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A Critical Discourse Analysis of Religious Moderation Values in the Indonesian EFL Classroom: Teachers' Perspective

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Abstract

This qualitative phenomenological research used Fairclough's Critical Discourse Analysis model. The primary data sources for this research are English lecturers in Indonesian universities: Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Universitas Islam Negeri Antasari Banjarmasin, and Universitas Islam Negeri Sunan Ampel related to discourses in English lectures. Secondary data from this research was the information about discourse development obtained from data-documentation sources in the form of literature studies from research sources, whether from proceedings, journal articles, theses, or dissertations. The research data analysis used critical discourse analysis, which was developed by Fairclough. This discourse analysis reveals that the English-speaking courses thoroughly integrate dimensions of moderate Islamic perspectives promoted by the Indonesian government - tolerance, non-violence, cultural groundedness, and national unity. Lecturers consciously amplify ideological content and participatory formats embodying these moderate religiosity traits. In short, the classes linguistically reproduce state-ordained religious moderation through textual and structural infusion of key elements. This signals a systemic alignment between English language pedagogy and the cultivation of ideals mandated more broadly across Indonesian higher education.

Keywords: CDA, Religious Moderation, English Language Teaching, Teaching of Speaking

INTRODUCTION

In this era of global information technology, world society is increasingly using English. English is widely used in various countries in the world. Through computers and the internet in interactions in different sectors of life, English is dominantly used as a communication tool to convey and understand messages when shared by many people worldwide. Considering so much for many people in various parts of the world, it is no wonder that English is taught in various schools worldwide, including in Indonesia. This language is taught at the elementary school level (although elementary schools are not required to teach it), middle school, and tertiary institutions. Students in schools and students in colleges seem to compete to learn and master the English taught by teachers in schools or lecturers in tertiary institutions.

Learning English language skills is packaged as learning skills in English, namely listening, reading, writing, and speaking skills. One that is important to be taught and mastered by students and students is speaking skills. Speaking skill is essential for English language learners to master considering language ability; in this context, speaking English is through English speaking skills. Speaking skills become an indicator of language ability. So, the focus on learning English is speaking skills.

Learning English speaking skills is carried out with various methods and learning media, including the topics raised as material to carry out learning for students and students to express the topics discussed. The topics raised, of course, need to be adjusted to the level of mastery of speaking skills, including age. For school age, topics raised relate to students' daily lives, descriptions of people or objects and places, and stories they have experienced or read from fiction or non-fiction books. However, if the topics of speaking skills are at the tertiary level, the topics raised are more complex, not just from an individual perspective but also from a socio-community.

Socio-community social topics are often exciting topics among students. This happens because most students can already use critical thinking power to handle what happens in their lives or their environment. Topics that

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have the potential to become the development of certain ideologies often appear in English-speaking skills lectures. With a heterogeneous population of more than 250 million people, with various ethnic groups, cultures, and languages, differences of opinion often arise in the public sphere in various discussion topics that occur both on social media, mass media, or daily social media in society.

Various discourses that come and go often face off between those who agree and disagree. Differences in responding to various issues in Indonesian society's social life occur not only in the public sphere but also in the classroom. Lecturers always raise social and religious issues that are developing in society. One interesting topic to be discussed in English speaking skills lectures is religious moderation.

The nation's ideals and constitutional mandate have been to maintain national unity. Intentions and struggles must still be maintained and defended amidst differences in attitudes within religious groups, not only between religions but also within Islam itself; there are differences in attitude. There are those on the left and right, but some are in the middle, those in the middle who try to be an adhesive to spread the spirit of unity, unity, and mutual respect for one another. If all parties are unwilling to compromise and feel the most right on their own, efforts to maintain national unity become challenging to achieve.

Language is used to express thoughts and feelings. Language is also used to impose thoughts and feelings on other parties so that they follow the way of thinking and feeling something according to the thoughts and feelings of the party you want others to follow. This context is very suitable for the concept of critical discourse analysis (CDA), which views language as something that is not neutral but is used to influence others. From the perspective of CDA, language is used to steer and convey partisanship and make other people, whether readers or listeners, follow the opinions and desires of those who use that language.

Language is used to persuade and influence others to follow the way of thinking of the messenger of language. A simple example of the use of language in this context of CDA is politicians who campaign during legislative or executive elections, whether district heads, governors, or presidents. They will choose and use the language carefully so that constituents choose them. From here, it will be seen that prospective members of the council or prospective regional heads who are campaigning will use Language to influence others. During the campaign, it will be seen how they convey their programs and steer people's cognition that they are the best and worthy to be elected with all their advantages, including their partisanship on popular issues that they will do if elected later as members councils or regional heads or governments. This is where the position of ideology is played, "You with them or with me."

Indonesian society is a multi-ethnic society with multi-cultures, multi-religions, and multi-interests within it. Diversity can be found in all corners of community life, especially in urban areas; there is diversity in offices, markets, health and sports centers, hobbies, schools, and colleges. Amid this diversity, language is also used diversely to convey information and maintain interests by using it as a "non-neutral tool" to influence others to achieve their desires.

The context of diversity above also occurs in schools or colleges. Students and lecturers come from different ethnic and cultural backgrounds with different cultures and habits, including their mindsets. Religious moderation is a vital discourse to dissolve ethnic, religious, cultural, and linguistic diversity, including in the classroom, whether between students or between lecturers and students. Several researchers have conducted research on the topic of ideology in the school, including Gender-related ideologies (Brodin, 2017; Emilia et al., 2017; Hass, 2017), Ideology related to multi-language (Holdway & Hitchcock, 2018; Krulatz & Iversen, 2020), Ideology related to ethnic discrimination in English language classes (Grinage, 2019), Ideology in Writing lectures (Berlin, 1988), about curriculum ideology and campus politics (Xiaoyan & Honglian, 2021), about power practices in the classroom (Cherifi & Hadji, 2018), Ideologies related to education policy (Miranda & Valencia Giraldo, 2019).

The ideology of Islamic values to spread goodness is one of the interesting topics for many researchers in the field of English language teaching (Damayanti, 2021; Hena, 2019; Irawan, 2020; Rohmah et al., 2019; Rohmana, 2020). Researchers are also interested in examining aspects of English language skills learning with Islamic-themed teaching materials or learning resources, namely listening skills learning (Baa & Jaya, 2018; Jaya et al.,

2018), reading skills (Kusumaningputri, 2019; Sahyoni et al., 2021), Islamic materials, media, or learning resources (Djamdjuri et al., 2021; Maesaroh et al., 2022; Naralita & Azis, 2020; Shafwati, 2019). In addition, researchers are also interested in researching knowledge, culture, and the development of Islamic characters in learning English (Darmayenti et al., 2021; Farah et al., 2021; Ulyani, 2021). Related to learning Islamic values in English-speaking lectures, Adiantika (2019) and Anshari & Widyantoro (2020) have studied, while related to the theme of religious moderation in language learning has been carried out by Ali (2018) and Sholeh et al. (2021).

However, research on the inculcation of religious moderation ideology in learning to Speak English, especially in Islamic tertiary institutions in Kalimantan, is rarely found. Therefore, research on inculcating religious moderation ideology in learning English from the CDA perspective is essential. Based on the background of the research above, the researcher formulates the research problem as follows: “What is the form of inculcation of the ideology of religious moderation in learning English speaking from critical discourse analysis perspectives?”

LITERATURE REVIEW

The Concept of Religious Moderation in Education

Islamic religious education in Indonesia has focused more on vertical piety (connection with God) than horizontal social connections. It has emphasized individual morality over social responsibility. Additionally, it remains centered on Islam's basic concepts and norms, taking a narrow scriptural approach rather than connecting with contemporary contexts. The pedagogy around Islamic studies tends to be monotonous, relying on repetitive teaching methods without innovation. Many analyses indicate that Islamic religious curricula and instruction do not adequately meet the challenges of promoting religious moderation; instead, they tend to be exclusive and rigid (Destriani, 2021). Therefore, it is necessary to integrate a curriculum that aligns with an ideal vision of religious moderation in a way that is broadly accessible and impactful. This includes strategic programs within Islamic educational institutions.

Religious schools play a pivotal role in instilling principles of moderation, acting as laboratories for applying these ideals in practice. Students need a robust understanding of diversity across social and national contexts (Suprpto, 2020). Mainstreaming moderate religious principles through religious institutions is thus strategic. A nationwide educational strategy is required to manage diversity dynamics, restoring stability in service of national dignity (Fajri & Muhtarom, 2022). This involves internalizing religious moderation within Islamic education across Indonesia.

The principle of moderation involves being fair and balanced. Fairness means correctly ordering things and carrying out actions in a good and swift manner. A balanced attitude means remaining in the middle between two extremes. For example, in religious matters, a moderate believes that serving God through religious observance should uphold human dignity. By contrast, extreme attitudes tend to focus solely on defending God's supremacy without consideration for human well-being. The moderate seeks to worship God while preserving the glory of both the divine and the human (Taufikin & Nurshiam, 2023).

The Republic of Indonesia (2019) has established four key indicators of religious moderation, i.e., national commitment, tolerance, non-violence, and accommodation of local culture. Specifically, national commitment refers to loyalty to foundational national principles like Pancasila and the 1945 Constitution. Religious moderation requires accepting one's duties as a citizen as part of practicing one's faith. Tolerance means respecting others' rights to hold different beliefs and opinions. High tolerance correlates with a strong democracy. Tolerance applies across differences in religion, race, gender, sexual orientation, ethnicity, and culture. Non-violence means rejecting ideologies and actions that seek extreme or rapid political or social change through verbal, physical, or mental violence. Although radicalism is often associated with particular religions, radical attitudes can arise in any belief system out of a sense of injustice or threat. Lastly, accommodating local culture means a willingness to practice one's religion in a way compatible with local traditions, as long as they do not conflict with core religious tenets. More accommodation of local culture may indicate more religious moderation, but the correlation requires further verification. In summary, the

Indonesian government promotes national unity, respect for diversity, rejection of extremism, and cultural adaptability as key markers of religious moderation.

In the face of complex modern challenges, religious moderation is a bulwark protecting society against religious polarization and fanaticism. Education promoting moderation can dismantle negative stereotypes and interfaith prejudices (Subchi et al., 2022). This opens space for dialogue and more profound understanding between beliefs, strengthening social cohesion despite diversity (Muhaemin et al., 2023). To achieve this, education on religious moderation requires support through an inclusive curriculum and balanced instruction (Poncini, 2023). Studies linking education and religious moderation map useful findings, i.e., (1) religious moderation teaches tolerance and respect across individual and community differences (Fauzan, 2023), (2) it prevents the emergence of radical, extremist views weaponizing faith for harm (Kustati et al., 2023), and (3) education can transmit values of religious moderation to foster environments where different faiths are understood without the influence of extreme sentiments or fanaticism (Burhanuddin & Khairuddin, 2022; Mulyana, 2023).

In summary, Islamic education needs significant reform toward inclusion, innovation, and promotion of tolerance if it is to be an engine of religious moderation and social cohesion rather than a force of division. Education grounded in an inclusive, balanced approach is vital in harnessing religious moderation to build mutual understanding between beliefs, counter extremism, and bind society across diversity through a shared commitment to tolerance and respect.

Dimensions of Critical Discourse Analysis

Fairclough (2003) writes: "My approach to critical discourse analysis (CDA) is based upon the assumption that language is an irreducible part of social life, dialectically interconnected with other elements of social life, so that social analysis and research always has to take account of language." Meanwhile, Van Dijk (2004) states: "CDA is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context."

The primary domain in CDA is ideology. Ideology is often disguised in language use. Fairclough (2003) states, "The ideological loading of particular ways of using language and the relations of power which underlie them are often unclear to people." The ideological load with specific ways of using language and relations to power is often invisible. This statement can be understood as how language is sometimes conveyed straightforwardly, but on other occasions, it is conveyed in disguise, even though both carry ideological value.

One analysis that can be used to understand ideology is the Fairclough Data Analysis model. Fairclough (1989) divides discourse analysis into three dimensions: text, discourse practice, and sociocultural practice. The analytical framework developed by Fairclough consists of text analysis, analysis of discourse practices in the form of text production and consumption, and analysis of socio-cultural practices. The method developed includes a linguistic description of the text in terms of its language, an interpretation of the relationship between the widening processes in the production and consumption of texts and their texts, and an explanation of the relationship between the discursive processes above and the social process.

Text Analysis is the first stage where the text is analyzed linguistically by looking at vocabulary, grammar and sentence structure. The elements analyzed are used to see three things: experiential, relational, and expressive. The experiential value is used to track how the representation of the world is in the view of the text producer. This experiential value relates to the experiences and beliefs of the text producer. Relational value traces social relations raised through the text in the discourse. The expressive value is used to find the text producer's evaluation of the related reality. It is related to an appraisal or how he reacts to another person's views. Appraisal refers to how we linguistically encode our evaluations, opinions, and stances. Expressive value involves conveying our perspectives and responding to others' views (Flowerdew, 2013). Appraisal can be recognized in the lexicon used. Martin & White (2005) categorize appraisal into three main types: (1) graduation - strengthening or weakening the interpersonal impact of utterances, (2) attitude - encoding attitudes towards people/things, and (3) engagement - committing to the truth/certainty of propositions. Text analysis is an analysis of vocabulary, grammar, and sentence structure using 10-question lists. Fairclough (1989) emphasizes

that not all investigative items below need to be used to analyze a text but are only open alternatives for further discussion and development.

RESEARCH METHODS

Research Design

This qualitative phenomenological study uses Fairclough's CDA model. This type of qualitative research does not base the main theories and concepts as the main thing at the initial stage. Research in this culture starts from the existing data in the field. The theoretical framework and thought are not to be tested and used as limitations but as a reference for researchers to walk. The theories and frameworks in this study were continuously built during the research process. Creswell (2012) explains that qualitative research does not attempt to explain its findings through formulas or statistical analysis; research is conducted through interviews and observations.

Data and Source of Data

The primary data source of this research are English lecturers and students at tertiary institutions in Kalimantan, namely at the Sultan Aji Muhammad Idris Samarinda State Islamic University, Antasari Banjarmasin State Islamic University, and Sunan Ampel State Islamic University related to discourse in English language lectures. The secondary data of this research supports information related to the development of discourse obtained from documentation data sources in the form of literature studies from research sources from proceedings, journal articles, theses, or dissertations.

Research Instruments

This study focuses on the Inculcation of Religious Moderation Ideology in Learning to Speak English from the perspective of CDA. The researcher uses two research instruments to retrieve the above data: interview and document analysis. Researchers collect data by distributing questionnaires to English lecturers at Kalimantan Islamic tertiary institutions, focusing on East Kalimantan lecturers as the primary data source. In contrast, the supporting data sources are English lecturers at Islamic tertiary institutions in each provincial capital in Kalimantan. The following research instrument used was interviews, where researchers interviewed English lecturers at Kalimantan tertiary institutions. In addition, observations will be made to English language learning classes. The study's results will be confirmed by reviewing the literature on inculcating religious moderation ideology in learning English speaking from the CDA perspective.

Data Analysis Technique

The data analysis technique used in this research is the characteristics of qualitative research, in which data analysis activities include synthesis processes, pattern searching, and discovery of meaning. Data analysis in this study was carried out by analyzing what ideologies emerged in English lectures at Islamic Higher Education in Kalimantan, why certain ideologies emerged in English lectures, how the implementation of discourse-based learning in English lectures, and why lecturers need to develop discourse-based learning. Data analysis was performed using an interactive model (Miles et al., 2014) with the stages of Data Collection, Data Condensation, Data Display, and Drawing Conclusions. Operationally and according to the research objectives, the data analysis of this study uses CDA techniques as introduced and developed by Fairclough (1989). The reason for choosing the Fairclough model in this study is that according to the researcher's assessment, the Fairclough approach presents a comprehensive analytical tool for analyzing discourse.

RESULTS AND DISCUSSION

CDA Perspective on Religious Moderation in EFL Classroom: Results Gained from Interview

Experiential Element

From materials such as a text on how to keep natural resources, the lecturers believed that students could become proud citizens who love their homeland, nationalism, and responsibility towards the Indonesian nation. The below excerpt reflects a national commitment from the producer's belief:

Lecturer 1 : We must cultivate a deep sense of pride in our citizenship by fostering a passionate love for and devotion to our homeland, Indonesia. Therefore, from the text of Wali Songo, I supposed that students will have pride as a citizen and love the country as well as having a great responsibility to participate in bettering the nation" (L1, Q2)

Using the story of Wali Songo; another lecturer asked the students to make a role-play performance so that students could feel the fight from the characters of Wali Songo. The lecturers believed that students could learn how to respect another person's point of view and stick to the freedom of choosing any religion. As tolerance indicator of religious moderation reflected by the belief of the lecturer below:

Lecturer 2 : The students gained a deeper understanding of how compassion and restraint in matters of faith aligned with Sunan Kalijaga's teachings. Acting it out made them critically reflect on coercion versus consent in religion. This brought to life the principle of respecting differences. (L1, Q1)

Another lecturer believed that promoting tolerance in teaching in the classroom would bring beneficial values to students. As the lecturer five said:

Lecturer 5 : Some ways to promote tolerance in teaching include: 1) Respecting diversity, 2) Fostering an inclusive learning environment, 3) Using diverse learning materials, 4) Being sensitive to individual differences, 5) Encouraging open discussions, 6) Promoting cultural awareness 7) Providing hands-on experiences and activities. By implementing these steps, I can create a learning environment that upholds the principles of tolerance in an English course. This will aid students in developing better understanding and communication skills. (L5, Q9)

Moreover, lecturers believed that English is a medium to convey peace worldwide. This non-violence expression is shown below excerpt:

Lecturer 7 : By mastering English speaking, we can tell everyone outside of Indonesia that the Islamic religion is not a religion of terrorists. We can invite everyone to learn and directly observe the practice of religious moderation in Indonesia. (L7, Q18)

Lecturer 7 also believes that English is a very effective intercultural communication agent. This indicates the accommodation of culture as one of the indicators of religious moderation. As below statement:

Lecturer 7 : We can use English as a learning medium to have polite dialogues and demonstrate gracious, adaptable attitudes towards the cultures in a given place. (L7, Q18)

Relational Element

On the second aspect of CDA, i.e., relational element, some lecturers represent this aspect where they use the power of a lecturer to suggest to the students how to act supposedly. As Lecturer 3 said, students must uphold tolerance for religious life and human well-being.

Lecturer 3 : I implore my students to show empathy and respect to all people, regardless of their faith and beliefs. As we seek tolerance, we must extend tolerance – judging less, comprehending more. (L3, Q3)

Utilizing the power of lecturers to organize the students, another lecturer gives space for students to act as tolerant personalities. As Lecturer 5 said below:

Lecturer 5 : We provide room for differences of opinion and responsible freedom to argue by including the students in many opportunities for group discussions. Perhaps in the future, when students learn outside of campus and interact with non-Muslims, they will be equipped with the proper etiquette to respect one another. (L5, Q9)

Additionally, Lecturer 5 also uses his power to direct students always to think scientifically and based on data and facts. They are not accompanied by emotional attitudes, for example, when discussing in groups. This non-violence attitude is one of the indicators of religious moderation reflected in EFL class. As Lecturer 5 said:

Lecturer 5 : I always guide my students to think based on logic and accurate data, which does not lead to an attitude that shows hostility among classmates when discussing certain topics. (L5, Q12)

Another fact showed that lecturers use their power as educators to direct students in Speaking class and understand their learning needs. One of the lecturers claimed that he uses a humanist approach, which seems to be considered a non-violence indicator in religious moderation, to teach the students. As Lecturer 6 explained below:

Lecturer 6 : My position as a lecturer is equal to my students; it is just that I have more power over them. I use my power as a lecturer to teach them according to my job description as a lecturer, of course, with a humanist approach because they are unique humans. Moreover, I don't want to weaken those who struggle to learn English Speaking. I manifest that humanist approach by understanding individual needs, respecting uniqueness and diversity, listening and empathizing, building good relationships, fostering intrinsic motivation, facilitating collaborative learning, emphasizing personal development, and appreciating individual success. (L6, Q16)

Expressive Element

Regarding the expressive element of CDA reflected in EFL classrooms, lecturers showed the attitude of treating students as an essential part of learning evaluation. One of the lecturers teaches the students the fundamental concept of tolerance by asking them to choose the mid-term test they would like to take for the English-speaking class. The lecturer claimed to teach the students the character of being a tolerant personality, as below excerpt:

Lecturer 4 : For the final test, I usually determine what type of test it will be. For example, for a Reading class, students would read a text out loud in front of me in groups, and the topics align with what the students have presented. However, for the midterm test, I offer options for the students to choose what type of test they prefer because I want them to be involved in evaluating their learning. This is also an opportunity for me to introduce the concept of tolerance, as I typically go along with whatever the students choose. (L4, Q8)

The prominence of experiential values in the discourse aligns with Van Dijk's (2004) concept of 'ideological squares' whereby the lecturers' belief systems, centered on moderate religiosity, constitute the prevailing ideologies structuring the learning. As Van Dijk (2004) explains, "such ideologies are typically organized by the fundamental schema of ingroup and outgroup polarization," which is reflected in the emphasis on national identity and the avoidance of radicalization as extremist outgroups.

Furthermore, embedding relational and expressive dimensions captures processes of identity construction and social positioning, concurring with Benwell & Stokoe's (2006) Discourse and Identity framework, underscoring the role of language in forging ethical subjectivities. The content and participatory formats inculcate students' self-concepts as moderate citizens. Lastly, the CDA reveals what Fairclough (1989) describes as the dialectical relationship between discursive events and more comprehensive social structures - speaking activities instantiate broader socio-cultural expectations of moderate Islamic belonging. This accounts for the systemic infusion of related vocabulary, themes, and norms across the syllabi in aligning language education with state religious ideals. In conclusion, this multidimensional discourse analysis of speaking courses illuminates the covert propagation of institutional religious ideologies through various linguistic devices and schemes - an assertion supported by seminal CDA theory concerning the symbiosis between text, identity, and power.

CDA Perspective on Religious Moderation in EFL Classroom

Our analysis of the course syllabus documents reveals that the aspects incorporated in the English-speaking syllabi represent tolerance as one indicator of religious moderation. This is reflected in the student discussion activities facilitated by each lecturer, which teaches students the importance of mutual respect and appreciation of differences. Additionally, the combination of national commitment and accommodation of local culture is also depicted in the syllabi used by lecturers in Speaking courses. In this case, by selecting the theme of Wali Songo, the lecturers instill within students a sense of pride and passion as Indonesians. This also represents local culture, where the Wali Songo spread Islam by adapting to the customs and culture of Javanese society in the past so that the preaching of Islam could be conveyed peacefully and without violence. This also reflects the non-violence indicator of religious moderation.

The above systematic analysis of the English-speaking course syllabi reveals the conscious integration of several components that cultivate religious moderation attitudes in line with indicators outlined by previous scholars such as Hefner (2019) and Asmuni (2021). Specifically, the syllabi manifest the promotion of inter-religious tolerance through structured discussions and assignments that train students to respect differences and positively engage diversity. As Asmuni (2021) highlights, tolerance is marked by "the existence of respect and appreciation between religious communities". The lecturers actively facilitate non-judgmental peer dialogue on a range of issues.

Furthermore, the documents indicate a balance of national commitment alongside localized cultural content, matching recommendations from Rahmat et al. (2020) regarding Indonesian citizenship education. By selecting the theme of the Wali Songo to teach speaking skills, lecturers simultaneously foster national pride while contextualizing learning in familiar religious history. Rahmat et al. (2020) explain that this indigenization helps students "understand and practice moderate Islamic teachings". Finally, the presence of the Wali Songo, who peacefully spread Islam in Java through cultural accommodation, epitomizes the non-violent missionary work associated with moderation (Hefner, 2019). Exposure to these historical approaches promotes conflict avoidance.

CONCLUSION

In conclusion, through conscious syllabus design choices, the lecturers promote tolerant thinking, national belonging, cultural grounding, and non-extremism - cultivating a moderate religiosity aligned with state ideals and global citizenship values. This infusion of key elements demonstrates an educational embodiment of Indonesian moderate Islam. Our syllabus analysis suggests that speaking courses promote tolerance, national identity, localized content, and non-violence - key dimensions of moderate religious perspectives. The lecturers consciously work to develop open, respectful dialogue amongst the diverse student body.

From a CDA perspective, all three values - experiential, relational, and expressive - are reflected in the English-speaking instruction, with experiential values being most prominent, followed by relational and expressive values. Within these three CDA elements, indicators of religious moderation are also reflected in the English-speaking classes, including dimensions of national commitment, tolerance, non-violence, and accommodation of local culture. In summary, the discourse enacted within the speaking courses encompasses ideological, identity-building, and evaluative meanings that align with moderate Islamic ideals promoted in Indonesian higher education. Students are exposed to content and participatory structures meant to develop civic awareness, respect for plurality, avoidance of radicalism, and grounded cultural fluency. This demonstrates a curricular commitment to fostering moderate religious perspectives alongside English language proficiency. Through this multidimensional CDA, we have shown the linguistic embedding of moderate religiosity within the previously unexamined arena of English language-speaking instruction. Further research can build upon these findings to continue mapping the intersections between language education and cultivating inclusive, tolerant worldviews.

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