable title? Justify your answer. 2. What was the main cause for arresting Eddie Evans' son? 3. What are three effects of Zero tolerance in American schools? 4. What purpose does the text have? Explain. 5. What does the act of calling the police talk about the school administration's viewpoint about that school system? 	
4.	Writing	<p>Writing Other cultures</p> <p>Find out what your partner knows about other cultures and write down their answers.</p> <ol style="list-style-type: none"> 1. What foods from other countries have you tried? Which did you like? 	30

		<ol style="list-style-type: none"> 2. Do you often see people wearing clothes from different cultures in the streets of your town? Do you know which countries they are from? 3. Do you ever listen to music from other cultures? Do you know the names of any of the artists? 4. Do you ever watch films with subtitles? 5. Would you like to go and live in a country with a culture different from yours? 6. Do you think it is important to retain your own culture even if you move to another country? 7. Do you have friends from other cultures and countries? Would you like to have more friends from other cultures? 8. Do you think children should be educated within the culture of the country they live? 9. What do you think about mixed marriages with people from different cultures? Does it encourage greater cultural understanding? 10. Do you think sport is a good way to build intercultural understanding? 11. Would you recognize any art from another culture? 12. Do you think children should learn and study many different religions at school or just the religion of their parents? 13. What most interests you about other cultures? 	
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5.	Speaking	<p>Game with Different Cultures (25 min)</p> <ol style="list-style-type: none"> 1. The teacher asks about specific areas where tolerance is especially important for effective communication and interpersonal and intercultural understanding 2. The teacher randomly divides the group into four smaller groups, assigning each a specific “culture description” printed on small cards. Each group is asked to proceed to one of the corners of the room and familiarize themselves with their “culture”. <p><i>Culture 1: In this country everyone is loud and noisy. People are accustomed to express their emotions and feelings openly. It is considered polite to ask about and discuss such things as family, health issues, ailments, relatives – in full detail! – and in response to such questions show the same sort of interest towards the person you’re talking to. Their conversations are characterized by a lot of physical touching. The supreme manifestation of hospitality is offering one’s guests’ candy. The candy is always unwrapped and eaten right away with great gusto; it is a symbol of trust and abundance.</i></p> <p><i>Culture 2: The citizens of this country are cordial and friendly. They welcome their guests with a smile but remain closed off. They give their guests all possible attention, but at the same time avoid answering personal questions. Every single step in their lives is regulated by the traditions and rules known only to themselves (“It is the custom”,</i></p>	20
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		<p><i>"It is not the custom"). If you try to talk them into doing something against their traditions, they always respond with "It is not the custom". They will never touch (and avoid being touched) by a person who doesn't belong to their clan. Candy is sacred; one would rather die of hunger than eat it. Having much candy means a high position in society. The people of this culture are not accustomed to physical touch.</i></p> <ol style="list-style-type: none"> 3. The students in each group are asked to act out their culture as consistently as possible 4. After a short time of practice, cultures begin visiting each other. 5. After the visits, the students are invited to take their seats (preferably in culture groups) 6. The teacher asks them to share their reactions to the game and reflect on the experience 7. The teacher may encourage the students to consider practical applications of these principles by providing examples or relevant personal experiences. 	
6.	Closing	<ol style="list-style-type: none"> a. Wrap-Up and Homework b. Summarize the key points of the lesson. Assign a homework task where students find an article or story related to tolerance and prepare to share it in the next class. 	5

Assessment:

- a. Participation in discussions and group activities
- b. Comprehension of reading and listening materials
- c. Quality of written reflections

D. Lesson Plan 4: Local Culture

Grade Level : University Level

Duration : 100 minutes

Objectives :

- a. To enhance English language skills (listening, speaking, reading, and writing).
- b. To understand and appreciate the concept of local culture.
- c. To promote respect and understanding for different perspectives and cultures.
- d. To encourage speaking skills, creative thinking, and collaborative discussion.

Materials :

- a. Texts or articles on Local Cultures
- b. Audio/visual materials (videos, podcasts) related to local culture
- c. Whiteboard and markers

Activities:

Table 5.4 Teaching Activities of Local Culture Lesson Plan

No	Name of Activities	Description of Activities	Time (minutes)
1.	Warm-Up	Watching video: 1. The Teacher asks the students some questions related to the video that they will watch together: 1- Are you familiar with any Indonesian culture? Or have you seen it or participated in it yourself? If yes, how do you know about it? Is there any Indonesian culture you want to learn more about?	10

		<p>2- Listen the answer of these question from one of our good friends in Singapore.</p> <p>2. The teacher asks the students to watch a short video from the Facebook page https://www.facebook.com/kbrisingapura/videos/are-you-familiar-with-any-indonesian-culture-or-have-you-seen-it-or-participated/134702005230655/</p> <p>3. After watching the video, the teacher asks the students what topic will be discussed today.</p>	
2.	Listening	<p>1. The teacher plays a video about Travel Guide: Indonesian Culture through the following link: https://www.youtube.com/watch?v=sOLlsQ98hvg</p> <p>2. Students take notes on the key points.</p> <p>3. Then the teacher follows up with a brief discussion. Ask students:</p> <ol style="list-style-type: none"> What do you think about the information in the video related to Indonesia? Can you get some points about Indonesian Culture discussed in the video? Please explain. 	15
3.	Reading	<p>1. The teacher asks students what they know about Batik. Show some images of Batik patterns to spark interest. See https://www.freepik.com/free-photos-vectors/batik-pattern</p> <p>2. Have students read the text individually or in pairs.</p>	20

	<p>Batik - The Art of Indonesian Fabric</p> <p>Batik is a traditional Indonesian fabric art form that uses wax and dye to decorate cloth with intricate patterns. It has been practiced for centuries and is recognized by UNESCO as a Masterpiece of Oral and Intangible Heritage of Humanity.</p> <p>The process of making batik is meticulous. First, the design is drawn on the fabric using a <i>canting</i>, a small copper tool filled with hot wax. The wax acts as a dye-resistant barrier. The fabric is then dipped in dye, and areas covered in wax resist the dye, creating patterns. This process is repeated with different colors and layers until the desired design is achieved.</p> <p>Each region in Indonesia has its own distinctive batik patterns and motifs, often inspired by nature, folklore, and cultural symbols. For example, batik from Yogyakarta and Solo features traditional patterns like <i>parang</i> and <i>kawung</i>, while batik from Pekalongan is known for its vibrant, floral designs.</p> <p>Batik is worn during important ceremonies, such as weddings and religious celebrations, and is a symbol of Indonesian identity and artistry.</p> <p>3. The students have to answer these comprehension Questions:</p> <ol style="list-style-type: none"> 1) Where is Batik from? 2) What tools and materials are used to make Batik? 	
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		<p>3) How is the pattern created on the fabric?</p> <p>4) What are some regional variations of Batik patterns in Indonesia?</p> <p>5) On what occasions is Batik typically worn?</p> <p>4. Students Identify key vocabulary from the text: intricate, canting, dye, motif, UNESCO, intangible, heritage, ceremony, artistry.</p>	
4.	Writing	<p>1. The teacher asks students to write a descriptive paragraph about a Batik pattern they would create. They should describe the motifs, colors, and inspiration behind their design.</p> <p>2. Students write a short story involving a piece of Batik fabric. The story could be about the fabric's creation, its significance in a family, or its role in a special ceremony.</p> <p>3. Teacher divides students into groups and assigns each group a traditional fabric art form from another country (e.g., Japanese Kimono, Indian Sari, African Kente).</p>	30
5.	Speaking	<p>1. Have each group research their assigned fabric art form and prepare a presentation comparing it to Indonesian Batik in terms of materials, techniques, patterns, and cultural significance.</p> <p>2. Each group presented their findings to the class and then discussed the similarities and</p>	20

5.		<p>differences between the fabric art forms.</p> <p>3. Set up a role-play activity where students act as Batik artists explaining their work to tourists. Students take turns being the artist and the tourist, asking and answering questions about the Batik-making process.</p>	20
6.	Closing	<p>a. Wrap-Up and Homework</p> <p>b. Summarize the key points of the lesson. Assign a homework task where students find an article or story related to local culture and prepare to share it in the next class.</p>	5

Assessment:

- Participation in discussions and group activities
- Comprehension of reading and listening materials
- Quality of written reflections

E. Lesson Plan 5: Radicalism

Grade Level : University Level

Duration : 100 minutes

Objectives :

- To improve identify radicalism and its various forms.
- To discuss and analyze the causes and effects of radicalism.
- To develop critical thinking and language skills through reading, speaking, listening and writing.

Materials :

- c. Whiteboard and markers
- b. Articles about radicalism
- c. Audio recordings or video of speeches or interview about radicalism
- d. Video clips about radicalism
- e. Worksheets for activities

Activities:**Table 5.5 Teaching Activities of Radicalism Lesson Plan**

No	Name of Activities	Description of Activities	Time (minutes)
1.	Warm-Up	Watching youtube : <ul style="list-style-type: none">a. The teacher asks the students to watch a short video on YouTube.b. https://youtube.com/shorts/F-FiFTfWz64?si=fz7mnJA_0be-Hq_Cec. After watching the video, the teacher asks the students what topic will be discussed today.d. The teacher asks the students some questions related the topic:<ul style="list-style-type: none">1. What is the definition of radicalism?2. Can you mention any examples of radicalism in Indonesia?	10
2.	Listening	<ul style="list-style-type: none">a. Play a video about radicalism through the following link: https://youtu.be/Ciod9wOog-gQ?si=d3LHkw81Kr9qFaqMb. Students take notes on the key points.c. Follow up with a brief discussion. Ask students:	15

		<ol style="list-style-type: none"> 1. What do you think about the student statement? 2. How did the lecturer explain his student's statement? 3. Can you describe the women's opinion about the student and lecturer argument? 	
3.	Reading	<p>a. The teacher shares the article on radicalism and ask the students to read the passages.</p> <p>Understanding Radicalism: Definition, Causes, and Impact for society</p> <p>Radicalism is a way of thinking or acting that seeks major and fundamental changes in social, political, or economic conditions, often through extreme or violent means. Radicalism usually comes from dissatisfaction with current conditions and a belief that major changes are needed to achieve greater justice or prosperity.</p> <p>Radicalism can be encouraged by several interconnected factors that foster feelings of discontent and a desire for drastic change. One of the main causes is social and economic injustice. When wealth and opportunities are unequally distributed, this can lead to widespread discontent and anger within society. Individuals who feel crushed or deprived of a fair share of economic resources often turn to radical means to change their situation. In turn, a strong sense of identity, whether based on religion, ethnicity or ideology, can fuel radicalism,</p>	20

	<p>especially if the group feels threatened or marginalized by other groups. This exclusivist mindset can create fertile ground for radical thought and action.</p> <p>Ideological influences also play an important role. Extremist ideologies, which propose simple and definitive solutions to complex social problems, tend to attract individuals who seek clear answers and decisive action. In times of political crisis, such as during periods of political instability and distrust of the government, the likelihood of radical action increases. People may resort to radicalism as a form of protest against what they perceive as government incompetence or corruption. Finally, the role of media and propaganda cannot be underestimated. Mass media and social media platforms have the power to amplify viral messages, rapidly spread extremist ideas and influence individuals to join radical movements. This widespread dissemination can create an echo chamber, reinforcing radical beliefs and attracting more people to join. Together, these factors intertwine to create a complex web of causes that can push individuals and groups towards radicalism.</p> <p>The impact of radicalism on society is profound, particularly through the violence and conflict it causes. These violent acts often result in physical damage, psychological trauma and loss of life, creating</p>	
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	<p>widespread fear and insecurity. The presence of diametrically opposed groups in society causes social polarization, dividing communities and reducing social solidarity and cohesion. These divisions erode the fabric of society, making it more difficult for individuals to work together for common goals. In addition, the chaos caused by radical actions disrupts economic activities, discourages investment, and increases poverty, leading to economic instability. Public facilities and critical infrastructure, such as roads, bridges and public buildings, are often targets of sabotage and violence by radical groups, causing significant damage and hampering daily life. The atmosphere of fear and suspicion generated by radicalism further reduces the sense of security and worsens interpersonal relationships, making communities more distrustful and divided. These combined effects underscore the far-reaching and detrimental impact of radicalism on societal well-being and stability.</p> <p>b. After reading the passage, ask the students to answer the question below:</p> <ol style="list-style-type: none"> 1. List three causes of radicalism mentioned in the article and explain it. 2. Provide an example of radicalism from the text. 3. How does radicalism influence society? 	
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		<p>4. Mention the negative impact of radicalism and explain it. (minimal two impact)</p> <p>5. What do you think about Islamic radicalism?</p>	
4.	Speaking	<p>Group discussion :</p> <p>a. The teacher divides the class into small groups.</p> <p>b. Each group discusses the following questions:</p> <ol style="list-style-type: none"> 1. How does radicalism affect communities and individuals? 2. What role does education play in preventing radicalism? 3. What can young people do to combat radicalism? <p>c. Each group presents their discussion points to the class</p>	25
5.	Writing	<p>a. Students write a short essay on one of the following topics:</p> <ol style="list-style-type: none"> 1. The impact of radicalism on modern society. 2. Strategies to prevent radicalism in educational institutions. 3. A historical example of radicalism and its consequences. <p>b. Peer review: Students exchange essays with a partner and provide feedback on content and language</p>	25
6.	Closing	<p>a. Wrap-Up and Homework</p> <p>b. Summarize the main points discussed in the lesson.</p> <p>c. Ask students to share one thing: What can we do as a community to raise awareness and prevent radicalism?</p>	5

Assessment:

- a. Participation in discussions and activities.
- b. Comprehension and critical thinking demonstrated in reading and listening activities.
- c. Clarity and coherence in the written essay.

Integrating Islamic values of moderation into teaching and learning activities fosters an inclusive educational atmosphere. Participants employed cooperative learning strategies that reflected values such as *Syura* (deliberation), *Tasamuh* (tolerance), *Tathawur wa Ibtikar* (dynamism, creativity, and innovation), and *Musawah* (egalitarianism). English lecturers acted upon these values through various classroom activities: planning class leadership elections carefully through deliberation; encouraging multiple sources for assignments; and creating an atmosphere in which any question could be voiced without feeling embarrassed or humiliated by lecturers. By infusing such practices into each activity, lecturers ensure students internalize moderation principles while creating an equitable learning community. Yusti and Ika (2022) have discussed how cooperative learning strategies can foster an atmosphere where students can freely express their opinions while simultaneously benefitting from peer's insights. Authors studying the challenges encountered by the lecturers have discovered that religious moderation may be perceived, yet its implementation often lacks appropriate momentum due to limited resources and training for English lecturers. Thus, educational institutions now have an opportunity to invest in professional development programs designed to equip their teachers or lecturers with the skills and knowledge required for effectively incorporating religious moderation into English teaching practices in particular.

Dealing with integrating Islamic values of moderation such as tolerance, honesty, and fairness into assessment

system, the findings revealed that its practice ensures an inclusive yet fair assessment approach. Lecturers increasingly rely on non-traditional assessments such as daily observations, presentations, and project assignments in order to more comprehensively measure students' abilities. Lecturers employ various strategies to address incomplete tasks, including warnings, personalized calls, additional assignments, and flexible deadlines. Such practices demonstrate their dedication and support while offering students multiple chances for excellent academic achievement. By integrating these values, English lecturers who incorporate Islamic moderation principles can create an equitable and supportive evaluation process. However, despite their best intentions, subjectivity may still play a part in assessing student participation and behavior. Subjectivity may pose challenges in teaching, yet its human element and value in customizing instruction to individual student circumstances make up its advantages. As English lecturers become aware of their biases, they can strive to strike a balance between fairness and empathy when assigning student evaluations; such an approach upholds Islamic values of moderation by creating an impartial yet tolerable evaluation system.

Chapter V in this book has outlined a comprehensive model of English lesson plans designed for university-level students, focusing on critical themes such as radicalism and tolerance. Each lesson plan is structured to enhance students' English language skills through activities promoting engagement and critical thinking. For instance, the lesson on radicalism includes multimedia resources such as videos and articles, which serve as a medium for discussion and analysis. Students are encouraged to explore radicalism's definitions, causes, and effects, fostering a deeper understanding of the topic while improving their reading, writing, listening, and speaking abilities. In addition to radicalism, the lesson plan emphasizes the importance of tolerance, encouraging

students to reflect on their personal beliefs and cultural values. Activities such as icebreakers and group discussions allow students to share their perspectives on tolerance and its relevance in contemporary society. By examining real-life scenarios and engaging with diverse viewpoints, students understand tolerance more, which is essential in today's multicultural world. Incorporating homework assignments, where students find articles about local culture or tolerance, further reinforces the lessons learned in class and encourages independent exploration of these critical themes. In addition, the model of lesson plans drawn by the authors provides a framework for teaching complex social issues through the lens of English language learning. English lecturers can create an interactive and conducive classroom environment by integrating multimedia resources, collaborative activities, and reflective assignments. This approach enhances students' English language skills and equips them with the critical thinking tools necessary to navigate and contribute positively to a diverse and interconnected world.

CHAPTER VI

CLOSURE

To sum up, the findings presented in this book offer a starting point for understanding religious moderation's relevance within English education while the findings reveal its implementation across specific contexts. The analysis performed by the authors has demonstrated a need to explicitly integrate values-driven curriculums and teaching practices while offering resources and training to English lecturers. It is so since educational institutions play an essential part in cultivating an environment of moderation and tolerance among their students, which contributes to creating a more harmonious society. These principles may guide people, emphasizing the necessity of adopting an inclusive and collaborative educational approach that recognizes and celebrates diversity.

The English lecturers have played a crucial role in instilling the values of religious moderation into their teaching practices. While the English lecturers express a solid commitment to creating an inclusive and tolerant learning environment, findings indicate that many lecturers still need to integrate such values explicitly into lesson plans or instructional materials. Cooperative learning strategies and incorporating Islamic principles such as tolerance and egalitarianism represent an effective method for shaping students' views towards religious

moderation; however, challenges associated with limited resources, lack of formal training programs, and subjective assessments prevent its successful implementation. Furthermore, educational institutions must invest in professional development programs that equip English lecturers with the necessary skills and knowledge to explicitly include religious moderation in their curricula through clearly stated learning outcomes and including relevant Islamic values in teaching materials. By prioritizing such principles in the teaching and learning process, education institutions can bridge the gap between theory and practice by facilitating an atmosphere that prioritizes such principles in their curriculum, giving their students greater insight into religious tolerance as they easily navigate multicultural societies.

The model of lesson plans highlights the significance of including essential social themes like radicalism and tolerance in English lesson plans for university students. It is conducted by employing various multimedia resources, collaborative activities, and reflective assignments to foster dynamic and interactive learning environments that increase language proficiency and encourage critical thinking skills and cultural sensitivity. This comprehensive model offers a practical framework for teaching complex social issues, providing students with the necessary abilities to engage thoughtfully and constructively with diverse viewpoints. Overall, this book presents an approach designed to equip students to navigate and contribute positively in an increasingly interconnected and multicultural world. Dealing with future recommendations, the authors highlighted the need for qualitative and quantitative research on how moderate religious values can be effectively integrated into ELT instruction. This book demonstrates that while these values are widely held, little empirical research exists on their practical implementation in classroom environments. Future

research should explore more methods for successfully incorporating religious moderation into various subjects as models for other English lecturers to follow.

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AUTHOR BIOGRAPHY



Raيدا Asfihana was born on November 30, 1983, in Banjarbaru, South Kalimantan, Indonesia, where she spent her early formative years. Her early education began at SDN Banjarbaru Kota 6, a local primary school where she developed a strong interest in learning. Her academic journey continued at SMPN 1 Banjarbaru and later at SMUN 1 Banjarbaru, both prestigious institutions in her hometown.

From an early age, Raida showed an affinity for language and education, which laid the foundation for her future career in English education. She earned her bachelor's degree in English Education from Universitas Lambung Mangkurat in 2005, where she acquired her skills in teaching and language acquisition. Driven by her passion for furthering her knowledge, she pursued a master's degree at Universitas Negeri Malang, completing it in 2009 with a specialization in English Education. During this period, Raida developed a deeper interest in educational research and pedagogical methodologies. This academic journey culminated in 2022 when she obtained her doctoral degree from Universitas Negeri Makassar, further maximizing her interest in English Edu-

cation. Her doctoral research focused on virtual project-based learning and the development of language skills, which has had a lasting impact on her academic and professional work.

Raida began her career as a lecturer at UIN Antasari Banjarmasin's English Education Department in 2006. Over the years, she has established herself as an educator and researcher, contributing to the advancement of English education in Indonesia. Raida Asfihana has made significant contributions to the field of English language education through her scholarly works, many of which focus on innovative teaching methodologies and the integration of technology in education. In 2021, she authored *Pre-service English Teacher's Strategies in Incorporating Character Education during Teaching Practice Program at UIN Antasari Banjarmasin*, published in the IJELTAL journal (Sinta 2). This work explores how future English teachers integrate character education into their teaching practice, highlighting strategies that promote moral and ethical development alongside language instruction.

In 2022, Raida expanded her focus on technology in education with her publication *Integrating Technological Pedagogical Content Knowledge into Video-Making Activities: Learning from Practice*, in the Journal of Asia TEFL (Scopus Q1). This paper examines how teachers can effectively incorporate video-making into their pedagogical practices to enhance student engagement and learning outcomes. Additionally, her study *Students' English Learning Experiences on Virtual Project-Based Learning Instruction*, published in the IJoLE journal (Scopus Q1), investigates students' perspectives on the use of virtual project-based learning, offering valuable insights into the benefits and challenges of this instructional approach.

In 2024, Raida has written a collaborative study entitled *The Impact of Virtual Video Project on Students' English Learning Engagement*, published in the LLT Journal: A Journal on Language

and Language Learning (Scopus Q4). This research explores the role of virtual video projects in enhancing students' engagement with English learning, providing evidence of the positive impact of multimedia tools on language acquisition and student participation. These publications reflect Raida's commitment to advancing English education through innovative approaches that integrate character education, technology, and project-based learning.

Her contributions to the field of education go beyond her role as a lecturer. Raida frequently collaborates with fellow educators and authors, participating in conferences and seminars both nationally and internationally. Her work on teacher professional development has earned her recognition for advancing the skills and competencies of English language teachers in Indonesia. She has also been actively involved in curriculum development, helping to shape the English education programs at UIN Antasari and beyond. In addition to her academic responsibilities, Raida is committed to community engagement. She has participated in various outreach programs aimed at improving educational quality in rural and underserved areas of South Kalimantan using his role as school accreditation evaluator. Her efforts reflect her belief that education is a powerful tool for social and economic development. Raida continues to live in Banjarmasin, South Kalimantan, where she resides with her family in this city. Despite her busy academic schedule, she remains deeply connected to her community and is dedicated to making a positive impact both locally and nationally. She is easily accessible for collaboration and consultation through her professional email, raidaasfihana@uin-antasari.ac.id, where she welcomes inquiries related to her research and educational initiatives.



Afifah Linda Sari was born in Banjarbaru, November 10, 1987. She was taken her primary education at SDN Banjarbaru Utara 1, followed by Junior High School at SLTPN 1 Banjarbaru. After graduating from junior high school, she migrated to Java island to continue her studies at the boarding school, specifically at Madrasah Aliyah Pondok Pesantren Modern Islam Assalaam Surakarta. Then, she completed her bachelor in English Language and Literature at UIN Maulana Malik Ibrahim Malang and the master's level of English Language Education at Sebelas Maret University (UNS) Surakarta.

She paved her career in education by becoming a lecturer at UNISKA MAAB Banjarmasin (2013-2015) then, since 2015 to present she has been a lecturer at UIN Antasari Banjarmasin. She also has experience as a trainer in the English Language Teacher Training (ELTT) Program organized by World Learning and RELO U.S. Embassy Jakarta in 2022-2023.

Apart from teaching, the author is also active in doing the research and often receives *Litapdimas* research grants from 2021 to present. Some of the author's published works include anthology books: *Parentouchs*, *Miracle of Qur'an*, *Sungai Kearifan*, *Mom's Diary*, *Travelogue*, *Asa itu Nyata*, *Menabung Cinta untuk Orang Tua* and so on. Her writing experience on journal articles such as *Short Movie Production to Encourage ASIAN Digital Natives to Speak English* (2018), *A Study on the Register of Polity* (2019), *Interweaving Character Education in English Textbook of Senior High School* (2020), *The Challenges and Opportunities in Opening Indonesian Language Education Study Program at UIN Antasari Banjarmasin* (2022), *'I Can Teach English More Confidently': How Madrassas' and Pesantrens' English*

Teachers Perceived ELTT Program (2023), and A Photovoice Study on Teachers' Emotional Experiences and Challenges in Applying the Dictoglos Techniques for Listening (2024) have been published in the accredited journal SINTA. The author can be contacted via email: afifahlinda@uin-antasari.ac.id



Hidayah Nor is an English Education Department lecturer at UIN Antasari Banjarmasin. She was born in Banjarmasin, South Kalimantan. She graduated from MI Nurul Fata, then she passed from MtsN Kelayan and MAN 2 Model Banjarmasin. She gained her Undergraduate Degree (S1) from English Language Education Department of Faculty of Tarbiyah and Teacher Training UIN Antasari Banjarmasin. She studied

Master Degree in State University of Malang focused on English Language Teaching (scholarship from the Ministry of Religious Affairs of the Republic of Indonesia) and graduated in 2013. Her first experience in teaching English started in 2010 as a non-permanent English teacher at Islamic Junior High School “Nurul Islam” in Banjarmasin from January-August 2010, and then she became Administration Staff in English Department besides lecturer of English A and English B at Languages Development Center of Antasari State Islamic University Banjarmasin from 2010-2011. She has made English modules for her main areas of interest include Listening, Writing, Instructional Design, and Business English and presented papers at national and international conferences on ELT.

Her writing experience on journal articles such as *Teaching Listening from a Discourse Perspective (Metacognitive Strategy)*,

Using Cooperative Learning in Teaching Narrative Text to Improve Students' Ability in Reading Comprehension, The Effectiveness of Using Metacognitive Strategies in Listening Comprehension of English Department Students at IAIN Antasari Banjarmasin, English Proficiency and Metacognitive Strategies used by English Department Students at IAIN Antasari Banjarmasin Providing Web Based Learning Materials (Google Classroom) For Teaching Essay Writing Course, The Synchronous And Asynchronous Learning At English Department Of Universities In South Kalimantan: Practices And Challenges., Teachers' Materials Development, Lesson Planning, and Teaching Skills Readiness in Teaching English, Developing a Workbook of Basic Listening Course for the Third Semester Students of English Department at IAIN Antasari Banjarmasin, Content Analysis on Potential Character Inclusion in Listening I Course Syllabus and Materials, Using Cooperative Learning In Teaching Narrative Text To Improve Students' Ability In Reading Comprehension, The techniques in teaching listening skill., Multiple Intelligences and Its Future Possible Implication in English Language Teaching, Using Metacognitive Strategies In Teaching Listening To Explanation Text, The Use Of Dialogue Journals Activity In Essay Writing Course (Students' achievement), Exploring Listening Strategies, Activities, And Resources of English Education Department Lecturers, towards Online Learning: Synchronous and Asynchronous.

She also collaborates in book chapters entitled *English Teaching Practices in Indonesia During Covid-19, My Teaching Journey-Reflective Narratives Global Forum for Teacher Educators, Technology Integration in English Language Teaching and Learning, Useful AI Tools for English Teachers, and How to teach English to Gen Z Students. Her Academic Writing Experiences on Books Translation entitled Teaching Secondary English with ICT and an Introduction to Late Modern English. Her Email is hidayahnor@uin-antasari.ac.id.*



Fadia Mahardika is a student majoring English Education at UIN Antasari Banjarmasin. She was born in Bontang, East Kalimantan. She graduated from Yabis Islamic elementary school in Bontang, then moved to Banjarbaru and continued her studies at Qardhan Hasana Islamic junior high school and Arrahman Islamic high school until she graduated. She

is still pursuing her education at UIN Antasari Banjarmasin as a student by majoring in English education. Entered and active at UIN Antasari in 2022 until now in 2024. Her first experience in writing an article was when she participated in a scientific writing competition held by Lambung Mangkurat University, majoring in Chemical Engineering with the theme *"chemical engineering virtual expo 2021"*. she researched together with her group so that an article was entitled *"Innovation in Reducing Groundwater Iron (Fe) Levels with the Zig-zag Flow Form Aeration Waterfall Method at IT Ar-Rahman High School"* and won 3rd place in the competition. She also participated in an essay writing competition with the theme of current Islamic political issues (2021) at Arrahman Banjarbaru Islamic High School and won third place.

Her experience in writing articles is growing, in the 3rd semester she participated in the third International Conference on English Teaching and Learning Issue (ICETLI 2023) as a presenter with the title of her article *"Factors of Multilingual Use in Daily Life in the Era of Globalization"* via online. She also participated in a national seminar held by the Language Unit of Lambung Mangkurat University with the theme *"Youth of multicultural and differentiated English teaching"* as a presenter. the article presented was entitled *"Opening Language Learning Opportunities Through Various Platforms in the Era of Multiculturalism"*. participated in the 6th

International Conference on ELT (INACELT) with the theme *"Contemporary Issues in English Language Teaching"* held by IAIN Palangkaraya, Department of English Education as a presenter. The article presented was entitled *"Improving Reading Skills Through Digital Literacy"*. participated in the national seminar on language, literature, arts, and basic education 2023 with the theme *"Transformation of Technology-Based Literacy Education in the Era of Society 5.0"* as a presenter held by PGRI Kalimantan University. Participating in the 15th Borneo Islamic International Conference 2024 (KAIB XV - 2024) as a presenter, organized by Sultan Sharif Ali Islamic University in Brunei Darussalam. An article titled *"The Importance of Quality Education as the Foundation of Building a Better Community Using Islamic Principles."*

She also published her article titled *"The Impact of Social Media On The Use of English Slang"* in the TEFLA journal. Her email is fadia.mahardika@gmail.com.

