

# Unleashing the power of instruction: Internalizing religious moderation values in students' EFL writing

Nurul Puspita <sup>a,1,\*</sup>, Septa Aryanika <sup>b,2</sup>

<sup>a, b</sup> UIN Raden Intan Lampung, Jl. Endro Suratmin, Bandar Lampung and 35131, Indonesia

<sup>1</sup> [nurulpuspita@radenintan.ac.id](mailto:nurulpuspita@radenintan.ac.id); <sup>2</sup> [septaaryanika@radenintan.ac.id](mailto:septaaryanika@radenintan.ac.id)

\* corresponding author



## ARTICLE INFO

## ABSTRACT

### Article history

Received 19 December 2024

Revised 14 March 2025

Accepted 25 April 2025

### Keywords

The Power of Instruction

Religious Moderation

Students' EFL Writing

Values

Writing in English as a Foreign Language (EFL) is a special chance for students to improve their language skills and develop their social awareness. Through the use of writing prompts that promote values like tolerance, respect for others, and critical thinking, students are able to express themselves more effectively in English and gain a deeper comprehension of other viewpoints. This study used qualitative research to examine the effects of implementing religious moderation values on EFL students' writing ability. Analysis of the effects of exposure to these values on writing coherence, argumentation, and intercultural sensitivity was done using data acquired through students interviews and observation sheets. The results show that the incorporating of religious moderation in EFL lessons has a positive effect on students' language learning and knowledge of global cultural issues encouraging more considerate and polite conversation. The research emphasizes how learning a language together with a values-based education can result in students who are more adept and socially conscientious, especially in writing class.



© The Authors 2025. Published by Universitas Ahmad Dahlan.  
This is an open access article under the [CC-BY-SA](#) license.



**How to Cite:** Puspita, N. & Aryanika, S. (2025). Unleashing the power of instruction: Internalizing religious moderation values in students' EFL writing. *English Language Teaching Educational Journal*, 8(1), 14-24. <https://doi.org/10.12928/eltej.v8i1.11912>

## 1. Introduction

Indonesia is admitted universally as one of the moderate Islamic countries and has the major Muslim population in the world. Subsequently, we have always constantly encouraged moderate Islam as element of our foreign rule uniqueness in order to determine the essential reputation in the global system. However, dialogue over Indonesia's hesitating moderate Islam in Indonesia has lately picked up steam, especially in the wake of the substantial public complaints in Jakarta in late 2016. As of right now, the tendency toward intolerance in all of its indications in society is developing rather than lessening (Fajri & Muhtarom, 2022). For instance, inappropriate usage of moderation is often the root cause of religious conflicts in Indonesia; promoting the principle of moderation will aid in their resolution (Qoffal et al., 2025). It means that as a civilization, we have to increase and incorporate the important values of religious moderation in our daily lives such as incorporation obligation, tolerance, non-violence, and accommodating to local culture.

Therefore, the existence of religious moderation is desired to facilitate between diversity, where religious devotees can take the middle (moderate) route within the diversity of interpretations, and tolerance without disobeying the core of their religious teaching (Muchtar et al., 2022). A midway ground where religion and culture coexist peacefully is religious moderation. Furthermore, moderation aims to prevent current religions and beliefs from clashing with the cultural diversity or



local wisdom that emerges in Indonesia. It is possible to stop radical or restrictive religious viewpoints by adopting an attitude and level of awareness associated to religious moderation toward culture (Mahmudin et al., 2022). At last Smith (2023) explains that the lack of excess, or the act or state of being less aggressive or intense, is what is meant by moderation.

Additionally, it is enormously important to adopt religious moderation values over education field. Education is also an essential characteristic of assembling a tolerant educational setting for all religious believers. The application of religious moderation in education is to comprehend common thoughtful from an early age between students who have altered religious views. The syllabus or books employed in schools should incorporate the principles of diversity and religious tolerance. Additionally, by executing the principles of religious culture in schools as well as the compact focus on teachers and administration of educational organizations, it is anticipated to form closeness and social students so that prospectively, we can figure the atmosphere, ethics and cultivation of a distinguished country and not victimize in contradiction of other people's religions (Abdilaa, 2021). It is also explained by Nor et al. (2025) that incorporating religious moderation into English instruction, particularly in curricula that emphasize values-based learning and encourage tolerance and moderation to build peaceful communities. It can be said that incorporating religious moderation values in teaching and learning process can foster students' positive manners in their social lives-both at school and at home.

The completion of religious moderation value in teaching and learning procedure is not only combined in religious course but also into entire course. For illustration, science and social subject, such as English (Pelu, et al., 2022). The existence of Islamic integrity values mixed into every subject in school, students could implement the values of Islamic character in daily lives Fakhruddin et al. (2025). Moreover, Sholeh et al. (2022) express that through lesson designs, instructional materials, teaching and learning activities, and evaluation, madrasah English language instruction can incorporate Islamic moderation norms. Thus, participating the Islamic moderation value into the teaching and learning process is not a hard work. Teachers can designate the education methods which shelter the teaching space activity connecting collaborative activities. In one word, the use of religious moderation values can be simply affected in a school's curriculum.

According Patak et al. (2018), teaching English as a foreign language (TEFL) becomes more relevant if teachers can participate local information, such as the importance of students' religion, in addition to the culture of the society in which the students live. By giving information about the students' social and cultural backgrounds and using real-world examples to illustrate a topic, for instance, teachers can inspire their pupils. Additionally, students' cultural backgrounds can be used as a source of input texts while teaching English as a second language. This allows them to learn about and develop local cultures, including moral values and knowledge that are essential for character development. Thus, pre-service English instructors who have integrated the local culture into their lesson plans in three areas such as product, practices, and perspective support it. Then, some of them blended local customs from different ethnic groups, while others solely included specific local cultures (Azhary & Fatimah, 2024).

Students should acquire English language skills, such as speaking, listening, reading, and writing, when studying English as a foreign language (EFL). Since teaching writing also involves teaching all other skills, it is said to be the most challenging talent to teach. Over the course of several decades, educators and academics have worked hard to determine the most effective methods for teaching ESL/EFL writing. Iskandar (2020) expresses that there are two key unfavorable circumstances repeatedly faced by students in the process of writing. First of all, it is understandable when students utilize inappropriate language translations because they typically have a propensity to think in two different languages simultaneously. Second, they write more slowly to prevent errors since they are aware of their weakness in writing mechanics. It is also stated by Altun (2023) that writing is a difficult process that calls for creativity, critical thinking, and language skills since it involves generating, organizing, and transforming ideas into coherent compositions.

Extensive studies have been conducted regarding the execution of religious moderation values. For instance, Azizah et al. (2022) argue that the study's findings demonstrated a strong correlation between puppet media and storytelling exercises in helping young children, ages 5 to 6, develop a deeper understanding of tolerance and peace making toward differences. Additionally, the teacher's approach was successful in instilling the concept of gentleness as moderation and a love of peace. Finally, it can



be claimed that early childhood story activities are strongly linked to fostering values in a moderately religious manner. In addition, Pelu, et al. (2022) explain that the study's findings demonstrated that while constructing learning objectives and guidelines for moderation-based English education, English teachers constantly take the implementation into account. When formulating learning objectives and guidelines, educators should be impartial, avoid favoritism toward any student or group, and steer clear of any goals that could incite violence.

Moreover, Hidayat (2022) states that the findings of the research indicated that Habib Hussein Ja'far Al-Hadar has successfully accomplished the three phases of value incorporation: value transformation, value transactions, and trans-internalization. It demonstrates how the YouTube channel's material works to combat extremism and foster tolerance for other religions in millennials. Therefore, Wahyuningsih and Munawaroh (2023) mention that verbal stimulation (advice and reminders), English language material, instructional strategies, instructor conduct, and homework can all contribute to the internalization of religious moderation principles. Tolerance, dialogue, fairness, dynamics, creativity, and development are some of these principles. The personality diversity of students and the dearth of English textbooks with religious moderation ideals provide obstacles in the meantime. At last, it is seen to be beneficial to incorporate religious moderation into the creation of English teaching materials in order to shield pupils from radicalism and intolerance (Budiasih & Dewi, 2023).

Considering the phenomena above, research on religious moderation values were mostly in Islamic study program where they are accustomed with Islamic values. Therefore, research on integrating religious moderation values into ELT settings, particularly in teaching writing and analysing its strengths, remains limited and requires further exploration. The current research, therefore, aims to portray on internalizing the religious moderation values in teaching writing as well as the strength. Since writing is a complex skill, it differs based on students' academic level, prior knowledge, and language skills. Furthermore, students should also adhere strictly to the writing process. Making a plan, outlining, drafting, and refining the manuscript are the first steps.

Through collaborative writing strategies, the researchers in this study aim to help students internalize the values of religious moderation when writing essays. One type of collaborative learning that encourages students to collaborate to produce a written piece is the collaborative writing technique. With the primary objectives of switching ideas, peer teaching (such as checking grammar or writing mechanics), or even suggesting concepts to improve the writing, students can share in groups or pairs to put it into practice. They can also acquire social skills like negotiation and open-mindedness (Wahyuningsih & Munawaroh, 2023). In addition, in academic writing classes, collaborative writing exercises greatly enhance the caliber of individual writing (Pham, 2023). The students are practicing religious moderation values like tolerance ("*tasamuh*") and discussion ("*syura*") by employing this method. Afterward, the researcher shall offer the topic and theme of the essay, which denotes to *local wisdom* ("*I'tiraf bil urf*").

The research is unique in that it takes an innovative approach to incorporating religious moderation values into English as a Foreign Language (EFL) writing instruction, particularly in Islamic educational contexts. While earlier research has examined into religious moderation in education, this research distinguishes out because it focuses on internalizing religious moderation values through EFL writing, a less usual intersection. Providing useful advice on how English teachers might integrate cultural and moral values into language instruction, which may encourage more all-encompassing teaching methods. The primary research and research questions for this research are:

1. How is the incorporation of religious moderation values in students' EFL writing?
2. What is the impact of incorporating religious moderation values in students' EFL writing?

## 2. Method

This qualitative research aimed to comprehend the social phenomena of the student performance in essay writing, specifically writing comparison essays with the topic of Lampung local wisdom by implementing religious moderation values. Therefore, the purpose of this research is to inform the implementation and impact of religious moderation values. Since qualitative research aims to understand and evaluate people's meanings, behaviours, and social facts in their everyday environments, it is a crucial technique in many academic disciplines and expert fields (Hecker &



Kalpokus, 2024). Although it offers a variety of data gathering and analysis methods and in-depth, human-centred insights, qualitative research has drawbacks such as limited generalizability and possible researcher bias (Lim, 2024). To sum up, qualitative research aims to provide a comprehensive and contextualized understanding of the phenomenon being studied by compiling and analysing non-numerical data, such as words, images, and behaviours. Qualitative research uses a variety of techniques and approaches for the collecting and analysis of non-numerical data in order to get a deeper knowledge of human experiences and behaviours.

## 2.1 Participants

Students enrolled in an essay writing course in the fourth semester of UIN Raden Intan Lampung's English education study program served as the research participants. The participants were recruited through the use of purposive sampling. Eighty-six students from four classes participated. The students were chosen due to their extensive writing expertise, which was necessary for them to pass a course on composing paragraphs.

## 2.2 Instruments

The implementation of religious moderation values in students' essay writing used an observation sheet from collaborative writing procedures. It was adopted to examine the internalization of the values by the participants in completing essay writing tasks. The observations comprise 7 steps. For instances, students create pairs or triads to produce concepts, students establish their concepts and create an outline, students split up the outline then produce draft, teams read rough drafts and examine and determine any substantial differences in voice, content, and style, teams merge individual writing into a single essay, team review and edit their essay, and teams collect their essay. It was done in two meetings. Therefore, these steps assisted the researchers to interpret the implementation of religious moderation values in students' EFL writing.

To interpret students' experiences in writing an essay while implementing religious moderation values into learning activities, a semi-structured interview was organized. The researcher explored several aspects of religious moderation values into the items of questions. There are several aspects used as the interview guidelines for instance, *Tasamuh* (Tolerance), *Shura* (Discussion), *Tathawur wa Ibtikar* (Dynamic/Creative/Innovative), and *Musawah* (Egalitarian).

## 2.3 Data Collection

In this research, the researchers gathered the data by using observation, and semi-structured interview. First, an observation guideline was generated by using steps of collaborative writing technique theory. Second, the students were interviewed by using semi-structure interview. There were about 30 students interviewed. It is related to their experiences in writing an essay through collaborative writing by using local wisdom themes. This kind of interview allows the comprehensive investigation while pertaining consistency across interviews.

## 2.4 Data Analysis

The interview data were completely transcribed to find necessary information. The information was then coded. By grouping the coded data into distinct group types, the researchers created a conceptual framework (Corbin & Strauss, 2014). The interview revealed recurring themes that occurred. Within the data, researchers find and examine recurrent themes or patterns. This entails categorizing or labelling pieces of the data in order to code it and then organizing the codes into more general themes (Maguire & Delahunt, 2017). The symbol "S" was used to refer to the students when examining the data. For instance, student 1 is denoted by "S1." The insights gained from the interview sessions were cross-checked and validated with the students' real classroom activities using observational data. The observation data were also used to portray the incorporation of religious moderation values in students' EFL writing.

## 3. Findings and Discussion

Following a comprehensive analysis of data collected from observation guidelines among students' EFL writing of the 4th semester, this section will present the key results regarding their activity in writing a classification essay that incorporated religious moderation values, as presented in Table 1.



Table 1. Result of Observation

No.	Procedures of Collaborative Writing Techniques	Descriptions
1.	Students create pairs or triads at your directions or by selecting buddies and then produce concepts by thinking collectively or accompanying preliminary research.	In the introduction to teaching writing, the lecturer has explained the topic of the material, which was a classification essay. Therefore, the students are divided into several teams. In a team are about 5 students. It is divided equally based on students' competency without considering their social background ( <i>Musawah/Equality</i> ). It is fair, and all students have the same chance to work in teams ( <i>I'tidal</i> ).  Moreover, the students are asked to share their knowledge with each other. They started to arrange the brainstorming ideas from the chosen topic. The students are freely to share their creative and innovative ideas ( <i>Tathawur wa ibtikar</i> ). The topic is about the local custom of Lampung society ( <i>local wisdom</i> ). The topics provided are (1) the plantation commodities from Lampung, (2) the handicrafts from Lampung, (3) the indigenous community groups, (4) the Lampung's traditional dance, (5) the Lampung's traditional food, (6) the Lampung's traditional song, and (7) the Lampung's traditional folklore.
2.	Together, students establish their concepts and create an outline	After writing a mapping of the brainstorming, the students organized their ideas and made an outline. All students try to share their ideas in making thesis statements, topic sentences, and conclusions. The members of the team support and embrace innovative ideas to produce an outline ( <i>Tathawur wa Ibtikar/Dynamism and Innovation</i> ). The students in their team actively participate in organizing and creating an outline ( <i>Musawah/Egalitarian</i> ).
3.	Students split up the outline, selecting or communicating portions so that each can produce an original draft on their own.	The leader of the team showed the result of the outline to members. Then, the lecturer suggested that the students should generate their draft individually. It is helping the students to encourage their self-improvement for positive benefit about their writing proficiency ( <i>Ishlah/Reform</i> ). In addition, the students practiced generating their original ideas in the initial draft and respecting their members's ideas ( <i>Tasamuh/Tolerance</i> ).
4.	Teams read rough drafts and examine and determine any substantial differences in voice, content, and style.	After completing the initial draft, then the team discussed and resolved several aspects, such as voice, content, and style. The lecturer guided the students to check whether or not the students had generated the ideas based on the main topic. In this essay, the students have classified the topic and mentioned examples of the chosen topic. Moreover, the member can prioritize revising their incorrect writing in order to have a positive effect on their essay ( <i>Aulawiyah/Prioritizing Priorities</i> ).
5.	Teams merge individual writing into a single essay	The next step is collecting an individual writing. The team has consulted and selected each other then they made a decision to promote original single document ( <i>Shura/Consultation/Deliberation</i> ).
6.	Team review and edit their essay, ensuring for content and clarity as well as grammar, spelling, and punctuation.	The writing document is ready to check. Each of the students identify the writing aspects such as content and clarity as well as grammar, spelling, and punctuation. The essay is written by using handwriting. Thus, it should be checked carefully by using the writing's rubric that emphasizes the middle path, not the careless rubric ( <i>Tawassuth/Middle Path</i> ).
7.	After the last edit, teams collect their essay to the professor for evaluation and assessment.	The team has submitted their handwriting essay. The lecturer checked it. <b>Example of introductory paragraph:</b> Lampung dance shows rich cultural values. Lampung dance expresses respect and reflection of life. As a Lampung people, we must preserve it. There are many types of traditional dance from Lampung. Therefore, the writer will focus on explaining traditional dance from East Lampung. The dances are Meliting, Bedana, and Cangget.

The second section will present the result of interview. The interview was conducted offline with the students. The students were permitted to respond to the interview questions in both English and Indonesian, even though the researchers asked the questions in English. There were several questions related to the research question given to the students. The questions refer to two major themes, such



as students' experiences and the impact of implementing religious moderation values in students' EFL writing.

### **3.1. Themes 1: Students' experiences of implementing religious moderation values in students' EFL writing.**

All students who have been interviewed shared their activities during the implementation of religious moderation values based on the steps of the writing process. The following is an example of students' transcription.

S1 : First, we chose the topic. We chose the topic about the indigenous community groups. Then, we brainstormed ideas, find familiar vocabulary such as begawi, pepaduan, and siger. We try to give chance one another in sharing our opinions, selected the most relevant points, and finally organized them into essay parts together.

S2 : Lecturers give instructions to classify essays by giving several topics to choose from about the local wisdom of Lampung in each group that has been formed previously and then each group works together to complete the essay according to the topic they choose. In the essay we gave information or create new ideas about some typical Lampung foods and classified them according to the characteristics of each food in discussion.

S3 : At first, we decided on the topic by drawing a lottery. We got Lampung folklore. The uniqueness obtained; we can find out that there are many Lampung folklores that people don't know. Many of these stories still exist today. Then we brainstorm it together. Some specific words are TelukBetung, Kota Bumi, Liwa, Kelengkup Gangsa, and more found in our discussion. Therefore, we share opinions with each other, choosing the most resonant, and finally organising them into the sections that we want to write into the essay.

S4 : First, we brainstormed ideas related to Lampung culture. Then, we discussed which ideas were most suitable for a classification essay. After that, we selected specific categories and supporting details together. We categorized the words according to the theme, made sure they fit the classification, and checked their meaning and context through discussions and online dictionaries. We also found vocabulary such as "Sigeh Penguten," "Seruit," "Tapis cloth," "Pindang Lampung," and "Melinting Dance."

### **3.2. Themes 2: Students' reflection on the impact of implementing religious moderation values in students' EFL writing.**

There were some varied answers from the students interviewed about the impact they obtained of implementing religious moderation values in students' EFL writing. The following is an example of students' responses.

S1 : The presence of words that show the characteristics of each subject analyzed, for example: the classification of traditional Lampung food between "seruit" and "tempoyak". Therefore, S1 also mentioned about their discussion. First, each of us must know and get information about Lampung culture, then we discuss to summarize the words with vocabulary that others often say, then change the words that are difficult for readers to understand.

S2 : "Sigeh Penguten". A traditional welcoming dance performed to greet honored guests. Sigeh Penguten is a dance symbol of hospitality and respect in Lampung culture, often performed at important ceremonies. It reflects the refinement and elegance of the Lampung people. In addition, S2 also discuss and create new innovation for their essay. To facilitate different ideas in a team, several actions can be taken to encourage creativity, open communication.

S3 : We chose suitable words by researching keywords and phrases related to Lampung folklore. Specific words include "Tari Sembah," "Tari Bedana," and "Upacara." Then, S3 mentions the team also tried to solve several differences in writing and essay. By having a group discussion to determine the final outcome that will be used in writing the essay.

S4 : We have focus on traditional food at Lampung. The terms such as seruit, tempoyak, and gulai taboh. Then, in discussion the team took several actions, it can be taken to encourage creativity, open communication. sometimes there is a different idea but there is always a way out for it



Drawing on the interview result, the students agree that the implementation of religious moderation values in students' EFL writing provides positive impacts such as enriching students vocabulary, engaging students' discussion, fostering students' critical thinking, and promoting tolerance and harmony through real-life examples.

### 3.3. Discussion

The initial result of this research indicates that the implementation of religious moderation values in students' EFL writing has become a major field of research. By internalizing religious moderation values into the teaching writing, the lecturer can produce a learning environment that is more significant and impactful. The religious moderation principles appear during the implementation such as *Musawah* or Equality, *I'tidal* or local wisdom, *Tathawwur wa ibtikar* or dynamism and innovation, *Shura* or consultation or deliberation, and *Tawassuth* or middle path. The following is the example of incorporation religious moderation principles taken from observation and interview result. "It is divided equally based on students' competency without considering their social background". "Yes, the leader divided roles among team members based on our strengths, such as research, writing, and editing" "It is fair, and all students have the same chance to work in teams" (*Musawah* or Equality). "The topic is about the local custom of Lampung society (*I'tidal* or Local wisdom)". "The members of the team support and embrace innovative ideas to produce an outline". "We searched online articles, books about Lampung culture, interviewed local elders, and referred to school materials." "We compared several sources and chose the ones that were most accurate, detailed, and easy to understand." (*Tathawwur wa Ibtikar/Dynamism and Innovation*). "The team has consulted and selected each other then they made a decision to promote original single document" "There were several times I gave my ideas for the topic. We were discussing, sometimes I took it by looking at the reality around me, or experiences from other people". (*Shura/Consultation/Deliberation*). "Thus, it should be checked carefully by using the writing's rubric that emphasizes the middle path, not the careless rubric" "We have chosen to use sources that are reliable and written by those who know the Lampung Culture best". (*Tawassuth/Middle Path*).

The implementation of religious moderation values, in learning writing using collaborative writing technique offers a novel way to promote tolerance. In this technique, students collaborate to produce written pieces that promote candid discussion and introspection on diverse viewpoints. For instance, the students have to share their ideas to the team to brainstorm the topic of a comparison essay about Lampung culture. Therefore, the member of the team usually finds problems about different ideas. Luckily, the implementation of this value emphasize moves to encourage tolerance, peaceful cohabitation, and empathy during the writing process. Collaborative writing technique also develops students' writing abilities while fostering their capacity to respectfully discuss delicate subjects. Students can learn and practice these principles through collaborative writing, which guarantees that they will play a crucial role in their moral and intellectual growth.

Numerous studies have shown that incorporating religious moderation ideals into students' writing in English as a foreign language has significant positive effects on fostering tolerance, respect for variety, and critical thinking. For instance, Nirwana and Darmadali (2021) explain that improve students' awareness and practice of religious moderation by including religious moderation into English language training, particularly through cross-cultural understanding classes. Likewise, Sukraini et al. (2021) emphasize that incorporating communication exercises into English language instruction to instil ideals of religious moderation and promote tolerance and respect for diversity among students. In keeping with the national motto of Indonesia, "unity in diversity," incorporating the concepts of religious moderation into English language instruction. This outcome is consistent with previous research by Nur Hamidah et al. (2022) that classifying the application of religious moderation values in university students over national assurance, tolerance, peace, and accommodation of local culture could support avoid radicalization and encourage tolerance between students.

More significantly, including religious moderation principles into EFL writing fosters tolerance, respect for opposing viewpoints, and critical thinking. By using religious moderation in their EFL writing, the lecturer encouraged students to express their thoughts while considering different cultural and religious viewpoints. This approach reduces extremist or unbearable tendencies by encouraging a more balanced viewpoint. Furthermore, in addition to encouraging improved writing skills, these methods contribute to the development of a generation of students who are better equipped to navigate



the diversity of the world in a fair and inclusive way. Students contribute to the development of a more tranquil and harmonious society once they apply these principles outside of the classroom to their communities and careers.

The second result of the research demonstrates that the implementation of religious moderation values in students' EFL writing has a complex impact, supporting social and intellectual advancement. Firstly, implementing religious moderation values in education helps students become socially conscious individuals who can facilitate constructive discourse. Students who absorb these values are less likely to engage in extremism and more likely to encourage harmony and togetherness within their communities, which can have a knock-on effect on larger societal concerns. It is proven by the result of the interview that there are numerous tribes among the students. "No, I am not from the Lampung tribe." Yes, I am part of the Lampung tribe.". Secondly, it promotes students' ability to participate with different viewpoints, encouraging their writing to reflect tolerance. For instance, "Yes, sometimes there were incompatible ideas, especially when deciding which cultural aspects were most important to include." "Yes, some of the friends in group discussion have their own way expressing on what is writing an essay. Therefore, we discuss it again". In addition, EFL writing classes help to promote intercultural understanding by allowing students to articulate diverse points of view. Due to the requirement that students examine and respectfully and thoughtfully explain complex social and religious topics; this approach not only fosters critical thinking skills but also enhances language ability. Thus, the students can enrich their vocabularies about local culture.

Numerous studies have indicated, research on the implementation of religious moderation values in students' EFL writing indicates complex impact in promoting vocabulary enrichment, critical thinking, respect for tolerance, discussion encouragement and harmony. As an illustration, Fitri et al. (2022) insert the values of religious moderation on Indonesian EFL class, it was discovered that teachers emphasized tolerance and understanding in reflective essays and interviews, using these values to expand students' vocabulary and enhance their English writing abilities. Likewise, 'Aini & Zamroji (2025) say that Islamic Religious Education must incorporate religious moderation principles in order to develop pupils into inclusive, moderate people with a well-rounded religious viewpoint. It fosters a nonviolent classroom atmosphere. The results align with earlier research conducted by Sabri et al. (2022), the integration of religious moderation in EFL classrooms can be effectively achieved through group discussions. Group discussion was used in one research to help students develop tolerance and respect for one another while studying Islamic ethics, or *Akidah Akhlak*.

The implementation of religious moderation values in students' EFL writing demonstrates a nuanced and multidimensional impact. Research has repeatedly shown that adding values like harmony, tolerance, and respect to EFL writing not only expands vocabulary but also encourages critical thinking and a broader understanding of cultural differences. The implementation of religious moderation in writing exercises supports a more comprehensive educational experience, in line with earlier research that highlighted the contribution of human values to improving moral and intellectual development. According to new research as well as previous research, incorporating religious moderation values and collaborative writing not only improves language proficiency but also fosters a tolerant, balanced perspective. Therefore, the data indicate that implementing religious moderation into EFL writing greatly enhances the development of inclusive, peaceful social attitudes as well as language proficiency.

#### 4. Conclusion

Considering the discussion above, it becomes evident that implementing religious moderation values in students' EFL writing offers a special chance to promote linguistic proficiency and sociocultural awareness. Implementing these values encourages students to promote the respect for diversity, tolerance, and critical thinking. Students can express their opinions while discussing about Lampung local wisdom. By fostering a more balanced perspective, this strategy assists students' tolerance. Moreover, beyond fostering greater writing abilities, these techniques help produce a generation of students more capable of navigating the world's diversity in a balanced and inclusive manner.

In addition, religious moderation values effect EFL writers in two ways. For Instance, students' ability to think critically and be sensitive to cultural differences is improved, which makes it easier for them to function in cross-cultural and international settings. Second, students are more likely to



acquire a fair, sympathetic, and non-judgmental tone in their writing when ideals like respect for different viewpoints are modelled for them. This all-encompassing approach to language learning not only helps students write better but also develops their character, preparing them to be responsible global citizens who appreciate communication and understanding amongst people. In summary, implementing religious moderation values to EFL writing fosters intercultural competency and ethical communication. Those two traits are crucial in the connected world of today. It also improves language proficiency.

### Acknowledgment

The researchers encompass sincere appreciation to DIPA in Ministry of Religious Affairs for the research grants provided. The sincere gratefulness is reserved for the reviewer for their valuable comments, support, and guidance. Their time and kind input meaningfully contributed to enhancing this research to its fullest potential. Moreover, warm appreciations extended to the participants, whose dedicated efforts and energy were influential in the success of this research. Their gracious assistance allowed the research to be successfully finished.

### Declarations

- Author contribution** : In this research, there are two researchers, Nurul Puspita and Septa Aryanika. Nurul is responsible for data collection, manuscript writing, and proofreading. Meanwhile, Septa is responsible for data analysis and revising the final manuscript.
- Funding statement** : The research is funded by DIPA in Ministry of Religious Affairs.
- Conflict of interest** : The authors declare no conflict of interest.
- Ethics declaration** : As authors, we declare that the research used to write this work was ethical, compliant with university policies, and that we have authorization from the appropriate institutions to gather the necessary data. We stand by English Language Teaching Education Journal (ELTEJ) in upholding the highest moral standards in our personal lives and acting honorably in all of our professional activities.
- Additional information** : No additional information is available for this paper.

### REFERENCES

- Abdila, Z. (2021, November). *Pentingnya Moderasi Beragama dalam Dunia Pendidikan di Indonesia* - *Kompasiana.com*.  
<https://www.kompasiana.com/zaharaniabdila9455/61a20c6b06310e13cb4bfc33/pentingnya-moderasi-beragama-dalam-dunia-pendidikan-di-indonesia>
- 'Aini, R. A. N., & Zamroji, M. (2025). Integration of religious moderation values in the islamic religious education learning. *Tarsib: Jurnal Program Studi PGMI*, 2(2), 75–81.  
<https://doi.org/10.61181/TARSIB.V2I2.504>
- Altun, M. (2023). Developing writing abilities in L2: A review. *International Journal of Social Sciences & Educational Studies*, 10(2). <https://doi.org/10.23918/IJSSES.V10I2P175>
- Azhary, L., & Fatimah, S. (2024). The integration of local cultures in English teaching materials in promoting culturally responsive teaching. *AL-ISHLAH: Jurnal Pendidikan*, 16(2), 2045–2056.  
<https://doi.org/10.35445/ALISHLAH.V16I2.4998>
- Azizah, Q., Sauqy Shidqi, D., & Ari Pratiwi, I. (2022). Strengthening religious moderation through fable activities in early childhood. *Annual International Conference on Islamic Education for Students*, 1(1). <https://doi.org/10.18326/AICOIES.V1I1.301>



- Budiasih, B., & Dewi, F. A. I. (2023). Strengthening students' religious moderation through English learning materials. *Leksema: Jurnal Bahasa Dan Sastra*, 8(2), 165–175. <https://doi.org/10.22515/LJBS.V8I2.7482>
- Corbin, J., & Strauss, A. (2014). *Basics of qualitative research: Techniques and procedures for developing grounded theory*. Sage publications.
- Fajri, K., & Muhtarom, A. (2022). *Internalization of the religious moderation values in islamic education (Strategical Studies of The Religious Moderation on Education)*. <https://doi.org/https://doi.org/10.18326/aicoies.v1i1.332>
- Fakhruddin, A., Anwar, S., & Fajar Islamy, M. R. (2025). Enhancing academic self-concept and historical literacy in islamic studies through collaborative learning: a study on prospective Islamic Education teachers in Indonesia. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186x.2025.2491871>
- Fitri, I., Madrasah, A., Al-Ittiḥad, A., Poncokusumo, B., & Indonesia, M. (2022). Insertion of the values of religious moderation on Indonesian EFL class. *Journal of English Language Teaching and Learning (JETLE)*, 4(1), 1–10. <https://doi.org/10.18860/JETLE.V4I1.17744>
- Hecker, J., & Kalpokas, N. (2024). *What is Qualitative Research? | Overview, Types, Pros & Cons - ATLAS.ti*. <https://atlasti.com/guides/qualitative-research-guide-part-1/qualitative-research>
- Hidayat, M. R. (2022). Internalizing the values of religious moderation in â€œjeda nulisâ€ channel for millenials. *Tatar Pasundan: Jurnal Diklat Keagamaan*, 16(2), 119-129.. <https://doi.org/10.38075/tp.v16i2.273>
- Iskandar, I. (2020). Pedagogical approaches to the teaching of ESL/EFL writing: A literature review. *International Journal of Humanities and Innovation (IJHI)*, 3(1), 39–44. <https://doi.org/10.33750/IJHI.V3I1.71>
- Lim, W. M. (2024). What is qualitative research? An overview and guidelines. *Australasian Marketing Journal*. <https://doi.org/10.1177/14413582241264619>
- Maguire, M., & Delahunt, B. (2017). Doing a thematic analysis: A practical, step-by-step guide for learning and teaching scholars. *All Ireland Journal of Higher Education*, 9(3), 3351. <https://doi.org/https://doi.org/10.62707/aishej.v9i3.335>
- Mahmudin, A., Sihabudin, A., Dewati, C., Ardianto, M., & Nurlaili, S. (2022). *View of internalization of the values of religious moderation in Jathil Dance culture in SDN 02 Tempuran Ponorogo*. <https://doi.org/View of Internalization of The Values of Religious Moderation in Jathil Dance Culture in SDN 02 Tempuran Ponorogo>.
- Muchtar, C., Dwi Noviani, Mardeli, Mutiara, & Manna Dey. (2022). Religious moderation in the framework of life. *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)*, 4(2), 135–149. <https://doi.org/10.47006/ijierm.v4i2.142>
- Nirwana, N., & Darmadali, W. (2021). Instilling religious moderation value in ELT through cross-cultural understanding course. *Elsya: Journal of English Language Studies*, 3(2), 117-125. <https://doi.org/https://doi.org/10.31849/elsya.v3i2.6780>
- Nor, H., Asfihana, R., Sari, A. L., & Mahardika, F. (2025). Incorporating religious moderation values into effective English language teaching practices. *Intensive Journal*, 7(2), 1–22. <https://doi.org/10.31602/INTENSIVE.V7I2.16544>
- Nur Hamidah, L., Achmad, S., Kunci, K., & Moderasi Beragama, N. (2022). Implementation of religious moderation values in college students. *Al-Iltizam: Jurnal Pendidikan Agama Islam*, 7(2), 44–56. <https://doi.org/10.33477/alt.v7i2.3366>
- Patak, A. A., Sahril, S., & Wello, M. B. (2018). *Exploring the cultural awareness of students majoring in English: A case study*. <https://doi.org/DOI: 10.33750/ijhi.v1i4.25>
- Pelu, H., Mahmud, M., Nur, S., Salija, K., Diklat, B., & Makassar, K. (2022). The implementation of moderation based instructional in teaching English. *Uniqbu Journal of Social Sciences*, 3(1), 11–30. <https://doi.org/10.47323/UJSS.V3I1.171>



- Pelu, H., Nur, N., Diklat, W. B., & Makassar, K. (2022). Penerapan moderasi beragama dalam pembelajaran bahasa Inggris di madrasah. *EDUCANDUM*, 8(2), 242-254. <https://doi.org/https://doi.org/10.54213/tsaqafatuna.v4i2.233>
- Pham, V. P. H. (2023). The impacts of collaborative writing on individual writing skills. *Journal of Psycholinguistic Research*, 52(4), 1221–1236. <https://doi.org/10.1007/S10936-023-09939-2>
- Qoffal, S., Firmansyah, R., & Maimun, M. (2025). Strengthening the value of moderation as a solution to resolving religious conflicts that occur in Indonesia. *Journal of Islamicjerusalem Studies*, 249–257. <https://doi.org/10.71039/ISTIFHAM.V2I3.76>
- Sabri, A., Nst, W. N., & Halimah, S. (2022). Implementing religious moderation and tolerance attitude in Akidah Akhlak learning. *Nazhruna: Jurnal Pendidikan Islam*, 5(3), 1266–1277. <https://doi.org/10.31538/NZH.V5I3.2649>
- Sholeh, M. B., Ahsin, N., Alany, Z., & Fatimah, F. (2022). The integration of religious moderation values in English language teaching in madrasah. *Proceedings of the International Conference on Madrasah Reform 2021 (ICMR 2021)*, 633, 178–185. <https://doi.org/10.2991/ASSEHR.K.220104.027>
- Smith, E. R. (2023). Does moderation by perceived normativeness of religion occur at the individual level or the country level? *Religion, Brain and Behavior*, 13(3), 342–344. <https://doi.org/10.1080/2153599X.2022.2070246>
- Sukraini, N., Farida, M., Iahn, T., Penyang, P., & Raya, P. (2021). Embedding religious moderation values through communication activities in English language teaching. *ENLIT*, 1(2), 129–138. <https://doi.org/10.33654/ENLIT.V1I2.1392>
- Wahyuningsih, S., & Munawaroh, A. (2023). Incorporating religious moderation values into English language teaching: a portrait of an Indonesian vocational school. *IJEE (Indonesian Journal of English Education)*, 10(2), 409–427. <https://doi.org/10.15408/IJEE.V10I2.28946>