

INTEGRATING RELIGIOUS MODERATION INTO ENGLISH LEARNING MATERIALS: A NARRATION OF TWO TEACHERS

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Abstract

This study narrates the journey of integrating religious moderation into English learning materials through the lens of narrative inquiry. By focusing on the experiences of two English teachers, the research explores the challenges and successes encountered during the incorporation of religiously moderate perspectives into their curriculum. Through detailed interviews, the teachers' narratives reveal their motivations, strategies, and the pedagogical implications of blending religious moderation with language instruction. The findings underscore the importance of cultural sensitivity and the potential for such integration to enhance students' holistic understanding of language and intercultural competence. This narrative inquiry not only contributes to the field of English for Specific Purposes learning material but also offers valuable insights for educators seeking to harmonize religious values with academic objectives.

Keywords: Religious moderation, English learning materials, Narrative inquiry, English teachers, Curriculum integration

INTRODUCTION

In today's globalized and multicultural world, fostering an educational environment that promotes respect and appreciation for diverse perspectives is of utmost importance. Education in Indonesia has undergone significant changes in recent years, including the integration of religious moderation values into English language learning in high schools (Anggraini, 2022; Ghufon, 2019). This initiative aims to create an inclusive learning environment that respects the religious and cultural diversity of students (Yanti, 2021). Integrating religious moderation values into English language instruction can help students understand that English is not just a tool for global communication but also a means to strengthen international relationships by upholding humanitarian values (Nirwana & Darmadali, 2021; Meilinda et al, 2024). Moreover, these values can help students appreciate that tolerance and respect for differences are essential principles in social life (Fauzan & N, 2020).

English learning has become increasingly crucial in today's educational and professional worlds. English, as an international language, is used in various fields, including business, technology, and academia. With so much global information and interaction occurring through English, the ability to communicate in this language is key to competing globally (Karimova, 2016). In the context of English language learning, the English for Specific Purposes (ESP) approach is tailored to meet the specific needs of students in various fields

such as business, healthcare, technology, and education. ESP courses are designed to provide students with relevant English texts related to their field of study.

In Indonesia, introducing religious moderation has become increasingly crucial due to the social data indicating that young people are vulnerable to the dangers of religious radicalism and extremism. Empirical data shows a lack of specific teaching materials addressing religious moderation, especially in English texts for vocational high schools (SMKs). Addressing these social concerns is critical in education to prepare young people to face such issues. Research by Ali et al (2021) discusses the importance of inter-religious literacy taught through university courses as a new trend in countering radicalization among youth. This literacy aims to develop a deeper understanding of various religions and strengthen tolerance, thus reducing the potential for exposure to radical ideologies.

Other studies, such as those by Chanifah, et al (2021), have developed Islamic education frameworks that address youth social issues, including radicalism. Education based on religious moderation values is seen as a solution to the challenges of radicalism among youth. Furthermore, Susanto and Rahayani (2022) discuss the practice of religious education in high schools, and Puspitasari et al (2021) highlight the narratives of vocational high school students in promoting peace values in Indonesia, both emphasizing the importance of instilling religious moderation values in school subjects.

Introducing religious moderation values in education is not only relevant but also urgent. It aims to prevent young people from being exposed to radical and extremist ideologies and to foster a generation that is more tolerant and appreciative of diversity in society. The Indonesian government's efforts to include moral values, peace, and religious tolerance literacy in education are seen as appropriate measures to counter moral degradation in society (Yunus & Salim, 2019; Ramedlon et al, 2024). Education is considered a suitable platform to shape individuals who can bring about positive change and maintain social harmony.

One important aspect of character education is instilling religious moderation values in English language learning (Sholeh et al, 2022). ESP English learning with this theme provides dual benefits for students. Firstly, students can access global information about religious moderation from various sources due to their English language skills. Secondly, they learn to discuss and write wisely about sensitive and controversial topics related to religious moderation. Implementing ESP English learning with the theme of religious moderation in vocational high schools also has positive implications for preparing students for future careers. Through this learning, students will understand the importance of respecting differences and moderation values in communication and develop effective intercultural communication skills (Sholeh et al, 2022).

However, despite the acknowledged importance of religious moderation, there is a lack of previous research and studies specifically discussing the teaching of religious moderation in English texts at vocational high schools (Jamaluddin, 2022). Therefore, new studies that fill this gap and strengthen relevant empirical data are essential to addressing issues of religious radicalism and extremism in Indonesia. In Indonesia, political and religious issues are often sensitive and controversial topics, so students need to be trained in moderation in discussing and writing about these topics to avoid conflicts and maintain social harmony. The government's efforts to include moral values, peace, and religious tolerance literacy in the education system are appropriate steps to address the phenomenon of moral decline in society (Yunus & Salim, 2019).

The "Merdeka Curriculum" in Indonesia, through the Ministry of Education, Culture, Research, and Technology's SK No. 033/H/KR/2022, includes the goal of English language learning to provide students with opportunities to communicate with people from different

cultural backgrounds. Mastery of English will give students greater opportunities to interact with various texts. Through these interactions, they gain knowledge, learn various skills, and human behaviors needed to live in a diverse global culture. Therefore, students must be equipped with the character to accept differences and diversity.

While existing literature has extensively explored the integration of religious moderation within various educational frameworks, a significant gap remains in the specific context of English for Specific Purposes (ESP) courses in vocational senior high schools (SMK). Studies such as those by Islamy (2022) and Bisriet al. (2023) have highlighted the importance of religious moderation in promoting social harmony and combating radicalism. However, these studies predominantly focus on general educational settings or Islamic education, with limited attention to how these values can be systematically integrated into ESP curricula designed for vocational education.

Moreover, while Sofi and Hikmah (2023) have illustrated the incorporation of moderation values in elementary English education, and Puspitasari et al. (2022) have examined peace literacy through digital storytelling in vocational contexts, there is a notable lack of empirical research specifically addressing the practical strategies, challenges, and impacts of embedding religious moderation within ESP materials for SMK students. This gap is crucial, given that vocational students are preparing to enter diverse professional environments where intercultural competence and ethical communication are paramount.

Therefore, this study aims to fill this gap by investigating how ESP teachers in vocational senior high schools integrate religious moderation into their teaching practices. By focusing on the specific context of SMK, this research seeks to provide a detailed narrative of the strategies employed, the obstacles encountered, and the potential benefits for students. This focus not only addresses the current research deficiency but also contributes to a more comprehensive understanding of how to cultivate a respectful and inclusive learning environment that equips students with both professional skills and intercultural competence.

Thus, this study aims to explore the realm of ESP English learning with the theme of religious moderation in vocational high schools (SMKs) to educate students on the importance of mutual respect and tolerance in society, as well as to counter the potential for religious radicalism and extremism among the younger generation. Therefore, we narrow it down to the following research questions: (1) How did teachers integrate religious moderation into English teaching in vocational high schools (SMKs)?; (2) What were the obstacles and how did teachers overcome them?

METHOD

Research Design

This study employed a qualitative research design, specifically using narrative inquiry to explore the integration of religious moderation into English for Specific Purposes (ESP) teaching at a vocational senior high school (SMK) in a specified school in Indonesia. The narrative inquiry approach is particularly suitable for this study as it allows for an in-depth understanding of the experiences, practices, and reflections (Barkhuizen & Wette, 2008) of the teachers involved in this educational innovation as it is a method that focuses on the stories of individuals to understand how they make sense of their experiences.

Participants

The participants of this study were two English teachers from a vocational senior high school (SMK) in Indonesia. Both teachers have been actively involved in integrating religious moderation into their teaching practices and have demonstrated a commitment to

fostering intercultural competence and ethical values among their students. Their extensive teaching experience and direct engagement with the curriculum made them ideal candidates for this narrative inquiry.

Instruments

The primary instrument used for data collection was semi-structured interviews. These interviews were designed to capture detailed narratives from the participants regarding their experiences, strategies, challenges, and successes in integrating religious moderation into their ESP curriculum. The interview protocol included open-ended questions that allowed respondents to elaborate on their teaching practices, pedagogical decisions, and personal reflections. There are ten questions for interview to answer the first research questions. These consisted of two research questions to dig up teachers' bank of knowledge regarding religious moderation, for instance their understanding of religious moderation and the importance to implement it through English language teaching (ELT). The indicators are leveraged from Moderasi Beragama of Ministry of Religious Affairs of the Republic of Indonesia (2019). The integration of religious moderation into English subject was based on the Genre Based Text Approach of Halliday's Systemic Functional Linguistics (1978), consisting the expose to specific genre of communication text to teach students targeted texts while also fostering important values of religious moderation. Additionally, document analysis (e.g., lesson plans, teaching materials) were conducted to triangulate the data and gain a comprehensive understanding of the integration process.

Data Collection Methods

The data collection for this study involved multiple methods to ensure a comprehensive understanding of the teachers' experiences. Firstly, semi-structured interviews were conducted with the teachers to gather detailed narratives about their motivations, strategies, challenges, and successes in integrating religious moderation into their ESP curriculum. The semi-structured interviews offer flexibility in probing deeper areas of interest as well as ensuring consistency across interviews. In other words, semi-structured interviews allow participants to provide information from research questions to explain more precise information (Barkhuizen et al., 2014). Relevant teaching materials such as instructional resources was collected and analyzed to understand how religious moderation was embedded in the curriculum. This document analysis helped identify specific content and pedagogical approaches used by the teachers, offering a more comprehensive view of their instructional methods.

Data Analysis

All transcripts and gathered documents underwent analysis employing this methodology. To delve deeper into the details, the researcher engaged in multiple readings of the transcripts to identify the central theme. Braun and Clark's (2006) framework was utilized for this purpose, involving a five-step thematic analysis process: 1) thorough review of recorded sessions, 2) examination of data transcripts, 3) interpretation of data based on participants' own words and expressions, 4) alignment of findings with participants' perspectives, and 5) solicitation of participant feedback on data interpretation to enhance the credibility of the analysis (Widodo, 2014).

FINDINGS AND DISCUSSION

1. The Integration of Religious Moderation into ESP English Teaching Models in Vocational High Schools (SMKs)

This section presents the findings from the investigation into the integration of religious moderation English teaching in vocational high schools (SMKs). The data gathered from interviews and sample of lesson material. This section is structured to reflect these key themes, providing detailed insights into each aspect of the integration process. Based on the interview and sample of English material taught, the findings indicate that in the integration of religious moderation into English teaching at vocational high schools (SMKs), teachers have infused these values into various genre-based texts, such as descriptive texts, interviews, and other relevant formats.

In this section, it reveals the fact that teachers have developed a structured approach to integrate religious moderation into their English teaching, primarily using genre-based examples such as descriptive texts and interviews infused with religious values. The integration process has followed certain stages, consisting of planning and preparation, the material development process, implementation process, and reflection.

Firstly, in the planning stage, both teachers conducted a needs analysis to determine what the students required for infusing religious moderation into their lessons. They discussed and consulted with a lecturer from a particular university who specialized in this theme. They began by planning and preparing their lessons with a focus on incorporating religious moderation into the selected genres. This process reflects their efforts to stay updated with current needs. Based on the needs analysis, there is an important message about incorporating the value of tolerance into lessons, in this case, English language teaching. This process is not easy and requires persistence from the teachers to learn and adapt. What these teachers performed was in line to Ryan's and Deci's Self-Determination Theory (2000) which emphasizes the importance of autonomy, competence, and relatedness in fostering motivation and engagement. In the context of infusing religious moderation into English lessons, the teachers' initiative to conduct a needs analysis and consult with experts highlights their sense of autonomy and proactive approach. Their focus on integrating tolerance aligns with the need for relatedness, fostering a respectful and inclusive classroom environment. The persistence required in this process underscores the teachers' commitment to competence, continuously developing their skills to meet students' needs effectively. This is supported through the evidence of below that

Although initially there wasn't any before, I tried to incorporate the value of respecting all religions through specific texts. For example, in the Borobudur text. We collaborated with a lecturer of a university to integrate and emphasize the importance of respecting all religious adherents, as this is crucial when students graduate and integrate into the workforce (Ms. A, December 5th 2023).

The participant information provided showcases an industrious effort to infuse religious tolerance and understanding into English teaching models. The participant acknowledges the initial absence of such elements but demonstrates proactive steps to rectify this through deliberate inclusion. This is relevant to what has stated by Deci and Ryan's Self-Determination Theory (2000), which emphasizes the importance of autonomy, competence,

and relatedness. The teachers' proactive efforts to improve and adapt their teaching practices reflect their sense of autonomy and competence, striving for professional growth and betterment. Additionally, by incorporating values of tolerance and understanding, they are fostering a sense of relatedness, creating a more inclusive and supportive learning environment.

The statement, "Although initially there wasn't any, I tried to incorporate the value of respecting all religions through specific texts," encapsulates this endeavor. Here, the participant reflects on their initiative to integrate diverse religious perspectives into the curriculum, emphasizing the importance of fostering respect for all faiths. This indicates a thoughtful approach to curriculum development, aimed at nurturing a more inclusive educational environment. Loreman (2017) emphasized that nurturing inclusive education is essential, advising schools to become more responsive to students' diverse abilities, cultures, genders, religions, and other classroom issues to avoid segregation. Achieving this requires a focus on pedagogy, which encompasses teaching methods and learning processes and is fundamental to any successful inclusive approach. This effort toward appreciating other's diversity is seen through the participant's voice. She illustrated the commitment to this goal by providing a tangible example: "For example, Borobudur." This concise mention of the famous Buddhist temple in Indonesia signifies the incorporation of cultural and religious heritage into the teaching material, enriching students' learning experiences with diverse perspectives.

The participant explains their collaborative efforts to support the importance of religious respect. By partnering with a university lecturer, they actively sought to integrate and emphasize the importance of respecting all religious adherents. The statement, "We collaborated with a lecturer of a university to integrate and emphasize the importance of respecting all religious adherents, as this is crucial when students graduate and integrate into the workforce," highlights the strategic alignment of educational objectives with real-world applicability. Regarding priorities, McIntyre et al. (2019) noted that teachers in various regions prioritize differently based on students' needs. In the context of Indonesia, for Vocational High School graduates who are oriented towards entering the workforce, it is crucial to address real-world issues related to pluralism, such as managing religious diversity and fostering tolerance. The participant highlights the practical importance of teaching religious tolerance and respect as part of collaborative strategies to ensure relevant material is covered. This comprehensive educational approach not only enhances linguistic skills but also develops essential social and cultural competencies needed for success in a diverse both local and global environment.

Secondly, in the stage of material development, teachers created and adapted materials that incorporate religious values. Descriptive texts might include passages detailing the characteristics and significance of different religious traditions. Descriptive text is one of the genres required to be mastered by high school students in Indonesia, demanding teachers to deliver it effectively in the classroom (Noprianto, 2017). His study revealed the fact that students' major problems in writing descriptive text lie in three aspects: the inability to adjust the social function of the text, difficulty in writing the descriptive text with a chronological schematic structure, and the challenge of filling the text with appropriate language features, such as the use of unspecific participants. By infusing religious tolerance into descriptive texts, teachers can also foster an inclusive environment that promotes understanding and

respect for diverse beliefs. Teachers in this case incorporated examples of diverse religious practices in Indonesia, illustrating the country's rich of faiths and cultures and promoting an inclusive perspective. This approach helps students understand and appreciate the cultural and religious diversity within their own context. This can be seen from the sample of learning materials below. It is found out that the integration of the values mentioned can be seen in the following text.

Borobudur Temple, situated in Indonesia, stands as a remarkable evidence to the rich cultural and religious heritage of the region. Built during the 9th century, this magnificent structure is not merely a place of worship for Buddhists but also a symbol of inclusivity and unity, welcoming visitors of all faiths.

It is a masterpiece of design and craftsmanship, consisting of nine stacked platforms decorated with complicated carvings and over 500 Buddha statues. Its architectural greatness reflects the spiritual aspirations of Mahayana Buddhism, depicting the journey of explanation through its labyrinthine corridors and climbing levels. Despite its Buddhist origins, Borobudur exceeds religious boundaries, serving as a symbol of tolerance and acceptance. Its open accessibility to people of all faiths highlights Indonesia's ethos of unity in diversity, offering a touching lesson in religious harmony for all.

Exploring Borobudur Temple may provide opportunity to appreciate the cultural mosaic of Indonesia and the broader Southeast Asian region. Through guided tours and interactive learning experiences, all visitors can deepen their understanding of Buddhist philosophy, Indonesian history, and the significance of heritage conservation. Moreover, by studying Borobudur it may foster cross-cultural competence and empathy, encouraging us to embrace diversity and cultivate respect for different religious traditions. In essence, Borobudur Temple serves as a timeless inspiration of information and inclusivity, inspiring future generations to embrace the values of tolerance, empathy, and unity.

From the text, we can see that teacher's way to infuse tolerance and harmony can be seen in "is not merely a place of worship for Buddhists but also a symbol of inclusivity and unity, welcoming visitors of all faiths". In this case, it evidence that teachers play a pivotal role in shaping inclusive learning environments (Slavit et al, 2016). In this case, teacher may introduce diverse perspectives into the English curriculum, while in other hidden agenda she may foster an understanding and empathy among students. By incorporating examples like Borobudur Temple, teachers demonstrate the importance of respecting different religious beliefs and cultural heritage. Collaborating with experts and utilizing interactive learning methods, educators can effectively engage students in discussions about tolerance and unity. From the genre, the text is categorized into a descriptive text type. It consist of identification, and description. Genre is suitable for teaching ESP, as the genre-based approach aligns to language learning with the specific communicative practices and text types that students will encounter in their professional or academic fields, making the learning process more relevant and practical. Through this approach it helps students develop the necessary linguistic and structural skills to produce and understand texts that are essential for their specific purposes, thereby enhancing their overall proficiency and effectiveness in real-world contexts (Otügen et al, 2021).

Thirdly, during the implementation stage, the teacher integrated religious moderation into English Language Teaching (ELT) practices through genre-based activities. This involved adapting existing teaching materials to include revised descriptive texts featuring themes of religious tolerance. By aligning these materials with the genre-based approach to both writing and reading, students engaged in role-plays and interviews that promoted respect for different religions. They practiced dialogues that emphasized tolerance while applying genre-specific conventions. This approach not only enhanced students' English skills but also underscored the importance of respecting diverse beliefs. It demonstrated the effectiveness of genre-based theory in creating meaningful and relevant learning experiences. Additionally, integrating religious moderation into reading and writing activities supported Self-Determination Theory (2000) by fostering students' sense of autonomy, competence, and relatedness. Analyzing texts with themes of religious tolerance allowed students to explore their own values and perspectives, fostering a personal connection to the content and promoting autonomy. Writing descriptive texts with themes of respect and inclusivity helped students build language competence while reinforcing relatedness through understanding and valuing diverse beliefs. In the stage of reflection, based on the practices during the ELT hours, teachers evaluated students' understanding and application of religious moderation through various forms of evaluation. These include written assignments where students compose descriptive texts about religious practices and conducted certain supporting interviews to the students. Feedback is provided not only on language use but also on the depth of understanding and respect for religious values demonstrated. Reflection activities, such as class discussions allow students to consider what they have learned about religious moderation and its relevance to their lives and future careers. This can be found through some voices of teachers

During the process, I built communication reinsuring myself that students aware to the values infused into the text. There was no specific content on religious tolerance in English, though it existed in civic education. After we incorporated values of tolerance, appreciating this into simple text, or conversation text, I often asked students what is the message of the text, what can we learn from it. This is very important as they will not only learn about structure but also moral values, how to respect others (Ms F, December, 6th 2023).

The teacher's awareness of the prominence content on religious tolerance within English language instruction, leads to the movement of ensuring students' need by involving them in the learning practice. This is relevant to Andueza's (2017) explanation that learning language also needs to learn intercultural competence as well as culture and behavior will reflect someone's attitude as well. Moreover in the application, the reference to civic education as the previous domain for such discussions emphasizes the broader societal relevance of tolerance, indicating a need to extend these principles into language learning contexts. Through collaborative efforts in designing English texts, the participant demonstrates a proactive response to this gap, leveraging the flexibility of ESP to incorporate values of tolerance flawlessly into language instruction. ESP embrace this needs, as it joints the language and the culture aspect (Woodrow, 2017). The need to infuse the pluralism life is supported by Setyono& Widodo (2019) that it is important to build students' awareness one of it through English textbook. Through their research we conclude that considering the need to appreciate for religious and ethnic tolerance among various faiths involves embracing diversity and fostering acceptance of racial and religious differences. This collaborative

approach not only ensures the authenticity of the materials but also fosters a sense of ownership and engagement among educators involved in the curriculum development process.

Further, through Ms F's narration, her description of embedding tolerance into "simple conversation texts" and "simple simulations" reflects a pedagogical strategy grounded in experiential learning and practical application. Moreover, the use of ESP (Woodrow, 2017) enables students to learn language as well as other infused subject. This entails that by contextualizing tolerance within everyday language use scenarios, students are not only exposed to linguistic content but also encouraged to navigate intercultural interactions with sensitivity and respect. This approach aligns with the communicative goals of ESP, where language proficiency is intertwined with cultural competence and pragmatic understanding. Ultimately, the participant's initiative exemplifies the transformative potential of ESP as a platform for promoting tolerance and appreciation of diversity, shaping not only language skills but also fostering a broader sense of global citizenship among learners.

2. Obstacles and Solutions in Integrating Religious Moderation

Apart from the fact that there was an effort to infuse the religious moderation into the language material, several obstacles have been identified in the integration of religious moderation into English teaching. One major challenge is the curriculum constraint, followed by other teacher and students' resistance and lack of resources.

This can be tracked from the two participants' voice.

The problem is how to integrate it with the existing material. How to incorporate it into the material. It's a bit difficult but we received advice, to incorporate it according to the type of text, for example, in descriptive texts, we incorporate messages of tolerance into them (Ms. A, December 5th 2023).

From the participant's sentence of "It's a bit difficult but we received advice, to incorporate it according to the type of text, for example, in descriptive texts" it reveals the emphasis of observational learning and modeling. Through the lense of Social Cognitive Theory (SCT), developed by Albert Bandura (1997), it notifies on the idea that people learn by observing others. When it is related to someone's motivation, it drives someone's motivation to sustain goal-oriented activities (Schunk & Usher, 2019). It is extensively used in studies that investigate changes in attitudes or behaviors. In the context of promoting religious tolerance, teachers, or the text selection may serve as models for students, demonstrating how to incorporate tolerance messages into educational materials. The phrase "but we received advice" suggests a process of social learning, where Ms A seeks guidance and expertise from others who have experience in addressing similar challenges. By observing and learning from the advice received, the teacher has motivated herself to acquire new strategies and techniques for integrating tolerance into educational materials, thereby expanding their repertoire of skills and knowledge.

Another evidence of teacher's self-efficacy is shown from teacher receiving and implementing the suggestion to "incorporate it according to the type of text, for example, in descriptive texts" reflects principles of social cognitive theory related to self-regulation and

environmental reinforcement. Self-efficacy beliefs, it is worth to note social cognitive theory put forward by Bandura (1997) which maintains that people's self-efficacy beliefs bring an effect on their actions, choices and efforts (Akyel &Ortaçtepe, 2015). Teacher's choice of strategically selecting the type of text that best facilitates the integration of tolerance messages, taking into account factors such as student engagement and comprehension indicate how she chooses the actions needed in the field. By aligning the content with the format and purpose of the text, she creates an environment that is conducive to learning and behavior change. Additionally, her narration implies a process of self-efficacy development, where teachers gain confidence in their ability to incorporate tolerance messages into learning materials through experimentation and reflection.

The similar narration concerning curriculum constraint is narrated by Ms F, that

I felt confused how to incorporate the moderation into the grammatical questions. The text they consume is purely English, and our focus before was in grammatical sentences, although we have genre or text types. Luckily, we can have reading and sometimes we can practice as in conversation. So I integrate the topic like interview with respect to others, ethics, they are important in meeting pluralism in working place (Ms. F, December 5th 2023).

The participant's narrative highlights the transition from a traditional English curriculum to one that integrates peace education principles, addressing the challenge of embedding values of tolerance and moderation into grammatical lessons. This, needs high perseverance, related to self-efficacy believe (Bandura, 1997), whether a teacher will give up or be persistence in her efforts. Initially, the teacher expresses confusion about how to incorporate these principles, stating, "I felt confused how to incorporate the moderation into the grammatical questions." This highlights the difficulty of integrating abstract values into concrete language instruction. The existing focus on grammatical accuracy and genre/text types is acknowledged with, "The text they consume is purely English, and our focus before was in grammatical sentences, although we have genre or text types." This sets the stage for a necessary shift towards methods that may accommodate these values. To address this challenge, the teacher adopts relevant learning strategies, as reflected in the statement, "Luckily, we can have reading and sometimes we can practice as in conversation." This shift allows for the integration of peace education elements into practical activities. She further explains, "So I integrate the topic like interview with respect to others, ethics, they are important in meeting pluralism in working place." This reflects teacher's choice of conducting relevant actions, in line to Bandura's (1997) self-efficacy belief leading to her certain pattern of conduct.

By embedding respect and ethics into simulations and conversations, students practice these values in realistic scenarios, aligning with peace education's goal of preparing individuals for harmonious interactions in diverse environments. The topic of moderation has been conducted by Budiasih& Dewi (2023) that religious moderation is possible to be integrated in English teaching learning process by establishing learning materials related to Islamic moderation. Again, this approach not only enhances students' linguistic skills but also fosters critical thinking, empathy, and effective communication, key components of peace education. This might be triggered by teacher's awareness that when students graduate and enter the workforce, they will encounter diverse work environments characterized by

pluralism in culture, religion, values, and social backgrounds. In this context, moderation refers to the ability to understand, respect, and communicate effectively with people who hold different views, beliefs, and values. This is explained by Suprpto (2020) that the integration of religious moderation can be carried out by strengthening tolerance among students, creating the atmosphere of peace, having dialogue between religions, open minded, as well as preventing hate speech within and outside the educational environment. In this case, in a pluralistic workplace, moderation is key to building harmonious relationships, maintaining good cooperation, and preventing unnecessary conflicts. By introducing the concept of moderation in English to vocational high school students, they can learn relevant vocabulary, expressions, and sentences to express opinions wisely, appreciate differences, and create constructive dialogue in various work situations.

Another problem when infusing moderation values relates to stakeholder constraints, particularly the responses of other teachers and students. This can be tracked from the participants' explanation that

The students said, will the material be used in their test? That's hard to answer. I said that although they will not be tested, it is relevant to the values of everyday life now and later. Getting used to know about tolerance, diversity, respect each other is crucial to be accustomed, I believe (Ms. A, December 5th 2023).

The statement reveals both the obstacles and strategies involved in implementing religious moderation in the classroom. A primary obstacle is student skepticism regarding the relevance of these values to their academic performance, as evidenced by the question, "The students said, will the material be used in their test? That's hard to answer." This question highlights the difficulty that students face in understanding the importance of learning tolerance and diversity when such values are not directly assessed in exams. This perceived irrelevance poses a challenge to teachers who must convey the significance of these values beyond immediate academic goals. To address this challenge, the teacher adopts strategies that align with peace education principles, emphasizing the long-term relevance and habitual understanding of tolerance, diversity, and respect. This is relevant to a study by Rohimajaya et al. (2021) who state that providing English material that correlate to the students' daily lives or professions will make them interested. This can be tracked by the teacher's explanation, that "Although they will not be tested, it is relevant to the values of everyday life now and later," thus highlighting the importance of these values in personal and professional contexts. Furthermore, the statement "Getting used to know about tolerance, diversity, respect each other is crucial to be accustomed, I believe," reflects a strategy of integrating these values into everyday learning experiences. By continuously exposing students to these principles through practical activities and discussions, the teacher fosters a culture of peace and inclusivity, preparing students to navigate a pluralistic world with empathy and respect.

While, Ms F, the other participants narrated that

One hard problem is about other teacher's perception. The process of integrating peace values or moderation is seen like, what for? The focus should be in English because that's the subject we teach. So I just sometimes modify activities in certain class, like additional material, students will take turn express their opinion about cases related to tolerance and respect to others (Ms. F, 6th December 2023)

Integrating peace values into an English curriculum presents significant challenges, particularly in overcoming the perceptions and resistance of other teachers. As noted in the phrase, "One hard problem is about other teacher's perception. The process of integrating peace values or moderation is seen like, what for? The focus should be in English because that's the subject we teach," other teacher often question the relevance of these values in a language class, viewing it as a distraction from core linguistic objectives. This resistance stems from a traditional view of subject-specific teaching, where the priority is placed solely on language proficiency. The challenges of how teachers who are accustomed to traditional methods might resist changes to the curriculum, feeling that incorporating new values could weaken the focus on language proficiency, in other case students might initially struggle to see the relevance of these values to their English studies are common problems experienced by other teachers in certain countries in Asia like Cambodia and Vietnam that teaching English has generally been based on traditional teaching. In fact it should be more on student-centered learning which increase students' participation and meet the need of learning language in a more meaningful and critical learning meeting their real needs (Nguyen et al, 2019; Petraki & Khat, 2020).

To address these challenges, there are several strategies adopted. As teachers were aware that "resistance from colleagues and students can hinder the smooth integration of moderation values into the curriculum." To address these issues, the teacher suggests engaging stakeholders through open dialogue and collaboration. By discussing the importance of these values and demonstrating their relevance to both personal development and professional success, teachers can foster a more supportive environment. Other strategy is that the teacher employs strategies by integrating peace education principles without renovating the entire curriculum. The statement, "So I just sometimes modify activities in certain class, like additional material," illustrates the practical approach of incorporating these values through modified classroom activities. This move where the teacher makes the integration less disturbing and more acceptable to colleagues and students. This is in line to what is stated by Apple's hidden curriculum, that it is not formally included in the teacher's instructional goals, as this type of curriculum significantly upholds ideology in a hegemonic manner (Apple, 2004). In the hidden curriculum, certain values, norms, beliefs, and ideologies, in this case includes the religious moderation, are internalized through non-formal and unwritten processes, relying on social relationships and a culture of interaction and communication among school members.

Though it is not specified clearly in the syllabus, the teacher encourages students' participation in discussions about real-world cases related to tolerance and respect, as she mentioned in "Students will take turn express their opinion about cases related to tolerance and respect to others." This clearly indicated that the teacher has created a participatory learning environment which not only shape cognitive but affective sense as well (Sipos, et al, 2008). The approach helps students to arise their awareness of how respect and tolerance among different religion be infused thus they will be able to face the real life implementation later. This strategy not only helps students internalize these values but also demonstrates their real-life relevance, aligning with peace education's goal of fostering critical thinking, empathy, and peaceful coexistence.

Other challenges faced by teachers relate to the scarcity of learning material. This can be tracked from the following voice, that

The material for teaching is very rare. I must browse and relate the message into the learning focus. For instance the topic of tolerance of inter religion. It's very hard to find (Ms. F, 6th December 2023).

Ms. F highlights the scarcity of teaching materials, particularly on important topics such as inter-religion tolerance, necessitating extensive research and adaptation to meet educational needs. For instance, she states, "I must browse and relate the message into the learning focus," which indicates her proactive approach in sourcing and tailoring content. To address this challenge, Ms. F might implement strategies such as collaborating with fellow educators to share resources and insights, utilizing digital platforms to access diverse materials, and incorporating multimedia resources to create a comprehensive learning experience. According to Akyel & Ortaçtepe (2015) this stems from teacher's self-efficacy beliefs of Bandura (1997) that the beliefs effects on one's actions, choices and efforts (Akyel &Ortaçtepe, 2015). To sum up, in the context of moderate values infusion into language curriculum, this proactive and resourceful approach not only enriches the educational content but also ensures that critical topics like tolerance and understanding between different religions are taught, despite the initial lack of readily available materials.

CONCLUSION

Based on the finding from the field, the integration of religious moderation into English teaching models in vocational high schools (SMKs) represents a significant step towards fostering a more inclusive and tolerant educational environment. Both teachers from the vocational high schools indicated that, prior to collaboration with a university, there was no formal approach to integrating religious moderation. However, they acknowledged the existence of a roadmap for infusing these values into the curriculum, emphasizing the importance of discussions on diversity, tolerance, and respect.

The proactive measures taken by the teachers, as illustrated in the discussions, reflect a conscious effort to embed values of religious tolerance and understanding within the English curriculum. This includes the use of culturally and religiously significant texts, such as those related to Borobudur Temple, to impart lessons on inclusivity and unity, as well as by adapting to several practice during the interview and other simulation practice using English medium. By collaborating with university lecturers, the teachers sought to emphasize the real-world applicability of these values, preparing students for diverse workplace environments. This integration is not only about enhancing linguistic skills but also about cultivating broader social and cultural competencies.

However, the process is not without challenges. The primary obstacles identified include curriculum constraints, resistance from teachers and students, and a lack of appropriate resources. Teachers faced difficulties in aligning the integration of religious moderation with existing material, often needing to adapt their teaching methods and seek external advice. Student skepticism about the relevance of these values to their academic performance posed another challenge, as did the traditional views of some teachers who questioned the necessity of such integration in English lessons as their belief that learning English refers to learning grammatical structures. To overcome these hurdles, teachers employed various strategies, such as modifying classroom activities to include discussions on tolerance and respect, and embedding these values into practical scenarios like conversations

and interviews. Additionally, the scarcity of teaching materials required teachers to be resourceful, often needing to source and tailor content to meet the educational objectives.

In conclusion, the efforts to integrate religious moderation into English teaching in vocational high schools highlight the importance of a holistic educational approach that goes beyond linguistic proficiency. Despite the challenges, the proactive and collaborative strategies adopted by the teachers underscore a commitment to fostering an inclusive educational environment. This approach not only prepares students for professional success in diverse settings but also instills essential values of tolerance, empathy, and unity, which are crucial for harmonious coexistence in an increasingly pluralistic world.

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