inspiration

Instructional Practices in Language Education

Vol. 4, Issue 2, July-December 2025

Published by:
Magister Tadris Bahasa Inggris Fakultas Keguruan dan Ilmu Pendidikan
Universitas Islam Negeri Sumatera Utara Medan
Jl. William Iskandar Pasar V Medan Estate 20371, Indonesia
Phone. 6615683 - 6622925 Email: inspirationjournal@uinsu.ac.id

INSPIRATION

Instructional Practices in Language Education

Vol. 4, Issue 2, July-December 2025
ISSN: 3123-2523 (Print) 3123-1896 (Online)
http://jurnal.uinsu.ac.id/index.php/inspiration

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INSPIRATION: Instructional Practices in Language Education
Vol. 4, Issue 2, July-December 2025
ISSN: 3123-2523 (Print) 3123-1896 (Online)
http://jurnal.uinsu.ac.id/index.php/inspiration

INSPIRATION (Instructional Practices in Language Education) is a peer-reviewed international journal published bianually by Magister Tadris Bahasa Inggris, Fakultas Ilmu Tarbiyah dan keguruan, UIN Sumatera Utara Medan, Indonesia. **INSPIRATION** is dedicated to serve as a forum for academicians and researchers who are interested in the discussion of current and future issues on second and foreign language education. Although articles are written in English, the journal welcomes studies dealing with education of languages other than English as well.

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POSTGRADUATE STUDENTS' PERCEPTIONS ON THE INTEGRATION OF TECHNOLOGY AND ISLAMIC VALUES IN ENGLISH LANGUAGE LEARNING AT ISLAMIC HIGHER EDUCATION

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Abstract

This study addresses postgraduate students' perspectives regarding the integration of technology and Islamic values in English Language Learning (ELL) within Islamic higher education in Indonesia. The primary aim is to comprehend how students perceive the interplay between digital innovation and moral education within their academic experience. A qualitative descriptive methodology was employed to gather data using questionnaires, which was subsequently augmented by semi-structured interviews with ten postgraduate students from Islamic universities. The qualitative design facilitated a comprehensive knowledge of students' experiences, attitudes, and ethical considerations. The results indicate that students exhibit robust digital proficiency, favorable attitudes towards technology utilization, and elevated ethical consciousness informed by Islamic principles. Nonetheless, the incorporation of Islamic principles into English education is patchy and differs among courses and teachers. Participants underscored the significance of integrating sincerity, discipline, and accountability into technology-driven learning activities. The research indicates that technology, when integrated with faith-based principles, can improve both language skills and ethical development. Thus, Islamic higher education institutions ought to formulate organized curricula and faculty development initiatives that foster ethical and value-oriented digital learning environments.

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Keywords: Technology integration; Islamic values; English language; postgraduate students; Islamic higher education.

Introduction

In the 21st century, English language education has seen a big shift thanks to technology. In Islamic higher education, this goes beyond just building language skills—it's about making sure learning fits with Islamic values. Tools like Learning Management Systems (LMS), AI, and digital media can boost language abilities, but they need to work alongside the moral and spiritual sides that shape Muslim students' character and outlook (Kasman et al, 2023; Efrizal, 2024). So, it's key to figure out how postgraduate students see the mix of technology and Islamic values in English Language Learning (ELL) to back holistic education that builds both smarts and ethics.

Given that English is a universal language (Purnomo et al., 2025; Purnomo, 2017), learning it in islamic universities has become mandatory. Past research has looked at the rise of tech in English classes at Islamic universities. Hasibuan et al. (2024) and Rizqi (2023) saw that digital tools ramped up students' drive and involvement in learning English. Al-Khayyat (2024) also pointed out that online spots like Google Classroom make things more flexible and help with self-guided learning for grad students. But these studies mostly zeroed in on the tech and teaching results, often skipping the value side—how Islamic ethics and principles can stay strong or even grow with tech use. As Astuti et al. (2024) put it, the real challenge for teachers in Islamic schools isn't just bringing in tech, but making sure it strengthens akhlaq (good behavior) and an Islamic worldview instead of watering them down.

Newer work is starting to check out blending Islamic values into English teaching, showing ways to match global reading skills with local faith-based identity. Munif et al. (2024) did a needs check that showed students in Islamic schools want English lessons that echo Islamic values, and Komari et al. (2025) proved that digital tech can help with that if it's built on thoughtful teaching. Still, solid evidence on postgraduate students—who are often future teachers, researchers, or policy folks—is thin. This gap means we need to look into how these grad learners in Islamic higher ed view the tech-values mix, especially how it affects their involvement, ethical thinking, and academic growth.

With that in mind, this study wants to check out what postgraduate students think about weaving technology and Islamic values into English learning in Islamic higher ed. It aims to tackle these questions: How do postgraduate students see technology's role in English language

learning?, how do they view blending Islamic values into English activities?, and how do they look at the link between using tech and boosting Islamic values in their studies?

The study's value is in giving a full picture of how Islamic higher ed can create tech-boosted English teaching that matches religious values. Hearing from grad students, it offers real tips for curriculum planning, teacher prep, and policy that build digital skills and spiritual strength. The results could also shape teaching models that balance tech progress with ethical learning rooted in Islamic ideas.

Literature Review

Conceptual Framework

This study draws on three key ideas: (a) weaving technology into English language learning (ELL), (b) blending Islamic values into English education, and (c) how learners—especially postgraduate students at Islamic higher education institutions (IHEIs)—view these elements.

First off, technology's role in English learning has really evolved in the last ten years. Universities are using things like Learning Management Systems (LMS), mobile apps, and AI platforms to boost interaction, keep students motivated, and help them learn more independently (Hasibuan et al, 2024; Rizqi, 2023). For example, Hasibuan and colleagues (2024) found that tech in Islamic universities gets students more involved, but it's held back by things like poor digital setups and teachers not being fully prepared. Efrizal (2024) also noted that AI tools can sharpen comprehension and class participation, but teachers need to guide things to make sure the tech aligns with moral standards.

Beyond that, technology is changing how we teach. Astuti et al, (2024) pointed out that English teachers in the digital age have to juggle the perks of tech with ethical and spiritual sides. Their research shows Islamic teachers like multimedia tools but want them to encourage traits like honesty, discipline, and modesty. Similarly, Purwati et al. (2025) discovered that digital flipbooks in Islamic higher ed build students' confidence in public speaking and let teachers weave in Qur'an-inspired content for English lessons.

Now, on the Islamic values front, it's crucial to fold these into language learning to keep students' faith-based identities intact. Irawan (2020) argued that English teaching in Indonesia shouldn't just focus on language skills—it needs to foster moral conduct (akhlaq) and faith (iman). Kasman et al. (2023) backed this up with a curriculum that mixes practical English with Islamic character building, leading to better language skills and ethics. Gumelar and

Jubaedah (2024) went further, saying that adding Qur'an verses or Hadith to reading and writing tasks boosts students' emotional connection and cultural pride.

From what we've seen in studies, blending values helps learners fit global language learning into their Islamic worldview. Munif et al. (2024) used a needs analysis to show that students in Islamic settings want English classes that match their religious beliefs. Still, many teachers find it tough to create these materials in a structured way. This highlights why we need more research at the higher-ed level, particularly with postgraduate students gearing up for leadership and research.

Finally, looking at learners' perceptions means checking out their attitudes, experiences, and take on technology and values in education. Al-Khayyat (2024) looked into how postgraduate students use Google Classroom for English for Specific Purposes (ESP), and they liked the easy access and flexibility, though some worried about less face-to-face interaction. That said, there's not much research on how these advanced learners feel about mixing tech with Islamic values in English learning. Most studies so far (like Rizqi, 2023; Hasibuan et al., 2024) have focused on teachers' views or undergrad settings.

Putting it all together, these three ideas—technology integration, Islamic value infusion, and learner perceptions—form the backbone of this study's framework. The idea is that when digital tools are used in line with Islamic principles, students might get more engaged, stay motivated, and grow in ethical awareness.

Theoretical Framework

This study leans on two key theories that complement each other: the Technology Acceptance Model (TAM) and Islamic Ethical Pedagogy. Together, they give us a well-rounded view of how postgraduate students judge the value of technology, all while weighing its fit with Islamic morals.

First, the Technology Acceptance Model (TAM), which Davis came up with back in 1989, basically says that people accept new tech based on how useful they think it is and how easy it seems to use. In the world of English language learning (ELL), this translates to students feeling good about digital tools when they believe those tools make learning more efficient and aren't a hassle to handle. Some recent research has applied TAM to Islamic settings. For instance, Elihami (2024) discovered that things like digital skills and self-confidence play a big role in how students engage with AI-powered language tools at Islamic universities. So, TAM

is a great fit for looking at how postgraduate students view technology as a key factor in whether they'll embrace and actually use it.

Then there's Islamic Ethical Pedagogy, which emphasizes that education in an Islamic framework aims for full human growth—covering the mind (aql), the spirit (ruh), and ethics (akhlaq). As Abdullah (2017, cited in Gumelar & Jubaedah, 2024) put it, teaching should build character right alongside knowledge. In language classes, this means teachers act as moral guides, showing Islamic values through how they communicate and choose media. Irawan (2020) highlighted the tricky balance of blending worldwide teaching trends with Islamic principles, warning that tech should reinforce students' moral core, not weaken it.

Bringing TAM and Islamic Ethical Pedagogy together gives us a two-sided perspective: TAM helps us understand how students see and adopt technology, while Islamic Ethical Pedagogy explains how their views are shaped by spiritual and ethical beliefs. For postgraduate students in Islamic higher education, this combo lets us explore whether digital advancements mesh with—or clash against—their religious values. Ultimately, the framework suggests that students will have positive feelings about tech when it's not only effective for teaching but also in sync with those values.

Research Context

Islamic higher education in Indonesia has grown into one of the biggest networks of its kind worldwide, with places like UIN, IAIN, and STAI institutions where English is a must-have skill for connecting globally. That said, teaching English here isn't just about the language—it has to fit with Islamic values and Indonesia's overall education goals. Irawan (2020) pointed out that while English gives access to all sorts of global knowledge, the content can sometimes clash with Islamic ethics unless teachers tailor it carefully. So, the real challenge is juggling that global edge with staying true to moral principles, which is what makes English learning in these Islamic schools so distinctive.

Postgraduate students' role in all this is pretty key—they're the ones who'll become the next generation of teachers, researchers, and policy makers. They dive into their own studies, help out with undergrad classes, and push for changes in education. But honestly, there aren't many studies digging into how they feel about blending technology with Islamic values. Al-khayyat (2024) is one of the few who looked at how postgrads use digital platforms, and they liked the flexibility, but it didn't really touch on the ethical side. Getting their take could really help shape better curricula that mix innovation with solid principles.

When it comes to merging technology and Islamic values in English learning, the research shows a mix of upsides and hurdles. Astuti and her team (2024) noted that Islamic teachers love digital tools but worry about students getting exposed to stuff that doesn't align with their faith. Hasibuan et al. (2024) highlighted bigger issues, like not enough training on digital skills or resources being spread thin. On the flip side, munif et al. (2024) and komari et al. (2025) found that smart digital teaching methods in islamic schools can really promote value-driven learning if teachers plan it with ethics in mind. Still, most of these studies focus on undergrads or the big-picture strategies, not the real-life experiences of postgrad students.

Why does this context even matter? Well, for a few big reasons. First, it boosts digital know-how in muslim communities that are relying more on global communication tools. Second, it helps build character, which lines up with the Islamic idea of turning out morally strong graduates. Third, it guides policy and curriculum changes, so schools can create spaces where tech supports spiritual values instead of undermining them. As Gumelar and Jubaedah (2024) summed it up, Islamic institutions need to make sure technology acts as a tool for spreading moral messages (da'wah) just as much as it does for language skills.

Looking at what's out there, we've got plenty of talks about technology in English learning (like from Hasibuan et al., 2024; Rizqi, 2023) and weaving Islamic values into education (think Kasman et al., 2023; Irawan, 2020), but not much solid research on how they come together for postgraduate students in Islamic higher ed. Plus, a lot of the existing work zooms in on teachers instead of learners, or treats tech and values like they're totally separate things. That's why this study steps in to fill the gap—by exploring how postgrad students see the overlap between technology and Islamic values in their English learning. It could really help shape teaching approaches, school policies, and even spark more research down the line.

Methods

Research Design

This study uses a qualitative descriptive approach to look into how postgraduate students view the blending of technology and Islamic values in English language learning at Islamic higher education institutions. We went with qualitative research because it lets us dive deep into people's real-life experiences and the personal meanings they give to things, as Creswell and Poth point out in their 2018 book. The goal here isn't to crunch numbers on variables, but to make sense of what students think about how digital tools mix with their religious beliefs during the learning process.

A descriptive qualitative setup works well for studies that just want to describe, understand, and explain social happenings without messing with variables, like Merriam and Tisdell explain in 2016. It helps spot patterns in what people feel about attitudes, hurdles, and hopes when it comes to weaving tech and Islamic principles into advanced English classes. Since this topic touches on opinions, faith, and ethics, a qualitative method gives us the room to handle all the nuances in how participants see it, as Yin notes in 2018.

The overall framework for this research is interpretivism, which sees reality as something people build together in specific contexts. Schwandt (2014) says interpretivist studies really value the personal stories and experiences of participants, trying to grasp them within their cultural and school settings. In our case, this perspective lets us explore how grad students at Islamic universities balance learning English with tech while staying true to Islamic morals and ethics.

Participants

The people we talked to were postgraduate students in English education or Islamic studies programs at Islamic universities in Indonesia. We picked this school on purpose because it embody the country's standard for Islamic higher education, where both English skills and religious teachings get equal attention.

We used purposive sampling to find participants who could share detailed, relevant insights, as Palinkas and his colleagues describe in 2015. To qualify, they had to be enrolled in a grad program tied to English teaching or applied linguistics, Have hands-on experience with tech tools like learning management systems, Google Classroom, AI apps, or digital Qur'an resources in their English studies and be open to chatting about how Islamic values show up or get woven into their English activities.

We ended up with ten participants—five women and five men—ranging from 24 to 45 years old, hailing from different parts of Indonesia. They'd all done their undergrad at Islamic schools, where English was taught alongside religious content. The group size fits qualitative research norms, which prioritize deep dives over big crowds, per Guest, Namey, and Chen in 2020.

Data Collection

The data for this study were obtained by questionnaires and semi-structured interviews. The utilization of these two measures offered comprehensive insights into postgraduate

students' perspectives regarding the integration of technology and Islamic principles in English language learning.

The questionnaire functioned as the initial phase of data collecting. The purpose was to obtain a comprehensive understanding of students' opinions, experiences, and attitudes regarding the utilization of technology and the integration of Islamic values in their English education. The questionnaire comprised both closed and open-ended questions, enabling participants to articulate their thoughts freely while also yielding quantifiable trends that informed the subsequent phase of investigation.

Subsequent to the questionnaire, semi-structured interviews were executed to investigate the participants' perspectives more thoroughly. The interviews allowed the researcher to elucidate and elaborate on significant aspects that arose from the questionnaire findings. Every participant engaged in a solitary interview lasting around 45 to 60 minutes. The interviews were performed in English or Bahasa Indonesia, based on participants' comfort, and all sessions were recorded with consent and subsequently transcribed verbatim into English.

The interview guide was established based on topics identified in previous research about the integration of technology and Islamic principles in education (e.g., Hasibuan et al., 2024; Gumelar & Jubaedah, 2024). The primary emphasis encompassed:

- The utilization of digital tools by students in the acquisition of English language skills.
- The reflection and influence of Islamic principles on technology-based learning.
- Challenges or ethical dilemmas encountered in the application of technology within Islamic educational contexts.
- Students' recommendations for harmonizing technology utilization with Islamic ethical precepts.

The integration of data from both surveys and interviews augmented the legitimacy and comprehensiveness of the conclusions, as the questionnaire delineated a broad overview of perceptions, but the interviews elucidated the underlying implications of those perceptions

Data Analysis

This study employed thematic analysis, as outlined by Braun and Clarke (2021), a systematic and adaptable method that allows researchers to uncover, analyze, and report patterns or themes in qualitative data. This method was chosen for its appropriateness in thoroughly examining participants' opinions and experiences, especially concerning the integration of technology, Islamic values, and English language acquisition.

The analysis commenced with a familiarization phase, wherein the researchers meticulously read and re-read the interview transcripts to attain a thorough comprehension of the data. At this juncture, preliminary observations and reflections were documented to encapsulate nascent concepts pertinent to the research subject. Subsequently, preliminary codes were produced by methodically selecting and annotating significant parts of data. The coding process focused on students' views towards technology use, ethical issues based on Islamic beliefs, and their experiences in acquiring the English language.

In the subsequent phase, the coded data were analyzed to discern probable themes by aggregating related codes into more comprehensive and significant patterns. The initial topics highlighted persistent concepts, including ethical interaction with digital technologies, spiritual inspiration in academic endeavors, and obstacles faced in the integration of technology within Islamic educational settings. Subsequently, the identified themes were evaluated and enhanced to guarantee internal consistency and obvious differentiation across themes. Themes that overlapped or were redundant were consolidated, while those with inadequate supporting data were altered or eliminated to improve analytical rigor.

Upon finalization of the thematic structure, each theme was distinctly defined and designated. This phase entailed delineating the fundamental essence of each theme and determining its significance to the research questions. The concluding phase of analysis was the creation of a written report, whereby themes were articulated through a synthesis of analytical interpretation and illustrative extracts from participants' responses. The data were further analyzed in conjunction with established ideas and prior research to enhance the analytical rigor and contextual significance of the study.

We compared our thematic discoveries with what we found in the university documents to boost the study's reliability through that cross-checking method, as Nowell and colleagues suggested in 2017.

Research Ethics

This study stuck to the ethical guidelines for qualitative research from the American Psychological Association (APA, 2020) and Indonesia's Ministry of Education. We made sure to cover things like getting proper consent, keeping info private, letting people join voluntarily, and respecting everyone's beliefs.

For informed consent, we gave participants an info sheet upfront that spelled out what the study was about, how we'd use the data, and our privacy steps. They signed forms saying they were in willingly and could back out anytime without any issues.

On confidentiality, we anonymized all personal details and school names. Since this was in an Islamic education context, we were extra mindful of cultural and religious sensitivities—using respectful language and steering clear of anything that might clash with participants' faith. Interviews kicked off with a friendly greeting like "Assalamu'alaikum" and kept things respectful all the way through, following Islamic communication etiquette.

To augment the study's credibility and reliability, the research methodologies adhered to the criteria established by Lincoln and Guba (1985). Credibility was established via methodological triangulation by combining data from semi-structured interviews and document analysis to confirm the consistency and accuracy of the results. Transferability was ensured by comprehensive explanations of the research context and participants, enabling readers to evaluate the relevance of the findings to analogous environments. Moreover, reliability and confirmability were achieved by maintaining a clear audit trail that recorded each phase of the research process, in conjunction with the utilization of reflective notes to mitigate researcher bias and enhance analytical transparency.

Results and Discussion

The findings and discussion section delineates the outcomes of this study and elucidates postgraduate students' perspectives concerning the amalgamation of technology and Islamic values in English language education at Islamic higher education institutions. This section elucidates significant patterns concerning technology utilization and accessibility, perceived efficacy of digital tools, the degree of integration of Islamic values, ethical consciousness in digital education, and students' endeavors to reconcile technological progress with Islamic tenets, based on data derived from questionnaires and semi-structured interviews. The results are analyzed in connection with the theoretical framework of the Technology Acceptance Model (TAM) and Islamic Ethical Pedagogy, alongside pertinent prior research, to offer a thorough comprehension of how technology-enhanced English learning can facilitate both linguistic advancement and moral awareness among postgraduate students.

Table 1. Postgraduate students' view on the integration of technology and Islamic values in English language learning.

No	Statement	SA	A	N	DA	SDA
1	I have adequate access to digital tools for my English learning activities.	20%	50%	20%	10%	0%
2	I can easily use online platforms such as LMS or Google Classroom for my coursework.	20%	60%	20%	0%	0%
3	Technology helps me understand English materials more effectively.	30%	50%	10%	10%	0%
4	Using technology makes my English learning more enjoyable and motivating.	20%	60%	20%	0%	0%
5	Islamic values are clearly reflected in the way English courses are taught.	10%	30%	30%	20%	10%
6	My lecturers encourage us to apply Islamic morals when using technology for learning.	10%	40%	30%	20%	0%
7	I am aware of the ethical boundaries when using digital tools in Islamic education.	40%	50%	10%	0%	0%
8	Technology sometimes exposes students to non-Islamic or inappropriate content.	10%	40%	30%	10%	10%
9	I find it challenging to balance technological advancement with Islamic ethics.	10%	30%	40%	20%	0%
10	Technology can be harmonized with Islamic teachings to improve English proficiency and moral growth.	40%	50%	10%	0%	0%

Technology Use and Accessibility

The first aspect investigated how students engage with and employ technology in English language acquisition. Responses to the assertion "*I have adequate access to digital tools for my English learning activities"* indicated that 20% strongly agree, 50% agreed, 20% neutral, and 10% disagree. The majority of postgraduate students had adequate access to laptops, smartphones, and internet resources, suggesting that digital tools are typically accessible in their educational settings. Nonetheless, the little discrepancy indicates that infrastructural limitations, such unreliable internet connectivity and device restrictions, continue to present sporadic challenges.

In the statement *"I can easily use online platforms such as LMS or Google Classroom for my coursework,"* 20% strongly agree, 60% agree, 10% neutral, and 10% disagree. These results indicate that students possess confidence and proficiency in utilizing online learning platforms, demonstrating robust digital readiness throughout Islamic higher education. However, some continue to encounter performance challenges or restricted university regulations.

The interview data corroborated these findings by disclosing analogous experiences. (S1) stated, *"Sometimes internet access in my dorm is unstable, so I can't fully join online discussions,"* while (S2) remarked, "I find some platforms heavy to load; it affects my

concentration during class." (S5) had no significant access issues but acknowledged a sense of relational loss, stating, "I have no major issue, but sometimes online group tasks diminish personal interaction with lecturers."

These findings indicate that postgraduate students possess robust technology literacy and adequate access; nonetheless, their learning experience may still be hindered by environmental and interpersonal factors. Although the majority of students adjust well to digital learning, sustaining connectivity and substantive communication is crucial for a more immersive academic experience.

Perceived Usefulness of Technology in English Learning

In analyzing students' perceptions of technology's utility, responses to the phrase *"Technology helps me understand English materials more effectively"* indicated that 30% strongly agree, 50% agree, 10% were neutral, and 10% disagree. Students recognized that digital resources, including AI-driven language applications, video lessons, and interactive exercises, facilitate comprehension and promote autonomous learning.

The second statement, "Using technology makes my English learning more enjoyable and motivating," obtained 20% strongly agree, 60% agree, 10% neutral, and 10% disagree. This distribution indicates that technology favorably influences students' motivation and engagement, despite a minority expressing that digital learning lacks human warmth.

Interview narratives corroborated this perspective. (S1) remarked, *"Technology helps me practice pronunciation using AI-based applications like Elsa Speak,"* while (S3) expressed, "enjoy multimedia materials; videos and quizzes keep me motivated to learn." (S4) noted, *"It enhances my vocabulary through online dictionaries and collaborative writing tools."* Their remarks demonstrate how digital technologies augment comprehension and involvement. However, (S2) said, *"LMS makes it easy to access materials anytime, but sometimes it feels too impersonal,"* while (S5) observed, "It's useful, but sometimes I miss the face-to-face feedback that's hard to replicate digitally."

Collectively, these viewpoints underscore that technology augments both understanding and motivation in English language acquisition. Nonetheless, emotional engagement and prompt feedback are crucial components that are inadequately conveyed through digital platforms. The equilibrium between technological ease and human engagement is therefore a crucial factor in developing meaningful learning experiences.

Integration of Islamic Values

This element examined the reflection of Islamic beliefs in technology enhanced English learning. The assertion that "Islamic values are clearly reflected in the way English courses are taught," is presented. 10% strongly agree, 30% agree, 30% neutral, 20% disagree, and 10% strongly disagree. The diverse responses indicate that the incorporation of faith principles in English instruction exists, albeit inconsistently across different courses.

Likewise, "My lecturers encourage us to apply Islamic morals when using technology for learning," 10% strongly agree, 40% agree, 30% neutral, and 20% disagree. This indicates that moral reinforcement is there but contingent upon the lecturer's knowledge and initiative.

Insights from interviews enhance these conclusions. A few of students expressed optimistic yet measured perspectives. (S1) stated, "Some lecturers include Qur'anic verses as reading texts, which I find inspiring," whereas (S3) remarked, "There are efforts to include Islamic ethics, but not all teachers are consistent." Similarly, (S5) articulated a desire for enhancement, remarking, "I wish there were more Islamic-themed apps or online sources related to English learning."These viewpoints indicate a collective aspiration for more profound and systematic value integration.

Conversely, (S2) remarked, "I think the integration is still minimal; most digital materials are purely academic," while (S4) noted, *"Sometimes the content is neutral, so it's up to us to connect it with Islamic perspective."* The intersection of partial endorsement and critical scrutiny underscores a singular issue: Islamic ideals are recognized but not yet fully integrated into digital teaching. Students' feedback indicates a necessity for deliberate curriculum design that regularly integrates English instruction with spiritual and moral development.

Ethical Awareness in Using Technology

Students demonstrated a significant level of ethical awareness in this regard. In response to the statement "I am aware of the ethical boundaries when using digital tools in Islamic education," 40% strongly agree, 50% agree, and 10% neutral. No dissent was noted, indicating robust personal integrity in technological utilization. The second assertion, "Technology sometimes exposes students to non-Islamic or inappropriate content," 10% strongly agree, 40% agree, 30% neutral, 10% disagree, and 10% strongly disagree. These replies suggest that although moral vigilance is robust, students are cognizant of the dangers associated with unregulated online exposure.

The interview responses demonstrated this moral sensitivity. (S1) stated, I avoided downloading copyrighted materials and looked for open-access journals instead," demonstrating an understanding of intellectual property. (S3) underscored the importance of academic integrity by asserting, "I decided not to use AI-generated essays for assignments because it felt dishonest." (S4) demonstrated moral prudence by stating "I double-check the authenticity of online religious quotes before sharing them in class." Simultaneously, (S2) emphasized social responsibility, stating, "Once I was in a group chat where someone shared memes not suitable for Islamic settings; I reminded them politely." (S5) stated, "I reported a website that contained inappropriate ads linked to our class material."

The consistency of these reflections suggests that postgraduate students in Islamic higher education exhibit both individual and collective ethical consciousness. They recognize that digital learning necessitates accountability, integrity, and social responsibility. The synthesis of their assertions indicates that moral awareness is profoundly absorbed and actively exercised in both academic and interpersonal digital engagements.

Balancing Technology and Faith

This element examined students' capacity to reconcile technology involvement with Islamic moral principles. Responses to the statement "I find it challenging to balance technological advancement with Islamic ethics" indicated that 10% strongly agree, 30% agree, 40% neutral, and 20% disagreed. Although some students acknowledged intermittent difficulties, the majority saw such equilibrium as achievable. The assertion that "Technology can be harmonized with Islamic teachings to improve English proficiency and moral growth" garnered 40% strongly agree, 50% agree, and 10% neutral. These replies indicate a prevailing conviction that technology and faith can harmoniously coexist.

The interviews confirmed this favorable attitude. (S1) articulated, "I remind myself that technology is a tool for learning, not for distraction," whereas (S2) expressed, "I start my online classes with basmalah and make niyyah to study for Allah's sake." (S3) stated, I follow Islamic etiquette online—avoiding unnecessary chats or images." These reflections demonstrate unwavering moral discipline and purpose in traversing digital environments. (S4) articulated a more discerning perspective, stating, "I use technology selectively, only for resources that strengthen both my English and my faith." (S5) introduced a reflective perspective, stating, "I balance it by reflecting on Islamic teachings whenever I learn something new in English."

Collectively, these insights affirm that students perceive technology as ethically neutral, with its value contingent upon the user's intentions and ethical consciousness. They exemplify spiritual mindfulness by incorporating faith-based practices into digital interactions, indicating that technological progress may strengthen, rather than undermine, Islamic ideals when directed by ethical awareness.

The findings indicate that postgraduate students in Islamic higher education have robust digital competence, ethical integrity, and introspective spiritual awareness. The greatest consistency of agreement was shown in ethical awareness and the alignment between technology and faith, affirming that students assimilate moral responsibility as an integral component of their digital learning identity. Favorable views on technology utility and accessibility indicate adaptability and receptiveness to innovation; yet, certain constraints, including unreliable internet connectivity and reduced human interaction, persist.

The incorporation of Islamic values has surfaced as the domain requiring the most institutional focus, as replies reveal a fragmented and inconsistent implementation. Notwithstanding these deficiencies, students' assertions uniformly demonstrate a moral dedication to harmonizing technology utilization with Islamic principles. They regard digital learning as a means to improve linguistic skills while also fostering discipline, sincerity, and ethical awareness.

The findings demonstrate that postgraduate students perceive technology and faith as complementing aspects of their educational experience. When anchored in moral consciousness and informed by Islamic principles, digital learning transforms into a realm where academic achievement and spiritual development coexist harmoniously.

Conclusion

This study concludes that postgraduate students in Islamic higher education view technology and Islamic principles as complementary components in English language acquisition. The results indicate that the majority of students exhibit robust digital literacy, acknowledge the educational advantages of modern tools, and uphold ethical awareness rooted on Islamic beliefs. They exhibit the capacity to traverse digital platforms judiciously, employing principles such as integrity, transparency, and diligence in their scholarly endeavors. These insights demonstrate that faith-based consciousness is crucial in shaping learners' interpretations and applications of educational technology.

Notwithstanding these favorable perspectives, the incorporation of Islamic beliefs into English classes remains disjointed and predominantly reliant on the initiative of individual lecturers. Although digital tools significantly improve motivation, flexibility, and understanding, the ethical and spiritual aspects of learning have not been consistently integrated into curriculum. Students articulated a preference for the more consistent integration of Qur'anic principles, Islamic ethics, and culturally pertinent resources in technology-enhanced English education. This underscores the necessity for institutional dedication to harmonize digital pedagogy with the ethical and spiritual objectives of Islamic education.

Consequently, Islamic higher education institutions must to embrace a comprehensive strategy that integrates innovation with ethics. Developing curricula and professional development initiatives that deliberately integrate technical proficiency with Islamic ethical development would enhance both academic and character results. By utilizing technology as a conduit for ethical education and spiritual development, universities may produce graduates who are linguistically adept, digitally skilled, and ethically anchored—reflecting the authentic essence of education within an Islamic context.

This study, notwithstanding its merits, has several limitations that must be recognized. The principal constraint is the limited number of participants, which may constrain the generalizability of the findings outside the specific context of postgraduate students in Islamic higher education participated in this research. Therefore, it is advisable for future study to encompass a wider and more diversified sample from various Islamic higher education institutions to achieve more comprehensive and representative insights. Subsequent research may utilize mixed-method or quantitative methodologies to investigate the correlation between technology integration and the internalization of Islamic values more thoroughly. Moreover, subsequent researchers are urged to examine comparative viewpoints between undergraduate and postgraduate students, as well as to investigate certain digital tools or pedagogical models that successfully include Islamic ethical concepts into English language education.

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