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PREPARING ENGLISH LANGUAGE TEACHERS FOR ISLAMIC EDUCATIONAL INSTITUTIONS

A STUDY OF TEACHER COGNITION AND PEDAGOGICAL BELIEFS

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Abstract

Preparing English language teachers for Islamic educational institutions requires a coherent relationship between linguistic competence, pedagogical reasoning, ethical responsibility, and institutional purpose. This article examines teacher cognition and pedagogical beliefs through a qualitative documentary and conceptual approach. It brings selected scholarship on language teacher education into dialogue with Qur'anic passages, authentic Prophetic traditions, and Islamic educational ethics. Rather than presenting invented fieldwork, the study distinguishes published empirical findings from normative interpretation and proposed professional practices. Its first section clarifies teacher cognition, the formation of beliefs, and the educational significance of knowledge, intention, justice, and compassion. The second section investigates tensions involving communicative teaching, multilingual classrooms, curriculum selection, intercultural engagement, assessment, and institutional expectations. The third section develops a contextual preparation framework encompassing belief elicitation, supervised practice, collaborative mentoring, materials adaptation, reflective inquiry, and ethically responsible evaluation. The analysis argues that Islamic integration should be assessed through classroom conduct and meaningful learning opportunities, alongside the accuracy of religious content. Religious commitment cannot substitute for language proficiency, while technical proficiency alone cannot secure an institution's educational mission. Published studies from Indonesian Islamic settings provide contextually bounded insights rather than universal explanations of Muslim education. The article recommends differentiated preparation, transparent curriculum review, protected professional dialogue, and longitudinal research connecting teachers' stated beliefs with observed decisions and student learning. Its contribution is an integrated framework that preserves Islamic ethical commitments while enabling rigorous, inclusive, and intellectually responsible English language education across diverse institutional settings, subject to local validation and sustained review by practitioners.

Keywords: Teacher Cognition; Beliefs; Islam; ELT; Training; Reflection; Culture

Introduction

English language teaching in Islamic educational institutions involves interconnected questions of communicative competence, religious identity, teachers' professional judgement, and institutional educational aims. What teachers regard as useful language, how they interpret learners' errors, and how they select instructional materials are closely related to their pedagogical cognition. Research into language teachers' thinking expanded considerably in the closing decades of the twentieth century, followed by studies specifically addressing language and values in Islamic institutions. This subject should not be reduced to disagreements within a particular school of Islamic jurisprudence; its central concern is the relationship between Islamic ethics and pedagogical research. The scholarly task is to establish a workable relationship between language instruction and the responsibility for Islamic education. The article first examines Islamic educational foundations, belief formation, and previous research; it then considers teaching methods, curricula, intercultural engagement, and institutional constraints; finally, it presents a preparation framework, evaluation criteria, and directions for future research. Throughout, documented references, relevant Arabic quotations with

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English translations, argumentation, and scholarly analysis distinguish principled positions from practical proposals.[12]

1 Islamic Educational Foundations and Teacher Cognition

The first task in preparing English teachers is to identify the foundations of their professional thinking. Knowing a language, knowing how to teach it, and understanding the ethical responsibility for instructional decisions are distinct but connected capacities. Their relationship requires particular clarity in Islamic institutions, where teachers also serve as educational role models. This does not require every English teacher to become a Qur'anic exegete or jurist, but teachers must recognise the limits of their expertise when presenting religious texts. This section clarifies the relationship between teacher cognition, pedagogical beliefs, and the Islamic understanding of knowledge. Borg's review connects teachers' previous education, professional preparation, and classroom practices, while Islamic texts establish an ethical foundation for knowledge, intention, and responsibility. The purpose is to identify shared questions for teacher preparation without conflating these domains. The conclusions are educational priorities open to testing in the light of Islamic principles, rather than claims that a particular teaching method has definitive scriptural authority.[3]

1.1 Teacher Cognition and the Islamic Understanding of Knowledge

Teacher cognition refers to the internal system of knowledge and beliefs through which teachers interpret classroom situations and make decisions. It encompasses subject knowledge, assumptions derived from experience, expectations of learners, and personal understandings of effective teaching. A belief is an element of this system that a teacher considers true or appropriate, even when it lacks comprehensive research support. Religious faith and beliefs about instructional methods therefore do not occupy the same conceptual category: the former may concern matters of faith, whereas the latter remain open to empirical evaluation and revision. Pajares highlights the conceptual complexity of beliefs and knowledge, suggesting that research must first define its terms and observable indicators. This distinction helps prevent teachers in Islamic institutions from assigning religious sanctity to preferred methods. Translation, conversation, memorisation, and grammar instruction are educational means whose usefulness depends on objectives, proficiency levels, and evidence. Clear examples should help teachers understand revision of their methods as professional development.[4]

﴿ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ﴾[5]

Read in the name of your Lord who created.

The verse connects reading with acknowledgement of the Lord, giving education an ethical orientation. It does not directly prescribe a particular modern language, textbook, or teaching method. A principled application to English teaching is that knowledge should serve truth, service, and responsibility. Teachers can provide communication tasks that respect the audience's rights, factual accuracy, and human dignity. Learning to compose a misleading advertisement in fluent English does not fulfil an institution's educational mission through fluency alone. Conversely, a learner who communicates honestly in less proficient English still deserves language support. Ethical quality and linguistic accuracy should be identified and developed separately. Preserving the verse's religious

[1] Simon Borg, "Teacher Cognition in Language Teaching: A Review of Research on What Language Teachers Think, Know, Believe, and Do," Language Teaching 36, no. 2 (2003): 81–109, https://doi.org/10.1017/S0261444803001903.

[2] Galuh Nur Rohmah, Lina Hanifiyah, Ulil Fitriyah, and Anita Andriya Ningsih, "Islamic Values Integration in English Lesson at Madrasah Tsanawiyah: Teachers' Beliefs and Practices," Jurnal Bahasa Lingua Scientia 11, no. 1 (2019): 93–106, https://doi.org/10.21274/ls.2019.11.1.93-106.

[3] Borg, "Teacher Cognition," 81–109.

[4] M. Frank Pajares, "Teachers' Beliefs and Educational Research: Cleaning Up a Messy Construct," Review of Educational Research 62, no. 3 (1992): 307–32, https://doi.org/10.3102/00346543062003307.

[5] Qurʾan, al-ʿAlaq 96:1; Muṣḥaf al-Madīnah al-Nabawiyyah, riwāyat Ḥafṣ ʿan ʿĀṣim (Medina: King Fahd Glorious Qurʾan Printing Complex, n.d.); https://quran.com/96/1.

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significance means treating it as ethical guidance for the intention, selection, and use of educational activities, rather than as an artificial guarantee of success in language examinations.

﴿وَقُل رَّبِّ زِدْنِى عِلْمًا﴾[6]

And say, My Lord, increase me in knowledge.

The request for increased knowledge challenges the assumption that a teacher's development is complete. Teaching requires recognition of what one knows and what one does not know. Language involves changing usage, social varieties, and new communicative situations, so familiarity with a textbook cannot meet every professional need. Teachers may need guidance on expressing religious terminology in English, teaching particular sounds, or supporting struggling readers. Treating such admissions as weak faith or professional failure creates an unhelpful training environment. Prayer and organised scholarly effort complement one another. A preparation programme should begin with teachers' written statements of need, followed by relevant reading, observation, and practical work. Observable growth consists of more accurate diagnosis, clearer explanations, and decisions responsive to learners' needs, rather than merely the use of new terminology. This is a professional priority derived from the verse's general educational message, rather than its sole exegetical meaning.

«مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ»[7]

When Allah intends good for someone, He grants that person understanding of religion.

The hadith affirms the merit of religious understanding; it should not be treated as unconditional evidence that every technical skill possesses the same merit. Its relevance here is that teaching Islamic content requires accuracy of meaning as well as verbal reproduction. Teachers discussing trustworthiness, justice, or sincerity should understand their sound religious foundations. This requirement supports collaboration without displacing linguistic specialisation. Language teachers should assess wording and activity difficulty, while qualified religious scholars review attribution and meaning. When disagreement arises, the issue should be specified: textual authenticity, translation accuracy, or suitability of classroom application. This division prevents scholarly disagreement from becoming personal conflict. Effective pedagogical understanding enables teachers to communicate reliable knowledge clearly and to consult the appropriate specialists at the limits of their competence.

Research on teacher cognition must distinguish knowledge, conviction, and preference. Stating that English has several tense structures expresses subject knowledge; insisting that every learner must memorise all grammatical rules first expresses an instructional preference; affirming the obligation of academic honesty expresses an ethical position. These statements require different forms of scrutiny. Linguistic claims are checked against language sources, instructional sequencing against learning evidence, and ethical positions against religious and moral reasoning. Without this distinction, teachers may perceive criticism of a method as criticism of their religiosity. At the outset of preparation, authentic classroom examples should help teachers identify the nature of each claim. They can then indicate in lesson plans which decisions arise from linguistic knowledge, experience, or ethical principles. This creates a practical structure for self-review whose usefulness should be examined through local observation and teachers' written explanations.

Connections between Islamic understandings of knowledge and contemporary educational research should not turn conceptual similarity into historical identity. It is reasonable to identify responsible teaching and consideration for learners as concerns in both traditions; claiming that a modern cognitive theory exists in precisely the same form within a Qur'anic verse conflates levels of knowledge. The Qur'an is a primary source of guidance and values, whereas educational research explains human practices in particular circumstances. They yield different kinds of conclusions.

[6] Qurʾan 20:114.

[7] Muḥammad ibn Ismāʿīl al-Bukhārī, Ṣaḥīḥ al-Bukhārī, ed. Muḥammad Zuhayr ibn Nāṣir al-Nāṣir, 1st ed. (Dār Ṭawq al-Najāh, 1422 AH), Kitāb al-ʿilm, Bāb man yurid Allāhu bihi khayran yufaqqihhu fī al-dīn, no. 71; excerpt, https://sunnah.com/bukhari:71.

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Teachers may regard justice as a continuing moral duty while investigating the best way to distribute speaking opportunities in their classrooms. Justice directs the inquiry, but the effects of seating arrangements or pairing strategies require observation. This distinction preserves both religious knowledge and the necessity of empirical research. Preparation should reflect this relationship so that religious commitment supports continued pedagogical development and instructional innovation retains ethical direction.

The capacity to transform subject knowledge into teachable knowledge is equally important. Shulman identifies the specialised knowledge through which teachers select examples, explanations, and appropriate representations. In English teaching, this issue arises when teachers can produce correct sentences but cannot explain the causes of learners' errors. Students in Islamic institutions may know Arabic or Urdu grammar, although not every structure transfers into English. Reliance on similar terminology alone can therefore produce faulty analogies. Preparation should require several explanations of one linguistic problem: a brief definition, an everyday example, a comparative example, and a practice task. Teachers should also specify the learner level appropriate to each example. Strong subject knowledge is demonstrated through understandable explanation and accurate diagnosis, rather than an abundance of difficult terms. Respect for religious content cannot justify depriving students of effective language learning.[8]

One objection is that the practical need for English in Islamic institutions should be established before discussing cognition. This rightly cautions against restricting preparation to theoretical discussion. Nevertheless, acknowledging a need does not guarantee effective instruction. Teachers may consider English useful for employment while using methods that fail to develop communication, or value it for religious outreach without preparing learners to understand different audiences' questions. Both purpose and method therefore require scrutiny. English may serve scholarly reading, international contact, research, and service, each with different curricular priorities. Teacher cognition research helps explain the relationship between declared purposes and everyday decisions. Its findings should inform revisable educational choices and professional support, rather than judgements about teachers' personalities.

1.2 The Formation of Pedagogical Beliefs and Ethical Responsibility

Teachers do not enter preparation courses with empty minds. Earlier teachers, examinations, successes, and failures have already shaped their images of effective teaching. Some associate memorisation of grammar with discipline, others fluent speech with competence, and others a silent classroom with success. Borg's review treats the relationship between prior learning experiences and subsequent teaching as a central concern. In Islamic institutions, religious environments, local languages, parental expectations, and administrative traditions may also matter, but their effects in a particular institution require investigation. Teachers should describe the histories of their decisions and examine them as principles, habits, or responses to constraints. Islamic ethics contributes an orientation towards sincerity, accountability, and consistency between statements and actions. Belief development can then involve understanding the reasons behind practical decisions rather than repeating a new theory. Interpretation becomes more precise when teachers' explanations, relevant classroom events, and institutional limitations are considered together.[9]

[8] Lee S. Shulman, "Those Who Understand: Knowledge Growth in Teaching," Educational Researcher 15, no. 2 (1986): 4–14, https://doi.org/10.3102/0013189X015002004.

[9] Borg, "Teacher Cognition," 81–109.

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«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى»[10]

Actions are judged by intentions, and each person will have what they intended.

The hadith establishes the ethical importance of a teacher's purpose, but good intentions do not automatically make an ineffective method successful. A teacher may correct learners harshly out of concern, yet the effects require review if learners subsequently withdraw from conversation. Distinguishing intention from impact is essential to this educational application. Institutions should allow teachers to explain their purposes while also gathering learners' experiences and evidence of learning. If teachers restrict questions to encourage respect, professional dialogue can explore how respect and scholarly questioning might coexist. The aim is to find better means for good purposes. For each activity, teachers can briefly state what they intended to achieve and what actually occurred. The difference guides practical improvement. Sincerity motivates the effort ethically, while examining its effects remains a professional responsibility.

﴿كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُواْ مَا لَا تَفْعَلُونَ﴾[11]

It is deeply hateful to Allah that you say what you do not do.

The verse calls for ethical consistency between speech and action. When teachers teach truthfulness, respect, and trustworthiness but assess students unfairly, the implicit classroom message contradicts the formal lesson. Yet every discrepancy between belief and practice should not be labelled hypocrisy: class size, examinations, and resource shortages beyond a teacher's control can constrain action. Accountability should accompany contextual explanation. Did the teacher have a better option, identify the obstacle, and attempt an alternative? Supervision should use these questions to support improvement, and the verse should not become an instrument for humiliating employees. Institutions must also review their own claims and practices. An institution that values speaking skills must provide instructional time and assessment opportunities. Consistency therefore concerns teachers and administrators alike, making improvement a shared responsibility.

«إِنَّ اللهَ لَمْ يَبْعَثْنِي مُعَنِّتًا وَلَا مُتَعَنِّتًا، وَلٰكِنْ بَعَثَنِي مُعَلِّمًا مُيَسِّرًا»[12]

Allah did not send me to impose hardship or to seek hardship, but sent me as a teacher who makes things easy.

The hadith retains its original narrative context; this discussion draws guidance from its general educational description. Facilitating learning means enabling access rather than abandoning standards. Dividing a difficult text into manageable parts, explaining it through examples, and providing practice preserves expectations while clarifying the route towards them. Accepting every wrong answer or passing learners without competence does not constitute educational facilitation. Teachers' beliefs sometimes equate severity with seriousness. Preparation should offer cases in which courteous correction promotes stronger learning. When a learner produces an incorrect sentence, for example, a teacher may acknowledge the intended meaning, draw attention to the target structure, and invite another attempt. This combines compassion with academic discipline. The Prophetic description provides an ethical criterion, while the effectiveness of a particular technique requires separate classroom evidence.

Direct questioning alone does not adequately reveal beliefs. Asking whether teachers respect learners is likely to produce agreement without explaining what respect means in practice. A more useful question asks what they did when a learner answered incorrectly during the previous week, and why. Their account can then be related to lesson materials, student writing, or observation. This article proposes selecting three significant decisions, one each from planning, interaction, and assessment,

[10] al-Bukhārī, Ṣaḥīḥ al-Bukhārī, Kitāb badʾ al-waḥy, no. 1; excerpt, https://sunnah.com/bukhari:1.

[11] Qurʾan 61:3.

[12] Muslim ibn al-Ḥajjāj, Ṣaḥīḥ Muslim, ed. Muḥammad Fuʾād ʿAbd al-Bāqī (Cairo: ʿĪsā al-Bābī al-Ḥalabī, 1955–56), Kitāb al-ṭalāq, Bāb bayān anna takhyīr imraʾatihi lā yakūnu ṭalāqan illā bi-al-niyyah, no. 1478; excerpt, https://sunnah.com/muslim:1478.

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and identifying alternatives to each. Such work reveals the practical meaning of beliefs. In research, these accounts should be treated as situated interpretations rather than definitive access to mental reality, since people may retrospectively reinterpret decisions. Preparation should use accounts as a basis for reflection rather than punishment. Fear of adverse judgement may lead teachers to conceal difficult experiences and reduce the reliability of information.

Belief change has several forms. Teachers may accept a new method, restrict an existing method to particular circumstances, describe their reasoning more precisely, or strengthen the justification for a previous preference. Change need not mean complete rejection. Borg's research on in-service education examines the nature of programmes' effects on teachers' beliefs. The practical implication here is that success should not be measured only by favourable statements after a course. A teacher who formerly required translation in every situation may make a more precise decision by retaining it for initial comprehension while increasing communicative practice. Adopting training terminology without changing practice offers weaker evidence. Evaluation should compare lessons before and after preparation, brief explanations, and learners' work. The desired change is towards better justified, ethical, and learner-responsive decisions, rather than necessarily towards fashionable methods.[13]

Beliefs shaped by religious environments cannot be assumed to be uniform or unchanging. One institution may emphasise memorisation and textual precision, another combine general education with religious formation, and another focus on advanced research. Learners, instructional time, and language objectives differ across these settings. Ignoring such differences produces unwarranted social generalisations. Preparation should begin by reviewing stated institutional aims and actual arrangements, including teachers' authority over curricula, assessment, and materials. Limited authority requires administrative dialogue; individual reflection cannot substitute for it. This also prevents religious identity from being treated automatically as the cause of educational difficulties. Some obstacles arise across all poorly resourced language institutions. Distinguishing them from specifically religious factors makes explanations of Islamic contexts more reliable.

An objection is that excessive attention to teachers' internal thinking may turn preparation into psychological analysis. The intended inquiry, however, concerns instructional decisions rather than religious interrogation or personality classification. Questions are justified only insofar as they concern educational responsibilities. Private worship and personal spiritual states fall outside the assessment of language teaching competence. Accuracy in presenting religious content, classroom fairness, and respect for learners are professional matters that require clear, transparent, and consistent criteria. Institutions should specify which information will be gathered, why, and who will retain it. These safeguards preserve the usefulness of cognitive inquiry and reduce unnecessary surveillance. Teachers' accounts have value when they are treated as thoughtful professional participants whose decisions remain open to investigation and improvement.

1.3 Islamic Educational Tradition and a Critical Review of Previous Studies

Islamic educational tradition contains sustained discussion of teachers, learners, knowledge, and educational etiquette. Ibn Jamāʿah's work includes distinct treatments of teachers' character, consideration for learners, and lesson organisation. Its historical importance lies in understanding education as more than information transmission; it should not be presented as a ready-made solution to every problem of modern language classrooms. Contemporary studies examine relationships between teacher cognition, religious values, and language curricula in different Islamic institutions. They must be read with attention to country, educational level, methods, and participant limitations. This article is primarily documentary and conceptual, and does not present previous findings as

[13] Simon Borg, "The Impact of In-Service Teacher Education on Language Teachers' Beliefs," System 39, no. 3 (2011): 370–80, https://doi.org/10.1016/j.system.2011.07.009.

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newly collected field data. Historical sources supply ethical questions, contemporary research offers explanatory possibilities, and their comparison informs preparation priorities. Textual meanings, authors' positions, and this article's proposals remain distinct. Historical contexts are preserved, while practical applications require their own educational justification and evaluation.[14]

﴿ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِ﴾[15]

Invite to the way of your Lord with wisdom and good counsel.

The verse primarily concerns religious invitation. Language preparation can draw from it a general principle of wise communication and consideration for audiences. Such consideration involves expressing truth in ways responsive to listeners' understanding, backgrounds, and questions. Knowing literal English equivalents of religious terms is insufficient. Learners must consider what audiences already know, which expressions could cause misunderstanding, and where examples are needed. Preparation can ask teachers to explain the same topic to a classmate, a general reader, and a non-Muslim scholarly audience. The verse supplies an ethical orientation for expression without establishing the historical origin of a particular modern communication theory. Practical success appears in clearer, more accurate, and dignified communication.

﴿قُلۡ هَلۡ يَسۡتَوِي ٱلَّذِينَ يَعۡلَمُونَ وَٱلَّذِينَ لَا يَعۡلَمُونَ﴾[16]

Say, Are those who know equal to those who do not know?

The verse affirms the value of knowledge without making language proficiency the sole measure of human worth. English competence does not make other people's religious or social knowledge dispensable. Teachers should value students' knowledge in Arabic, Urdu, and regional languages, while students should be able to recognise the need for English without feeling ashamed of their existing scholarly identities. Valuing prior knowledge nevertheless does not permanently excuse inadequate English proficiency. Existing knowledge should support new learning. Students can write a brief English introduction to a familiar topic and improve its structure, organisation, and suitability for an audience. This permits separate assessment of language and subject content. Respect for knowledge provides the ethical orientation, while preparation examines how learners with different educational backgrounds can acquire a new skill.

«وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ»[17]

Whoever follows a path seeking knowledge, Allah makes a path to Paradise easy for that person through it.

The hadith encourages seeking knowledge and, while preserving its religious meaning, helps illuminate the importance of continuing scholarly effort. Preparation becomes meaningful when teachers regard it as part of their responsibility for knowledge and service rather than merely a short route to certification. This merit does not justify specifying a religious reward for every professional course; intention, the nature of knowledge, and its use involve relevant religious questions. Institutions should provide time for study, observation, and consultation, allowing teachers to learn from specialists about language difficulties, correction, and material suitability. Declaring support for continuous learning while imposing training as an additional unpaid burden contradicts that purpose. The ethical value of education must take practical institutional form so that self-improvement becomes both a moral responsibility and an accessible professional opportunity.

[14] Badr al-Dīn Ibn Jamāʿah, Tadhkirat al-sāmiʿ wa-al-mutakallim fī adab al-ʿālim wa-al-mutaʿallim, ed. Muḥammad Hāshim al-Nadwī (Dāʾirat al-Maʿārif, 1354 AH), chap. 2.

[15] Qurʾan 16:125.

[16] Qurʾan 39:9.

[17] Muslim, Ṣaḥīḥ Muslim, Kitāb al-dhikr wa-al-duʿāʾ wa-al-tawbah wa-al-istighfār, no. 2699a; excerpt, https://sunnah.com/muslim:2699a.

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«فَإِنَّهُ أَمِينٌ عَلَى مَا أُودِعَ مِنَ الْعُلُومِ وَمَا مُنِحَ مِنَ الْحَوَاسِّ وَالْفُهُومِ»[18]

For he is entrusted with the knowledge placed in his care and with the senses and understanding granted to him.

Ibn Jamāʿah's statement relates teachers' scholarly standing to trust. Its original discussion concerns personal educational etiquette and responsibility; the present application considers language teachers' professional work. Trust requires accurate attribution, attention to learners' understanding, and recognition of limited expertise. When simplifying a religious passage into English, teachers should distinguish the original, the translation, and their explanation. Recommendations for contemporary methods should similarly distinguish informed knowledge from personal preference. The historical statement does not specify modern preparation tools, but provides a traditional ethical foundation. Read alongside current research, it presents teaching as accountable service rather than positional authority. Accurate attribution, appropriate explanation, and fair assessment are observable expressions of this trust, with standards responsive to contemporary educational needs and an ethical grounding retained in Islamic tradition.

Rohmah and colleagues examined values integration through interviews and classroom observations involving six English teachers in Indonesia. Their abstract reports prominent religious routines alongside weaker implementation of values within language materials, with inadequate models and suitable resources among the relevant difficulties. This identifies a specific preparation gap: endorsing a purpose differs from being able to implement it in lessons. Six participants cannot support general conclusions about all madrasahs or Muslim teachers. The study prompts a local research question: do ethical purposes appear only in opening routines, or also in topics, interaction, and assessment? New evidence is needed. Devaluing prayer and recitation would also misread the issue, which concerns their relationship with language activities rather than their religious worth. Integrated preparation should preserve religious routines while clarifying language development and ethical practice.[19]

Buwono and Purbani used semi-structured interviews with five teachers and five students in one Islamic institution, identifying the influence of Islamic values on understandings of language education. Such work shows the value of considering teachers' accounts alongside learners' experiences, although interviews alone cannot verify the entire classroom process. Future local research should examine teachers, learners, and materials together. If teachers claim that conversation builds confidence, researchers should ask learners about their experiences and observe speaking opportunities. If materials teach respect, classroom comments should also be examined. This extends previous work through recognition of methodological limits. Teachers' statements indicate expressed beliefs, students' accounts represent experiences, and observations document actions at particular moments. Treating these sources as identical forms of evidence would be methodologically unsound.[20]

Milal and colleagues addressed the need for supplementary materials in Islamic secondary institutions, developing practical resources through needs analysis, expert review, and preliminary testing. The study provides an example of materials development without establishing that one resource package succeeds everywhere. Pakistani madrasahs and universities should consider learner age, proficiency, institutional purposes, and available time before transferring such resources. Values integration requires usable curricular support rather than reliance on personal intention alone.

[18] Ibn Jamāʿah, Tadhkirat al-sāmiʿ, 15, https://shamela.ws/book/151180/16.

[19] Rohmah et al., "Islamic Values Integration," 93–106.

[20] Muhammad Agung Buwono and Widyastuti Purbani, "Teachers' and Students' Beliefs on English Language Education at Madrasah Mu'allimin Muhammadiyah," Journal of English Language Teaching and Applied Linguistics 2, no. 5 (2020): 27–34, https://doi.org/10.32996/jeltal.2020.2.5.3.

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Accurate passages, clear language objectives, and activity guidance help teachers evaluate their decisions, although prepared materials cannot replace judgement. The same exercise may produce different responses among children, adults, and advanced researchers. Resources should therefore accompany training in local adaptation, preliminary trials, and revision informed by learners' work.[21] Reading previous studies alongside their limitations identifies the research gap more accurately. Existing work rules out claiming that English teaching in Islamic institutions has never been researched. A more defensible gap concerns longitudinal examination, across local settings, of relationships among expressed beliefs, observed decisions, preparation experiences, and learners' communicative outcomes. This article contributes a clearly articulated relationship between Islamic ethical reasoning and cognitive research rather than claiming an entirely new discovery. Religious texts provide principled ethical direction, previous studies offer contextual explanations, and current proposals identify possibilities for testing. Attributing pedagogical weakness to a particular jurisprudential school would require separate evidence. Treating sectarian identity, resources, and examination systems as distinct variables offers a more objective approach, preserves institutional diversity, and provides a researchable basis for improvement.

2 English Teaching Curriculum and Institutional Issues

The significance of teacher cognition becomes apparent in actual classroom choices: which languages teachers use, which activities they consider appropriate, which cultural texts they select, and how they judge success. Ethical principles provide direction, but individual classroom problems require practical diagnosis. Local languages, learner age, previous schooling, class size, and examinations can alter decisions; no single method should therefore be mandatory across all Islamic institutions. This section considers communicative teaching, cultural engagement, and institutional arrangements alongside teacher cognition. Previous work on materials and values integration shows that translating ethical purposes into usable resources is a substantial task. The classroom examples offered here are preparation possibilities rather than findings from observed classrooms. They seek to connect religious commitment, language development, and learners' educational rights within an evaluable process.[22]

2.1 Communicative Teaching Linguistic Diversity and Learner Participation

Communicative language teaching emphasises using language to convey meaning. It does not entail disregarding grammar or rejecting every traditional method. Teachers decide when explanation, practice, and independent use are needed. Some learners in Islamic institutions may read Arabic texts while having limited familiarity with English sounds or everyday conversation; others from general schools may struggle to express religious terminology in English. Local diagnosis must establish these differences. Treating a class as homogeneous can allow stronger learners to dominate while others remain silent. Preparation should enable participation that combines meaning, language improvement, and human respect. Religious principles provide ethical standards, while proficiency, objectives, and time determine activity suitability. Instructions, timing, and correction procedures should be explicit so that neither noise nor silence alone becomes a measure of success.

﴿وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ﴾[23]

Among His signs are the creation of the heavens and the earth and the diversity of your languages and colours.

The verse presents linguistic diversity as a sign of divine power. It does not confer religious superiority on the social dominance of a modern language or assign every language an identical

[21] A. Dzo'ul Milal et al., "Integrating Character Education in the English Teaching at Islamic Junior High Schools in Indonesia," TEFLIN Journal 31, no. 1 (2020): 88–107, https://doi.org/10.15639/teflinjournal.v31i1/88-107.

[22] Milal et al., "Integrating Character Education," 88–107.

[23] Qurʾan 30:22.

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curricular status. Its principled classroom application is that a learner's first language or regional accent must not invite contempt. Teachers should support intelligible, appropriate pronunciation in learners influenced by Punjabi or Pashto without mocking their identities. Errors that obstruct meaning require correction, whereas not every sound difference represents failure. Audio samples can help teachers distinguish barriers to understanding from accent variation and identify priorities appropriate to the level. The verse supplies an orientation towards linguistic respect, while diagnosis determines teaching sequence. Respect and correction can support one another within effective preparation.

«يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنَفِّرُوا»[24]

Make things easy and do not make them difficult; give good news and do not drive people away.

This instruction provides an ethical orientation towards encouragement and facilitation. Beginners may make many errors in speaking. Interrupting every word can disrupt communication, while overlooking every error can limit progress. The professional question concerns the appropriate timing and amount of correction. Before an activity, teachers should clarify whether it targets fluency or accuracy in a particular structure. Important errors may be addressed afterwards in fluency tasks, while immediate attention may suit structural practice. These arrangements require evaluation through learners' subsequent performance rather than assumptions of identical effects in every classroom. The hadith does not definitively authorise a single correction technique, but its general meaning challenges treating humiliation, unnecessary fear, and aversion to learning as educational success. Expectations should be clear, practice accessible, and correction dignified.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ﴾[25]

O you who believe, let no group ridicule another group.

The prohibition of ridicule has particular relevance where mispronunciation easily becomes a source of laughter. Teachers should distinguish shared good humour from humiliation. Learners may smile at understood mistakes, but persistent labels or imitation of their speech can damage dignity. Classroom expectations must be taught through practice rather than displayed on a wall alone. Peers should attend to the meaning of an incorrect answer and direct corrections towards the sentence or structure rather than the person. Teachers must model this conduct. It protects weaker learners' participation and teaches stronger learners scholarly cooperation. The ethical requirement remains constant, while organisation varies with age and setting: concrete examples for children, agreed expectations for adults, and peer-feedback preparation for research students.

Neither a complete prohibition nor an unconditional requirement of first-language use is sufficiently precise. Continuous Urdu translation may reduce practice when the objective is to use a new English structure. Brief Urdu explanation may, however, enable learners who do not understand basic instructions to participate. Arabic religious terminology may also require careful comparison. Teachers should record the purpose of each language choice: clarifying meaning, organising the class, offering an example, or unnecessarily distancing learners from English. Actual opportunities for English use should then be examined. This moves the discussion from slogans towards practical balance. The goal is more effective English learning at the intended level, which is not always identical to maximising teachers' English speech. Language quantity, comprehension, and participation should inform decisions together.

Equitable participation does not require every learner to utter exactly the same number of sentences in every lesson. Some need written preparation, others pair practice, and others whole-class speaking. Equal educational rights can require different forms of support. Depending entirely on volunteers

[24] al-Bukhārī, Ṣaḥīḥ al-Bukhārī, Kitāb al-ʿilm, no. 69; excerpt, https://sunnah.com/bukhari:69.
[25] Qurʾan 49:11.

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may concentrate opportunities among already confident learners. One option is to ask everyone to write a brief answer, exchange it in pairs, and then invite selected pairs to report. This supports less confident learners without exposing them unprepared. Repeatedly forcing public performance against a learner's wishes may also be inappropriate. Age, disability, distress, and relevant individual needs deserve consideration. Preparation should examine teachers' assumptions: does silence necessarily imply disinterest, and does fluent answering necessarily indicate deep understanding? Testing these assumptions supports better participation.

Prior linguistic knowledge in religious institutions can support grammar teaching, but simplistic equivalence should be avoided. Knowledge of Arabic nouns, verbs, and sentence structures may clarify some English concepts, while tense, auxiliaries, word order, and articles differ. Treating every English structure as a direct Arabic equivalent can produce negative transfer. Comparison should first clarify a shared concept and then illustrate the difference. For example, English present-simple forms for habitual actions can be distinguished from a specific ongoing action. Learners identify meanings before using structures, rather than simply repeating definitions. Teachers should explain why comparison helps and where independent English examples are necessary. Prior learning thereby supports the new language respectfully without replacing it.

Listening development involves more than playing English audio. Sound, speed, topic, and background knowledge all affect comprehension. Teachers can choose a short recording, introduce essential context, ask for overall meaning during the first listening, and seek specific information during the second. Providing a full transcript beforehand may turn the task primarily into reading, whereas fast, unfamiliar material without support creates unnecessary difficulty. A religiously appropriate topic may still be linguistically unsuitable. Teachers must check content accuracy, audio clarity, and the activity's objective. Improvement is demonstrated when learners extract information more accurately, rather than merely listen silently to a long recording. Brief tasks, correct answers, and learners' explanations can provide evidence.

Speaking practice may include both Islamic topics and ordinary social tasks, such as introductions, asking the time, registering for an academic event, or recommending a book. Turning every task into a sermon restricts language use, while excluding religion entirely may disconnect the curriculum from institutional purposes. Balanced curricula select tasks with a real communicative need and ethical conduct within the activity. Giving event information involves accurate dates, clear instructions, and respect for questions; writing an application involves a clear purpose and avoidance of exaggeration. Islamic formation can appear through responsible communication rather than an added religious sentence in every task. Teachers should specify the language outcome and the ethical demand. Clear answers make integration easier to understand.

Familiar content can support reading in a new language by reducing simultaneous difficulties. However, learners may answer questions from prior knowledge without reading the passage. Assessment therefore needs indicators of meaning derived from the text, such as the meaning of a particular sentence, the reasons for the author's position, or differences between passages. In English material incorporating religious quotations, the original text and the writer's commentary must remain distinct. Confusing translation with explanation damages attribution. Preparation should teach teachers to signal textual status through appropriate headings, brackets, and references rather than relying solely on colour, since black text can preserve these distinctions. Reading then develops understanding of sources, positions, and arguments as well as vocabulary.

Writing assessment must distinguish religious knowledge from linguistic competence. An essay may contain accurate religious points but weak sentence organisation and reasoning; another may be linguistically correct but misattribute religious content. Each requires separate feedback. Short paragraphs may suit beginners, connected explanations intermediate learners, and source-based

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arguments advanced students. One proposed sequence reviews meaning and organisation in an initial draft, sentences and precision in the second, and references and attribution in the final version. This is an instructional example rather than a universal requirement. Feedback should prioritise important issues rather than cover writing with every possible language correction. Religious subject matter should likewise not prevent academic criticism. Dignified correction enables clearer expression, allowing language development and scholarly responsibility to serve both institutional aims.

An objection is that activity-based teaching creates noise and undermines institutional dignity. The concern for order is legitimate, but educational conversation need not constitute disorder. Teachers should clarify the purpose, duration, acceptable volume, and expected product, first trialling brief pair tasks and collecting specified work afterwards. Off-task conversation calls for organisational changes without necessarily rejecting communicative practice altogether. Room arrangements, neighbouring classes, and available time may genuinely impose limits. Cognitive inquiry should establish the actual obstacle and how the teacher interprets it. Spatial difficulties require administrative solutions, whereas the belief that silence alone demonstrates success may respond to dialogue and modelling. This distinction supports more objective improvement with less personal blame.

2.2 Islamic Values Curriculum Materials and Intercultural Understanding

Islamic values can enter curricula through topic selection, accurate religious texts, interactional etiquette, academic honesty, and responsible discussion of human concerns. Religious vocabulary alone is insufficient; language objectives and meaningful learner tasks must also be clear. English resources often originate in different cultural settings, raising questions of identity and understanding. Teachers should neither accept every external example without scrutiny nor exclude every unfamiliar custom as prohibited material. Decisions require attention to topic, age, purpose, and legitimate institutional guidance. Intercultural competence includes understanding others' perspectives without necessarily adopting them. Distinguishing ethical commitment from objective understanding is essential to preparation. Relevant texts establish principles of mutual acquaintance, justice, and intellectual honesty, while selection remains open to pedagogical evaluation. Learners should understand the reasons for choices and practise explaining disagreement through evidence.

﴿وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ﴾[26]

We made you into peoples and tribes so that you might know one another.

The excerpt points towards mutual acquaintance among human groups. It can provide an ethical background for accurate information, respect, and dialogue concerning other societies without endorsing every cultural practice. Teachers should distinguish explanation of a custom from judgement about it. Understanding food, living arrangements, or greetings does not entail accepting all a society's beliefs; disagreement expressed through distortion or misattribution violates scholarly trust. Comparing two social examples should begin with their contexts and purposes rather than hasty rankings. Relevant aspects can then be evaluated through Islamic criteria. Such preparation supports clear, careful, dignified international communication, assessed through conversation, writing, and accurate summaries of others' positions.

﴿وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُواْۚ ٱعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَىٰ﴾[27]

Do not let hatred of a people lead you to act unjustly. Be just; that is nearer to righteousness.

The verse requires justice despite disagreement. Representations of non-Muslims, Western societies, or other religious groups in textbooks therefore demand intellectual fairness. Objections should rest on accurate description and reasoned argument. Making an entire nation represent one behaviour creates stereotypes. Preparation can involve examining exaggerated praise or condemnation of a

[26] Qurʾan 49:13.
[27] Qurʾan 5:8.

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society, distinguishing factual claims, authorial opinions, and linguistic effects. Presenting an Islamic position also requires accurately stating the audience's actual view. Fairness strengthens the credibility of religious argument. Useful reading questions ask whom an author discusses, what evidence supports the claim, and whether it applies to every individual. Simple wording can make responsible reading accessible to beginners.

«أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَتَعَلَّمَ كِتَابَ الْيَهُودِ»[28]

The Prophet instructed him to learn the writing of the Jews.

This excerpt concerns Zayd ibn Thābit's learning of a written language. Ṣaḥīḥ al-Bukhārī records it as a suspended report in the relevant chapter, and the reference identifies that status. It supplies a historical indication of practical reasons for learning another language and script, without unconditionally prescribing every English curricular choice, since it relates to a particular person and need. Current reasons for English teaching require separate social and scholarly arguments. Nevertheless, the example does not support equating the learning of another group's language with adoption of its beliefs. Language and belief remain distinct. Preparation should present language as a means of communication, reading, and service while clarifying ethical responsibility for content. Why a language is learned and what, how, and for what purpose it is taught are separate questions.

Materials selection requires integrated review at four levels. First, source accuracy: are passages, hadiths, historical events, and scientific claims correctly attributed? Second, linguistic suitability: do vocabulary, sentence length, and target skills match the class? Third, ethical and cultural suitability: is the material appropriate to learners' age and institutional purposes, and are people represented fairly? Fourth, activity design: what will learners do with the text, and how will the outcome appear? Teachers can record brief answers for each selected passage, making development a reasoned process rather than personal preference. Religiously suitable but difficult content can be explained more simply without altering original quotations. Linguistically suitable texts on sensitive topics may require alternatives, contextualisation, or critical reading. Choices should have explicit justification.

Using religious quotations in language exercises requires respect for the text and clarity of purpose. Altering a verse to create an incorrect grammar example is inappropriate; the original should be preserved separately, with human-authored English sentences about its meaning used for practice. A hadith excerpt should not be presented as the complete narration. Translation is a human interpretation of meaning rather than an equivalent original Arabic religious text. Teachers can identify their English writing as a summary or explanation where necessary. Complex jurisprudential issues should not turn a language lesson into an unnecessary definitive religious debate. Appropriate expertise and curricular need may justify specialist consultation. Such care also protects language teachers from assuming unintended religious authority. Preparation should teach reliable text retrieval, identification of excerpts, and explanation at suitable levels.

Removing cultural material may sometimes be appropriate, but requires a clear educational and ethical reason. Unsuitable scenarios for young learners can be replaced. Excluding unfamiliar clothing, food, or greetings merely because they differ can restrict global understanding. Teachers should distinguish uncontroversial information, debatable differences, age-sensitive topics, and activities conflicting with institutional rules; these require different responses. Preparation should use examples that require decisions and written justifications, making policy more intelligible. Reasoned adaptation teaches learners to approach disagreement through argument. Unexplained removal may sometimes create concealed curiosity rather than resolve a question, although local research must test that possibility. Both selection and exclusion should form part of a transparent educational process.

[28] al-Bukhārī, Ṣaḥīḥ al-Bukhārī, Kitāb al-aḥkām, no. 7195; chapter-heading suspended report (taʿlīq), excerpt, https://sunnah.com/bukhari:7195.

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Everyday situations can provide meaningful contexts for Islamic values integration. Conserving water, punctuality, returning books, correcting false information, and discussing disagreements respectfully allow practice with requests, promises, apologies, explanations, and arguments. Every activity need not contain a Qur'anic verse or hadith. Relevant texts should be cited accurately where needed; other tasks can embody ethical conduct directly. Counting quotations as the sole indicator of success may produce artificial connections. The criterion is whether learners understand or perform responsible actions through the target language. Ethical claims must not exceed what an activity actually measures: writing a short sentence does not demonstrate enduring character. Curricula should distinguish immediate learning outcomes from long-term formative aims.

A practical example involves writing a corrective message about scholarly attribution. Learners are given a hypothetical situation in which they have forwarded incorrect information about a book and must correct it in a short English message. Language targets may include reporting a past event, making a correction, and requesting action politely. The ethical targets are acknowledging error and identifying the correct source. After modelling a response, teachers provide varied scenarios. Assessment examines clarity, factual accuracy, and whether responsibility is inappropriately shifted elsewhere. This is a hypothetical preparation example rather than a report about an actual learner. It places the ethical purpose within the task itself. Feedback should separately address language and expressions of responsibility. A polite but ambiguous correction needs improvement in both clarity and function. Local trials and learner samples must establish the approach's effectiveness.

An objection is that religious content makes language lessons monotonous. This may be valid when every topic becomes the same kind of exhortation. Islamic education can nevertheless encompass inquiry, social service, the environment, history, travel, family, literature, and cooperation. The problem may lie in narrow material formats rather than religious purpose. A contrasting concern is that general topics weaken institutional identity. Identity, however, also appears in reasoning, interaction, and practice. A general academic activity may strongly develop honesty and respect, while a lesson with a religious title may remain ethically weak through misattribution or humiliation. Preparation must distinguish religious relevance from educational effects, avoiding artificial decoration while retaining institutional purpose.

Intercultural understanding should extend beyond lists of information. Knowledge of clothing or food is useful, but listening to unfamiliar audiences, recognising misunderstanding, and clarifying meaning are more complex skills. Teachers can design dialogue in which an expression carries different meanings across backgrounds. Learners first ask questions, clarify their interpretations, and then state a shared understanding. Religious discussion similarly requires understanding another person's terminology before responding. This entails precision of expression rather than uncertainty of faith. Teachers should participate in such activities themselves to experience learners' difficulties before adapting simpler versions. Assessment should consider the interactional process: asking for clarification, distinguishing assumptions, and accurately representing others' positions. These are observable educational criteria rather than investigations of spiritual states.

2.3 Assessment Institutional Expectations and Teacher Agency

Differences between beliefs and practice may arise from personal preferences or institutional structures. Written examinations, prescribed curricula, limited time, and large classes can make communicative teaching difficult. These conditions require investigation in each institution and should not be assumed intrinsic to Islamic education. Preparation must examine how teachers use their existing authority and where administrative support is needed. Assessment is especially important: a curriculum claiming communicative aims but awarding success solely through written grammar questions creates conflicting priorities. Islamic principles of justice, trust, and attention to capacity provide an ethical basis for reviewing this inconsistency. Effective improvement considers

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examinations, resources, time, and preparation together. Teachers cannot reasonably be expected to deliver outcomes for which institutions provide no opportunity. Responsibilities must be allocated among teachers, curriculum designers, and administrators, with success claims limited to available evidence.

﴿إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا﴾[29]

Allah commands you to deliver trusts to those entitled to them.

Educational assessment can be understood through the general principle of trust. Accurate records, clear criteria, and impartial decisions are professional responsibilities. Teaching one skill while deciding success through another requires review. Awarding undeserved marks to favour religious affiliation, personal connections, or institutional reputation violates scholarly trust. The verse does not prescribe a particular rubric, but directs attention to rights. Preparation can require teachers to apply identical criteria to two samples and justify differences. Substantial disagreement between assessors calls for clearer criteria and moderation. Such work protects learners' rights and teachers' confidence. Trust demands more than strictness: assessment should also recognise difficulties arising from flawed questions or unclear instructions.

﴿لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَا﴾[30]

Allah does not burden any soul beyond its capacity.

The verse retains its religious meaning and does not directly supply an empirical measure of classroom task difficulty. Its general relationship between responsibility and capacity can nevertheless cautiously inform educational judgement. Tasks should offer challenge with suitable support rather than unnecessary inaccessibility. Expectations for teachers must also be realistic. Requiring one teacher to conduct detailed daily speaking assessments for every learner in a large class may be impractical. Responsibilities, timing, and brief assessable samples should instead be organised. This does not justify permanent acceptance of low standards; scaffolding, staged practice, and resources should develop capacity. The educational application makes responsibility realistic while clarifying a route towards improvement, rather than providing a permanent excuse for weakness.

«إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ»[31]

Gentleness adorns whatever it is present in, and its removal makes a thing defective.

Gentleness in assessment concerns dignified feedback and decisions while maintaining standards. Teachers can identify errors in weak writing without describing learners as incapable or worthless. Feedback should recognise strengths, identify a significant problem, and specify an achievable next step. Weak sentences alongside sound reasoning require appreciation of argument and language correction; fluent writing with false sources requires explicit attention to attribution. Gentleness can make these distinctions more constructive. Preparation should compare harsh comments with developmental ones, asking which enables the next task and which merely announces failure. The hadith establishes a general ethical virtue, while particular feedback models require separate evaluation. Institutions should apply the same principle to teachers: observation reports should explain improvement and practical next steps rather than only list defects.

Assessment validity asks whether an examination actually demonstrates its intended skill. Vocabulary definitions alone cannot fully establish a learner's ability to deliver a short academic introduction in English. Equally, one oral activity cannot establish overall language competence. Curricula should gather several brief forms of evidence aligned with aims: comprehension tasks,

[29] Qurʾan 4:58.
[30] Qurʾan 2:286.
[31] Muslim, Ṣaḥīḥ Muslim, Kitāb al-birr wa-al-ṣilah wa-al-ādāb, no. 2594a; excerpt, https://sunnah.com/muslim:2594a.

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writing, speaking, and relevant grammar. The proposed system weights these according to curricular level. The weights are educational decisions for local testing rather than quantities derived from religious principles. Teachers should know the objective attached to each assessment so they can communicate expectations clearly. Unexpected results should prompt examination of questions, instructions, and opportunities before conclusions about learners' weaknesses. This produces fairer and more informative assessment.

Assessment reliability concerns consistency and dependability of decisions. Large differences in marks for comparable writing due to personal preference indicate a possible problem. Combining religious content with language assessment can introduce further bias, such as favouring an agreeable position despite weak language performance. Rubrics should distinguish content accuracy, argument organisation, and language competence. Where religious positions form part of the task, legitimate curricula and relevant expertise should determine criteria rather than personal preference. Linguistic performance should be assessed fairly where learners express permissible differences of opinion. Joint marking can clarify these distinctions. Institutions should specify which elements contribute marks and which receive formative feedback, preserving standards while helping learners identify areas for improvement.

A central safeguard in evaluating ethical education is avoiding the treatment of observable conduct as a measure of inner faith. Accurate referencing, attentive listening, and correction of false information are particular educational actions; they do not justify judgement about a learner's entire spiritual condition. One violation likewise does not conclusively establish permanent character. Records should include circumstances, support, and progress after correction. Descriptive feedback may be preferable for ethical aims, especially where numerical scores suggest ranking personalities or intentions. Institutions can maintain conduct rules without silently incorporating every ethical concern into language marks. Transparency enables learners to understand why one sentence is linguistically stronger and one behaviour ethically revisable. The domains remain connected without being conflated within one scale.

Institutional expectations operate through informal practices as well as written curricula. Administrators may endorse active participation while praising uninterrupted teacher talk during observations, creating conflicting messages. Parental reliance on examination marks may also constrain speaking practice. These are possibilities to investigate rather than established facts about any institution. Consultation should clarify aims, time, assessment, and expectations. Teachers can support proposed changes with brief evidence, including work before and after activities or participation records. Improvement then becomes a shared educational issue rather than personal preference. Institutional responsibility includes resources and permission as well as supervision. Clarifying teachers' authority enables feasible changes and identifies the decision-makers needed for larger reforms.

Both complete autonomy and complete powerlessness can exaggerate teacher agency. Even with prescribed curricula, teachers may alter examples, questions, pairing, and feedback, while examinations or major time allocations remain outside their authority. Preparation can map three levels of change: actions possible in the next lesson, changes requiring colleague collaboration, and changes requiring administrative approval or resources. This avoids both blame and resignation. Teachers should not attribute every problem to management, and administrators should not explain every weakness through teachers' beliefs. Accountability works best when responsibilities correspond to authority. Research likewise asks what teachers wanted, what they could do, and what they actually did. These questions yield distinct information; absence of an expected practice alone cannot confirm or disprove a belief.

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Preparation in poorly resourced settings requires realistic priorities. Not every activity needs a projector, internet connection, or language laboratory; short printed texts, peer conversation, a shared board, and learner-generated examples can be useful. Resource shortages should not justify permanently weak standards. Institutions should identify investments that increase access most effectively, such as clear audio, appropriate books, or study time for teachers. Obstacles affecting several skills deserve early attention. Where suitable reading material is missing, basic resources may take priority over complex technology, subject to local needs. Cognitive preparation can encourage creativity under constraints without denying teachers legitimate institutional support. Individual initiative and administrative responsibility must remain explicit.

Effective English teaching requires alignment among intention, knowledge, methods, curricula, and assessment. Institutions should teach and evaluate the capacities identified in their stated aims. Where ethical values, linguistic competence, and administrative realities diverge, the nature of the discrepancy must first be established. Some improvements require preparation, others materials development, and others administrative decisions. A single formula cannot address them all. This section supports justified choice rather than unconditional endorsement of one method. Communicative work, translation, grammar, and reading may each be useful in appropriate circumstances. Islamic principles provide ethical direction, while learners' work and suitable research establish classroom effectiveness. The following section develops preparation, observation, and continuing review that support teachers as responsible decision-makers.

3 Teacher Preparation Professional Evaluation and Research Directions

An integrated framework requires an organised relationship among knowledge, beliefs, practice, and evidence rather than a list of methods. The proposed programme includes initial diagnosis, Islamic ethical understanding, language competence, supervised teaching, and continuing improvement. It is a testable proposal derived from the discussion rather than the outcome of an implemented institutional study. Institutions may adapt it to their levels, resources, and aims. Sociocultural perspectives connect teacher learning with professional practice and participation among colleagues. Preparation should therefore extend beyond short lectures detached from classrooms. Teachers should develop actual materials, receive appropriate observation, and learn from students' work. Consultation, goodwill, and intellectual honesty provide an Islamic ethical orientation. Evaluation of the programme itself must follow these principles, avoiding unsupported success claims and documenting professional growth through intelligible evidence.[32]

3.1 Initial Preparation Collaborative Training and Supervised Teaching

Initial preparation should separately identify English proficiency, pedagogical explanation, attribution of Islamic content, and understanding of institutional aims. Teachers start from different positions: religious specialists may need language practice, while general language teachers may need guidance on religious concepts and institutional routines. These differences should not become rankings of personal worth. Preparation connects varied strengths and needs within shared responsibilities. Claiming that one general workshop can remedy every weakness would be unwarranted. Entry diagnosis can include a short language task, a lesson plan, and a written account of an instructional decision, followed by core and optional components. Religious content should be reviewed by specialists and language competence by appropriate linguistic criteria. This division makes support suitable, transparent, and practical, allowing its amount and sequence to reflect both common aims and individual needs.

[32] Karen E. Johnson, Second Language Teacher Education: A Sociocultural Perspective (New York: Routledge, 2009), https://doi.org/10.4324/9780203878033.

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﴿فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ﴾[33]

Ask those who possess knowledge if you do not know.

The verse's original context concerns earlier prophets; the present application draws on responsible consultation with expertise. Language teachers need not independently resolve every religious question. A passage's context, translation, or attribution may exceed their competence, making referral part of scholarly trust. Religious specialists should likewise consult relevant language and pedagogical experts. Programmes need clear routes for questions concerning language, religious interpretation, and administration. Questions should be precise rather than vague complaints: whether a selected hadith excerpt is accurate, for example, rather than whether an entire book is good or bad. Such precision makes collaboration more efficient. The verse provides ethical direction towards consultation when knowledge is lacking without prescribing an administrative structure.

﴿وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ﴾[34]

Their affairs are conducted through mutual consultation.

The general principle of consultation supports participation by relevant specialists in curricular and preparation decisions. Language teachers, religious scholars, and administrators hold different knowledge; one perspective cannot replace all the others. Collaborative work should clarify subject and authority. Linguistic difficulty requires language expertise, textual authenticity requires religious specialisation, and time or resources require management participation. Consultation should not become endless discussion or avoidance of responsibility. Criteria, outcomes, and final responsibility must be specified. A materials meeting can focus on one short text, one language objective, and one ethical purpose, moving beyond general preferences. A brief written justification should remain available for subsequent revision. This is a cautious organisational application rather than the verse's only practical expression.

«الدِّينُ النَّصِيحَةُ»[35]

Religion is sincere counsel.

Sincere concern can shape both the purpose and tone of professional cooperation. Mentors should help teachers understand better choices rather than merely detect errors, while trainees should consider the reasons behind feedback rather than assume hostility. Goodwill does not justify vague or humiliating supervision. Effective guidance concerns specific practices, relevant evidence, and achievable next steps. Teachers should know where comprehension broke down and how this was established before alternatives are proposed. Language difficulties require suitable practice; planning problems require clearer objectives and timing. The hadith provides ethical direction towards sincerity and benefit, but particular mentoring models require evidence. Institutions should express goodwill through time, support, and fair procedures as well as advice.

The first stage is clarification of purpose. Institutions should identify whether English serves general communication, advanced reading, research writing, religious outreach, or several aims, and specify observable outcomes for each. Reading research requires academic literacy; speaking with external audiences requires understanding questions and answering clearly. These distinctions determine preparation content. General conversational fluency alone is insufficient where scholarly reading is the primary aim, just as written translation alone does not prepare learners fully for religious dialogue. A limited annual objectives statement should specify levels, tasks, and assessment. Too many aims can disperse resources and obscure outcomes. Establishing essential competence before additional possibilities should reflect learner and teacher needs alongside administrative capacity.

[33] Qurʾan 16:43.

[34] Qurʾan 42:38.

[35] Muslim, Ṣaḥīḥ Muslim, Kitāb al-īmān, no. 55a; excerpt, https://sunnah.com/muslim:55a.

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The second stage assesses language competence with respect for personal dignity. Brief reading, writing, listening, and speaking tasks can identify needs without publicly ranking teachers. Assessment should also examine classroom instructions, explanations, and feedback, since general language tests do not fully represent teaching language. A limited difficulty with one sound or structure should not prompt a premature judgement of professional incapacity. Serious deficits in essential competence nevertheless cannot be overlooked through good intentions alone. Support, preparation periods, and reassessment should be explicit. Temporary arrangements such as co-teaching or teaching a limited level may be appropriate under fair criteria. Diagnosis should establish an accurate picture and a route towards development, avoiding concealment and humiliation alike.

The third stage elicits beliefs briefly through practical questions: when teachers correct errors, use first languages, support silent learners, or respond to sensitive texts. Each response should include an example. These accounts identify areas needing dialogue, modelling, or experimentation rather than classify teachers morally. Statements may reflect expected course answers, so later lesson work and observations should also be considered. Different choices across situations require contextual interpretation before being labelled contradictory; levels or objectives may have changed. Cognitive preparation clarifies reasons rather than forces new beliefs. Its aim is the capacity to evaluate choices against sound argument, ethical responsibility, and learning evidence.

Core preparation should connect Islamic ethics and language teaching around practical tasks. Teachers might develop a short reading lesson with accurate sources, clear aims, and an appropriate level. Religious specialists review attribution, language mentors examine vocabulary and task difficulty, and teachers revise accordingly. Lectures can support this process, but learning should appear in improved work. Each unit should produce something usable: a short lesson, feedback example, question, or rubric. By the end, teachers should hold resources ready for classroom trials, without treating them as permanently standardised models. Revision remains necessary after use. This makes collaboration tangible by showing how different forms of expertise improve one decision.

Microteaching can provide a manageable rehearsal. Teachers may present a ten- or fifteen-minute activity to colleagues and receive feedback on a limited aim. Simultaneous evaluation of every aspect can overwhelm and obscure improvement. Separate sessions might address instructions, questioning, and correction. Colleagues can act as learners, but differences from real classes must be recognised. Success with adult peers does not guarantee success with children or less proficient learners, so classroom trials should follow. Teachers should identify support available in rehearsal but absent in their classes and revise plans accordingly. Microteaching is proposed as a limited preparation opportunity rather than a mandatory or proven best method. Benefits depend on specific feedback and clear next steps.

A practicum should form a central stage, enabling teachers to use prepared lessons in real classrooms under agreed observation procedures. Mentors should examine selected evidence: whether instructions were understood, how many learners began the task, where difficulties arose, and which support helped. Limited work samples may be retained with appropriate consent and confidentiality. Observation should not become punitive; teachers should explain their interpretations and express disagreement. Where formal evaluative observation also exists, it must be distinguished from formative mentoring so that support sessions do not merely encourage displays of success. This connects trust with accountability and tests practical feasibility as well as theoretical suitability.

Experience alone should not determine mentor selection. Long service matters, but effective mentoring also requires observation, explanation, dignified feedback, and recognition of expertise limits. Religious standing without linguistic specialisation is insufficient to assess every language decision, while language expertise alone cannot establish religious authenticity. Joint mentoring may therefore help. Mentors need preparation in distinguishing people from practices, outcomes from

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causes, and principles from preferences. Trainees should develop brief improvement plans after feedback and review progress subsequently. Rohmah's mentoring study reports positive experiences in a particular Indonesian preparation institution rather than automatically validating local programmes. The arrangements proposed here require independent contextual evaluation.[36]

Duration should reflect institutional needs. One practical option is a sixteen-week programme beginning with diagnosis, followed by linguistic and ethical foundations, materials development, and supervised teaching. This is a manageable proposal rather than a research-established optimum. Teachers with essential competence may need shorter courses, while substantial language difficulties require longer support. Weekly provision should balance instruction, practical tasks, and feedback with existing teaching responsibilities. Institutions should not demand extensive portfolios without clear expectations and time. Several follow-up sessions should sustain contact after the course. Continuing development means acting on selected needs and evaluating progress rather than accumulating courses indefinitely. Teachers can then connect reasoning, revision, and outcomes within professional growth.

3.2 Reflective Practice Continuing Support and Learning Evidence

Reflective practice systematically examines teaching, its foundations, and its effects rather than merely recording feelings after a lesson. Teachers need a clear question, relevant evidence, and a next step. Saying a lesson went well offers limited insight; noting that half the class began only after a simplified model identifies a possible improvement. Religious self-accountability and professional reflection are distinct but share ethical concerns about responsibility and revision. Their relationship is drawn cautiously here. Preparation should help teachers distinguish purposes, decisions, and outcomes, avoiding the assumption that every failure results from learners' laziness or every success proves a preferred method superior. Reflection should also identify why sound decisions worked so that effective practices can be maintained while alternatives are tested where needed.

﴿وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ﴾[37]

Let every soul consider what it has sent ahead for tomorrow.

The verse primarily concerns preparation for the Hereafter and review of deeds, rather than directly prescribing a modern reflective journal. Its general ethical orientation can support responsible self-examination. Teachers should consider effects and accountability beyond their intentions: who received opportunities, whose difficulty was missed, and what should change next time? Answers require concrete events. Self-review should also recognise good practice rather than continually produce guilt. Suitable support that improves a struggling learner's work deserves recording. The verse encourages seriousness about action, while professional methods specify evidence, limitations, and subsequent steps. Keeping these levels distinct preserves religious meaning and pedagogical precision.

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ﴾[38]

Do not pursue that of which you have no knowledge.

The verse cautions against uninformed following. Interpreting classroom practice accordingly requires restraint in unsupported conclusions. Silence may reflect difficult instructions, unfamiliar content, or fear rather than disinterest. Higher examination marks may reflect easier questions or prior competence rather than a training activity. Teachers should identify alternative explanations and examine evidence. Preparation can require at least two possible causes of an event and ask what information would distinguish them. Reflection thereby becomes preliminary inquiry rather than

[36] Zuliati Rohmah, "Enhancing English Teachers' Professional Development: Portraying a Mentoring Program," TEFLIN Journal 29, no. 1 (2018): 90–107, https://doi.org/10.15639/teflinjournal.v29i1/90-107.

[37] Qurʾan 59:18.

[38] Qurʾan 17:36.

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repeated speculation. The verse does not prescribe a statistical test, but gives an ethical foundation for connecting claims with knowledge. Institutions should likewise avoid judging a teacher's entire competence from one observation or a whole programme from one complaint.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ﴾[39]

O you who believe, if a wrongdoer brings you news, verify it.

The verse addresses verification within a particular ethical and social context. This application does not label every unverified source or disagreeing person a wrongdoer; it concerns checking information before acting upon its consequences. Teachers should verify materials, quotations, and performance claims. Widespread circulation alone does not authenticate internet hadiths, educational quotations, or promotional claims about methods. Original sources, contexts, and evidence must be examined. If unavailable, attribution should be withheld or qualified clearly. This also applies to digital resources and artificial intelligence: fluent wording can conceal false references or altered texts. Tools may assist teachers, while human review retains responsibility for religious quotations and research claims. Verification serves both Islamic ethics and professional honesty.

Reflective writing should remain brief and purposeful. One proposed weekly format records a selected event under four elements: plan, actual practice, possible cause, and next step. This supports beginners rather than constitutes a definitive theory. Long reports after every lesson may become a formal burden; selected events allow deeper discussion. A teacher might note that learners used only single words in pair work, examine whether a complete-sentence model was provided, and plan sentence starters or a clearer task. Comparable work can later show change. Religious purposes, such as respectful feedback, may be included without turning every reflection into exhortation. Writing should be judged through clear questions, evidence, and appropriate next actions rather than literary quality.

Peer observation can provide another perspective where trust exists, revealing patterns teachers may miss, such as repeated participation by the same learners or unclear instructions. Both colleagues should agree on a limited question beforehand. Afterwards, the observer should distinguish events from interpretation: five learners answered is an observation; the entire class lacked interest is a broader inference. Teachers must have opportunities to explain context. If observation forms part of formal evaluation, its limits should be declared. Claims of goodwill combined with concealed ranking undermine trust. Developmental peer records should primarily support improvement, while administrative reports follow separately explicit procedures. This preserves accountability by assigning information to its proper purpose.

Stimulated recall using video can connect decisions with specific moments. With consent, confidentiality, and suitable facilities, teachers can discuss what they intended during a brief recorded segment. Responses may involve retrospective interpretation rather than exact reproduction of thought. The benefit is discussion of actual choices, such as immediate error correction or postponing a question. Where video is unsuitable, observation notes, recollections, and learner work can serve similar purposes. Technology does not replace the objective. Institutional policies on images and recording may differ and should be clarified with appropriate authorities, with alternatives retained. Preparation should not depend on tools that institutions or participants reasonably decline.

Learner work provides important reflective evidence. Teachers can examine where target structures appeared, where meaning was misunderstood, and which support preceded improvement. Selecting only excellent work may conceal wider difficulties; limited samples across performance levels should be used with identities protected. Teachers should first state the expected outcome and then demonstrate differences through samples. Religious accuracy and linguistic competence require

[39] Qurʾan 49:6.

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separate attention: a correct religious answer does not fully establish language success, while imperfect wording may still express sound understanding. Evidence should permit both support for and revision of preferred methods. Collecting only confirming examples weakens intellectual honesty.

A professional portfolio should explain relationships rather than merely accumulate materials. An initial lesson, observation feedback, revised lesson, and learner sample can be paired with brief accounts of what changed, why, and what was learned. Unconnected files do not demonstrate overall development. A few complete revision sequences may suffice, addressing explanation, participation, and selection of Islamic content. Unsuccessful attempts can be included when learning is clear. Admission of failure should not automatically attract penalties; responsible interpretation and improvement deserve recognition. Portfolios can then document development rather than display success alone. Essential competence still requires separate assessment, since excellent reflective writing cannot fully compensate for actual language or teaching deficiencies.

Continuing support should avoid dependence on one mentor alone. Teachers need varied expertise, colleagues, and reliable resources. Monthly meetings might consider one problem, one example, and one proposed improvement. A meeting on struggling readers could ask teachers to bring a task and specify its difficulty rather than deliver lengthy speeches. Religious specialists can check attribution where relevant. This keeps collaboration close to practice. Meeting frequency alone does not demonstrate development; next steps, responsibility, and review dates must be specified. Failure to implement a proposal calls for investigating reasons rather than judging intentions. Periodic evidence should show whether problems are clearer, resources more suitable, and decisions better justified.

Reflection can also influence professional identity. Teachers who see themselves only as error correctors may treat communication, cultural understanding, and ethical expression as extras; those who act solely as moral preachers may neglect language competence. Responsibilities should be connected with clear limits: teachers principally teach language within the institution's ethical purposes. They need not decide every religious matter, but should act responsibly in communication, assessment, and materials. This combines specialisation with educational formation. A brief responsibility statement should identify concrete commitments, such as clear instructions, fair feedback, and accurate attribution, and be related to actual lessons. Subsequent decisions can be reviewed against it, moving identity from slogans towards daily practice.

An objection is that excessive reflection slows immediate classroom decisions. This is valid if reflection requires complex writing about every moment. The proposed approach instead uses selected events, brief evidence, and limited changes. Teachers decide during lessons and review significant events afterwards to improve future habits. Another objection concerns the unreliability of personal accounts. These should not stand alone; observation and learner work should accompany them. Their limitations do not remove their value in explaining purposes. Strong preparation combines evidence according to its appropriate status and investigates disagreements through further questions. Reflection and external evaluation can thereby complement one another.

3.3 Programme Evaluation Digital Integrity and Future Research

Programmes must practise the same intellectual honesty they require of teachers. Attendance certificates, favourable responses, and new terminology may be informative but do not fully establish improved teaching or learning. Expected changes should first be specified in proficiency, reasoning, materials, classroom practice, or particular learner tasks, followed by appropriate evidence and duration. Immediate and sustained effects must be distinguished. Digital tools can assist development and evaluation while preserving accuracy, confidentiality, and human judgement. Future research should test the framework across institutions and report disagreement and unsuccessful cases. Islamic principles supply dignity, honesty, and seriousness of argument; statistical or qualitative methods

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should follow questions and evidence rather than religious affiliation. Limited effects, as well as successful cases, can guide revision, appropriate expansion, and institutional priorities.

﴿وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ﴾[40]

We have certainly honoured the children of Adam.

Human dignity provides an ethical foundation for respectful treatment of research participants. Teachers and learners should not be treated merely as sources of information. Purpose, participation, and information use must be explained, with appropriate consent and institutional procedures. Research involving younger learners requires relevant guardian permission and assent. Concealing negative evidence to protect a religious institution's reputation violates intellectual honesty, while critical findings need not use humiliating language. Confidentiality, accurate interpretation, and context permit responsible criticism. The verse does not specify a modern ethics form, but establishes an ethical background that practical consent, data security, and reporting arrangements can express. Religious ethics then appears in observable research procedures rather than an opening quotation alone.

«إِنَّ اللهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ، وَلٰكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»[41]

Allah does not look at your appearances or your wealth, but looks at your hearts and your deeds.

The hadith affirms inward and practical worth. Human assessment cannot encompass hearts and receives no authority to interrogate intentions from this text. A relevant implication is that status, institutional reputation, or personal popularity cannot substitute for competence. Evaluation should use clear tasks and suitable evidence. Religious clothing, manner of speech, or outward standing does not measure language performance, just as a prestigious English accent does not establish ethical competence. Teachers' accounts of intention may be heard as their own interpretations; definitive religious judgements lie outside research. The same limit applies to learners. Institutions should examine actions, materials, and decisions without exceeding the evidence. Recognising religious meaning alongside human limits supports fairer, more cautious evaluation.

﴿ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥ﴾[42]

Those who listen to what is said and follow the best of it.

The excerpt highlights listening and considered choice. Engaging opposing arguments helps researchers recognise weak formulations and alternative explanations. It does not imply equal truth in every claim or independence from religious principles. Teachers and administrators should understand criticism accurately before accepting or rejecting it through reason. A teacher who finds an activity difficult should not automatically be dismissed as resisting innovation; the concern may reveal genuine limitations in level, time, or materials. Equally, objections require evidence. Comparing two plans for the same problem and identifying their strengths and limits can make disagreement serve professional understanding. Better choices consider purpose, ethical standards, and local evidence together.

The first evaluation level concerns implementation. Did teachers complete the components, receive guidance, and trial materials? Weak outcomes cannot immediately disprove a framework if its basic processes were not implemented, although complete implementation does not itself guarantee success. Brief records should document sessions, tasks, feedback, and subsequent changes, distinguishing nominal attendance from substantive participation. Records should provide information needed for interpretation without excessive paperwork. Changes to activities require

[40] Qurʾan 17:70.

[41] Muslim, Ṣaḥīḥ Muslim, Kitāb al-birr wa-al-ṣilah wa-al-ādāb, no. 2564c; excerpt, https://sunnah.com/muslim:2564c.

[42] Qurʾan 39:18.

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examination of reasons before being treated as non-compliance. Local adaptation may demonstrate understanding. Evaluation should determine whether essential purposes remained intact, balancing implementation fidelity with flexibility.

The second level evaluates teachers' knowledge and work. Comparable but different tasks before and after preparation can reduce recall effects. Teachers might plan lessons from different short texts under the same rubric for aims, level, activity, and assessment. Proficiency requires separate suitable tasks, while religious attribution requires specialist review. No particular test is claimed here to be validated; local tools need preliminary trials and expert examination. Differences in task difficulty, scoring, and external assistance must be considered when results change. Rubrics and grading decisions should be transparent to other researchers. Improved drafts are meaningful outcomes, while evidence of actual classroom change requires further evaluation.

The third level examines classroom practice. Do choices learned during preparation appear in ordinary teaching? A single announced observation may reflect special preparation, so several occasions, materials, and suitable follow-up periods may help, within ethical and practical limits. Consent and institutional policy must be clear. Indicators should match objectives, such as understandable instructions, speaking opportunities, feedback, or accurate attribution. Context must precede judgement: lengthy explanation may address necessary difficulty, and absence of pair work does not automatically establish weak teaching. Coding should distinguish actions from possible purposes, subsequently considering teachers' explanations. This cautious use of multiple sources prevents visible activity from automatically representing success and quiet work from representing failure.

The fourth level concerns specific learner outcomes. Expecting immediate improvement in every skill, character, and global understanding is unrealistic. Limited outcomes might include clearer short explanations, accurate information extraction, or source-based paragraphs. Appropriate pre- and post-tasks and periods should follow. Comparison groups require attention to starting differences and educational conditions. Without such a group, findings should be described as observed improvement rather than causal proof. Ethical evaluation should likewise examine particular events or tasks rather than whole personalities. Better writing may indicate benefits, while other teachers, home support, and additional reading may contribute. Alternative causes should be considered, and claims should remain proportional to evidence.

Mixed methods may suit some questions. Questionnaires can indicate broad belief patterns, interviews clarify interpretations, and observation and learner work document practice and outcomes. Multiple tools do not automatically improve credibility; each must address a clear question and have an explained relationship to the others. Improved numerical results alongside accounts of no change should not be concealed, since tools may examine different dimensions or scores may be poorly interpreted. Positive interviews with unchanged practice may indicate limited programme effects. Divergent cases deserve particular attention. Successful and difficult cases both help test the framework. Using different sources only to confirm a predetermined conclusion undermines objectivity; alignment among questions, tools, evidence, and claims is more fundamental.

Longitudinal research can establish the persistence of changes in beliefs and practice. Teachers may try new methods immediately after a course and later respond to examinations, resources, or institutional expectations by changing priorities. Without follow-up, initial effects may be mistaken for permanent development. Local research could assess teachers before the course, at its conclusion, and some months later, with intervals determined by institutional calendars rather than a fixed standard. Selected common tasks and brief interviews may suffice instead of complete new instruments each time. Researchers should identify changes that persist or disappear and investigate why. Abandoning an activity may reflect a better alternative rather than failure, so materials and

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purpose should also be recorded. Such work can improve programme design and clarify support needs.

Comparative research should not treat all Islamic institutions as homogeneous. Madrasahs, Islamic schools, universities, and preparation centres differ in learners, curricula, and resources. Local studies should define these differences alongside urban or rural settings, educational levels, teacher preparation, and linguistic backgrounds. Sectarian identity may be researched without becoming a basis for stereotypes. The relevant question concerns particular institutional beliefs or rules and their relationship to practice, rather than labels alone. Administrative and economic differences should be distinguished from religious factors. Detailed small case studies may identify variables before wider surveys, where appropriate to the problem. Recognising diversity can make the framework more flexible and fair while limiting direct transfer of findings between countries.

Digital preparation should address source verification, copyright, and learner privacy. Accessible material is not necessarily freely reusable; attribution, quotation, and permission require consideration under relevant institutional guidance. Original religious texts and modern translations, explanations, or instructional images may have different usage conditions. Resources should identify original sources and permitted uses. Appropriate permissions and procedures should precede transferring learner voices, images, or writing to external digital systems. Convenience should not excuse weak confidentiality. Offline or de-identified examples may be alternatives. Teachers must distinguish information necessary for educational purposes from unnecessary personal data and determine what is sufficient. Digital integrity thereby expresses scholarly trust and human dignity in practice.

Artificial intelligence may assist with passages, examples, and exercises, but outputs do not become religious or research facts without human verification. Systems may generate plausible false references, alter Qur'anic signs, or introduce unsuitable cultural assumptions. Preparation can require review of generated text for sources, meaning, level, bias, and alignment between task and purpose. Religious quotations should come from reliable originals rather than a system's recall. Human responsibility also remains essential in assessment, where opaque automated grading may affect learners' rights. Use should be disclosed according to institutional rules, and authorship claims should match actual contributions. Tools may save time, but teachers and specialists remain responsible for attribution, suitability, and learner needs. Local pilot research on these issues would be valuable.

Future research should ask how preparation in Islamic ethics relates to feedback, how collaborative development affects religious attribution and linguistic level, how long communicative preparation influences practice without assessment reform, how learners describe teachers' goodwill and fairness, and when first-language support helps diverse learners. Different questions require detailed observation, materials analysis, or longitudinal comparison. Contradictory cases and limited effects should be published. The framework gains scholarly value through openness to criticism, revision, and local testing. Its purpose is to evaluate human preparation methods and their effects, while Islamic principles supply direction. Practical applications can continually improve through stronger evidence.

Conclusion

Preparing English teachers for Islamic institutions requires an integrated understanding of linguistic competence, pedagogical judgement, ethical responsibility, and institutional support. Cognition helps explain decisions, but beliefs alone do not determine every classroom action; time, examinations, materials, and authority also matter. Islamic texts provide an ethical background for knowledge, sincerity, justice, goodwill, and intellectual honesty, while local evidence establishes the usefulness of particular techniques. International communication can be developed while distinguishing language learning from adoption of cultural positions. Values integration should appear in

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interaction, assessment, and attribution alongside accurate quotations. Previous studies offer useful but contextual findings that cannot automatically describe all Islamic institutions. The proposed framework combines diagnosis, collaborative development, supervised teaching, reflection, and continuing support. Credible success evidence connects teachers' accounts, observed choices, and specific learner work. Effective language teaching and Islamic formation can complement each other through clear purposes, appropriate expertise, and sustained scholarly evaluation.

Recommendations

Institutions should define English objectives in writing and align them with learner levels, time, and assessment. Needs diagnosis should precede core preparation and differentiated language support. Language teachers and religious specialists need explicit development responsibilities that preserve authenticity, meaning, and pedagogical suitability. Courses should include usable lessons, microteaching, and classroom trials alongside lectures. Mentoring needs allocated time and dignified feedback procedures. Assessment should distinguish language, content accuracy, and ethical conduct while avoiding scores for inward religiosity. Materials should balance local identity, dignity, and intercultural understanding. Digital and AI-generated quotations and references require original-source checks. Future studies should connect beliefs, practice, and outcomes through several sources over suitable periods. Pilot trials should inform revision, and transparent reporting should include limited effects, divergent cases, and practical obstacles.

1 Priorities for Phased Institutional Implementation

Implementation should begin with a limited, clearly defined problem rather than claim simultaneous transformation of all language skills, ethics, technology, and curricula. An initial programme can involve one educational level and a small group of teachers, with appropriate consent and explicit criteria. Brief clarification of aims and needs should precede materials and guidance, followed by classroom-informed revision. Named individuals or committees should hold responsibility at each stage. Where content accuracy is the main difficulty, joint religious and linguistic review takes priority; where proficiency is weak, essential language support comes first. Sequence should reflect institutional needs. Administrators should periodically examine whether teachers have sufficient time, resources, and trust. Expansion after piloting should remain proportional to evidence and capacity. This keeps implementation manageable and revisable while expressing the ethical importance of preparation through concrete support.

2 Priorities for Local Research

Pakistani Islamic institutions need local case studies specifying institutional type, class level, linguistic backgrounds, and examinations. Research should first elicit expressed cognition, then observe selected decisions and analyse learner work, helping distinguish religious identity, general teaching habits, and administrative constraints. Comparisons should report starting differences in competence and resources. Evaluation should include revised materials, classroom practice, and limited learning outcomes alongside favourable opinions. Longitudinal work should examine which changes persist and when earlier priorities return. Teacher consent, learner confidentiality, and fair reporting must remain protected. Negative findings should inform preparation improvement rather than publicise failure. Local research can thereby engage international debates while documenting its own institutions' realities, needs, and scholarly resources.

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41. Muslim, Ṣaḥīḥ Muslim, Kitāb al-birr wa-al-ṣilah wa-al-ādāb, no. 2564c; excerpt, https://sunnah.com/muslim:2564c.
42. Qurʾan 39:18.

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