



Optimizing English Language Learning Competence Based Religious Moderation at the State Islamic Higher Education

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ABSTRACT

The English language plays a pivotal role in education, particularly in global contexts. It is utilised in various domains, including education, business, and diplomacy. Moreover, it can be integrated with Islamic studies, particularly Islamic moderation, which emphasises balance, tolerance, and peaceful coexistence. This study addresses a research gap by investigating the impact of religious moderation on students' learning competence in speaking classes, a topic that has received limited attention in previous studies. This research aims to investigate students' learning competence in religious moderation at the English Department of the Tarbiyah Faculty of IAIN Parepare. This research was conducted from March to June 2024. This mixed-method study combines qualitative and quantitative data to provide a comprehensive understanding. Twenty students from the fifth semester participated, and data were collected through interviews and documentation. The findings indicate that religious moderation is effectively implemented in speaking classes through three stages: preparation (lecture planning with RPS), implementation (using materials from YouTube, podcasts, articles, and videos), and evaluation (role-playing videos to assess competence). The students' scores increased from 77.0 to 85.76, showing significant improvement. The study shows that integrating religious moderation in speaking classes enhances language competence, with positive students' perceptions confirming it as an effective teaching strategy.

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1. Introduction

Recently, religious moderation has been intensively promoted by the government and has become a pillar of religion in the Ministry of Religion of the Republic of Indonesia. Religious moderation is balancing power in beliefs. In Islamic religion, we recognize religious moderation term is Islamic "wasathiyyah" or just-balance Islam. Islamic moderation can be realized in the form of attitudes, behavior, knowledge, and skills. An attitude of religious moderation can be demonstrated by accepting inclusive religious teachings, respecting differences, being tolerant, and being ready to cooperate in any form and with anyone, whether of the same religion or of a different faith or religion. Meanwhile, knowledge about religious moderation can be realized in the form of a person's understanding of differences in beliefs and not speaking ill of fellow beliefs.

The fact that is happening at the state Islamic religious college (PTKIN) in Indonesia currently is that religious moderation should be included in the realm of learning which is then framed in the university curriculum. This is in line with the aim of the ministry of religion that attitudes and behavior must be upheld and it is important to approach the integration of religious moderation into the curriculum with sensitivity and respect for the diverse perspectives within the Islamic tradition. The goal should be to equip students with the knowledge and skills to navigate an increasingly interconnected and diverse world while upholding the values of their faith.

Religious moderation can be realized in the learning context. In developing learning, it can take the form of knowledge and skills which can start from the curriculum, then enter the realm of learning objectives, and learning materials, and make sure until the learning outcomes. Learning materials are the most urgent thing that needs to be prepared before the teaching and learning process begins. Instruments for learning achievement can be delivered through teaching materials. Therefore, teaching materials can be modified and developed by each lecturer based on student needs and adjustments to the learning objectives themselves. In developing teaching materials, of course, you can adjust current issues and student interests that have occurred recently. Understanding about religious moderation in students can be instilled and introduced or started in the student teaching materials.

English language education can develop teaching materials by integrating teaching materials that are suitable for the needs of students. Therefore, Brian Tomlinson (2008) stated that in developing teaching materials what needs to be paid attention to is materials should achieve impact on the students. Impact means the achievement when materials have a noticeable effect on learners, that's when learners' curiosity, interest, and attention are attracted. If this is achieved there is a better chance that some of the language in the materials will be taken in for processing. Material can achieve impact thought (a). Novelty (unusual topics, illustrations, and activities), (b). A varying curriculum means it is necessary to analyze students' needs so that what is taught (material) can have an impact on the students themselves.

According to Brown, H. D. (2007). That the material given to students must be adjusted to the student's conditions. Choose material that suits the curriculum and is relevant to students' daily lives. It is assumed that choosing the right material can have a significant effect on student learning outcomes. Nowadays, selecting material that suits students' needs is no longer difficult to obtain. In English learning, Authentic Material is known as news articles, videos, recorded conversations (podcasts), or other media that can facilitate students to easily understand learning make learning more interesting, and have a positive effect on learning outcomes. Apart from being able to stimulate English language skills, efforts are also made to select material to open students' horizons of thinking and widen students' insight into the latest discourse, so that students are not only able to hone their English skills but are also expected to be able to have a new mindset so that they can behave in new ways so that they can find ways to a new way of learning and understanding things.

Considering the materials must be appropriate, the curriculum also be appropriate so that it becomes a good bridge for carrying out the teaching and learning process. In designing of the curriculum should be aligned with the principles of language acquisition and pedagogical theories. It should consider the needs and proficiency levels of the learners. Besides that, language integration also must be considered in designing the curriculum. A well-designed curriculum integrates the four language skills: listening, speaking, reading, and writing. This integration helps learners develop balanced language proficiency. (Richard, 2013). Next corporate task-based learning in the curriculum is able to engage students in real-life language use, fostering communication skills and practical language application.

Another component in designing a curriculum is Cultural Competence. The curriculum should include cultural components to enhance learners' cultural competence, providing insights into the cultural context of the English language. In this case is religious moderation is one of the cultural contexts that is able to support the material design in English. Students should be acquainted with religious moderation for several important reasons, as it contributes to their personal development, fosters societal harmony, and promotes a broader understanding of diverse perspectives.

There are some reasons why students should be aware of religious moderation such as to promote tolerance and respect. Religious moderation encourages an attitude of tolerance and respect towards individuals with different beliefs. It helps students appreciate diversity and fosters an inclusive and harmonious environment. Another reason for teaching English with religious moderation is the prevention of extremism. Understanding religious moderation can serve as a countermeasure against extremism. It equips students with the critical thinking skills necessary to identify and reject radical ideologies, promoting a more stable and secure society. This case is an interesting one to make collaboration between English teaching and religious moderation have high value in the teaching-learning process, and it is needed to investigate how the student's

perception about integrating religious moderation as material design that influences the students' English Language Learning Competence.

Although numerous studies have investigated the integration of Islamic moderation values in education, Despite the abundance of research examining the incorporation of Islamic moderation values in education, particularly within religious and general subjects (Hanafi Pelu, 2023; Hudriati, 2021; Sila, 2017; Yulianto, 2020; Samsul, 2020), the majority of this research has concentrated on the broader implementation of these values through religious subjects or non-formal educational settings. Some studies, such as those by Hanafi Pelu and Hudriati, indicate the potential for integrating Islamic moderation values into subjects like English. However, there is a notable gap in empirical research examining the specific implementation of religious moderation materials in English teaching, its impact on students' competence in learning English, and their perceptions, particularly in speaking classes.

This study seeks to address this gap by investigating three main aspects: the implementation of religious moderation materials in the English classroom, students' competence in learning English through the integration of such materials, and students' perceptions of the integration of religious moderation in the speaking classroom. The findings aim to contribute academically by providing insights into the development of teaching materials that effectively integrate English language skills with religious moderation values. Practically, this research provides guidance for increasing students' engagement and competence in learning English while promoting tolerance and a broader understanding of religious moderation in their educational journey.

2. Method

This research is employed Mixed Method Research (MMR) design. Mixed methods research designs involve the collection, analysis, and "mixing" quantitative and qualitative research designs to understand a research problem. This study is conducted in English Education Department of Tarbiyah Faculty IAIN Parepare. The population of this study was 212 students of English department of Tarbiyah faculty academic year 2023/2024. The sample of this research were 21 students selected from the population of this research. This research used purposive sampling technique. In this study, the student chooses one class as sample of research based on the researcher criterion.

To collect the quantitative data (the students' competence) the researcher used test to measure the students' competence after teaching by using religious moderation materials. The implementation of religious moderation material in learning English the researcher used observation checklist to investigate the lecturer preparation, lecturer process and lecturer evaluation in teaching English. In collecting qualitative data (perception and interest), the researcher used interview guide and do interview to the respondent by using FGD model to know well the students' perception and interest of learning by using religious moderation materials.

The researcher collected qualitative and quantitative data sequentially, with quantitative data focusing on students' English proficiency and qualitative data focusing on students' perceptions of and interest in religious moderation in English classes. The implementation included six sessions of reading comprehension instruction using authentic materials that included religious moderation topics. To collect data on students' perceptions and interest, the researcher conducted focus group discussions (FGDs) based on Krueger and Casey's (2000) model. Qualitative data were analyzed thematically using the Miles et al. (2014) model, which includes data reduction, data exposure, and drawing conclusions. Quantitative data, specifically student reading comprehension scores, were analyzed using the mean score formula.

3. Results

This research is focused on three research questions. The first step of this research is about the implementation of Islamic moderation in teaching English specially for speaking subject. The next step is about the students' competence in learning English by integrating Religious Moderation Materials in teaching learning process. The next is about the students' perception of Religious Moderation Materials. The following is a description of the explanation.

3.1 The Implementation of Islamic Moderation In Teaching Speaking

The implementation of teaching in the teaching-learning process was divided into three parts. The first part focused on the teachers' preparation before teaching (Input), the second part focused on the implementation of Islamic moderation (Process), and the last part focused on the evaluation stage of teaching (Output). The researcher assumed that the stages in the teaching-learning process should begin with Input-Process-Output. According to Poorvika KR (2022) input, process and output are systemic approaches in education. Objectives,

contents, methods and assessments are integral parts of the system approach and are interrelated elements in any educational planning.

3.1.1 ILecture preparation (input)

After doing the investigation by using observation checklist, the researcher found that the teacher preparation in teaching speaking based on religious moderation was prepared begin from the teacher syllabus or teacher planning. In teacher planning (RPS) put Islamic moderation as basic material in teaching. Most of the material is contain of Islamic moderation material. The lecturer planning (RPS) also contains Learning Achievements (CP). Learning outcomes consist of two, namely study program learning outcomes and course learning outcomes. The learning outcomes of this study program are (1). Demonstrate an attitude of responsibility for work in their field of expertise independently, (2). Able to communicate both verbally and in writing using language and English in world developments, (3). Mastering learning materials about English Education including: English Skills, English Teaching Methodology and Linguistics, (4) Able to communicate actively both orally and in writing using fluent English. Next, the study program CPL then lowers the Course Learning Outcomes (CPMK) which consists of (1). Able to master concepts and theories regarding English learning materials related to Linguistics (P6-KU1), (2). Able to communicate actively orally using competent and responsible English (S9-KK5). Furthermore, to achieve the CPL.

3.1.2 Lecturer action (process)

After examining the lecturer's preparation for teaching English, the next step was to observe her activities in the classroom, focusing on the implementation of religious moderation in teaching speaking. The instructor began by praying and seating students together, regardless of their semester, to promote inclusivity. Students shared ideas and directly implemented religious moderation. In the first session, students expressed their opinions on religious moderation after reading related articles. In subsequent sessions, methods included a mini-seminar to promote mutual understanding, pair discussions on the "Tawassuth attitude," and speeches on "Tasamuh." Finally, students watched a movie about the Tawazun Attitude and retell the story in English, linking the material to the pillars of Islamic moderation.

3.1.3. Lecturer evaluation

The final step in the teaching-learning process is the evaluation of students' competence to ensure that the process is effective. The researcher observed how teachers evaluate students' speaking skills using Islamic principles of moderation. This includes evaluating clear communication, ethical viewpoints, critical thinking, and balanced arguments in line with Islamic values such as respect, tolerance, and justice. Teachers also assess students' respect for diverse opinions in discussions, as well as their ability to collaborate and lead constructively. Role-playing and debates are used to test the application of moderation in real-life scenarios. Self-reflection and formative assessments further help students improve both their language skills and their adherence to the values of moderation.

3.2 The students' Competence in learning English by Integrating Religious Moderation Materials in Teaching Learning Process

After doing investigation about the students' competence in learning English by integrating religious moderation in teaching learning process by using document of the students' achievement. The researcher compares with the result of informative speaking class that students get from the last semester without using Islamic moderation material. The data was compared and calculated by using empirical study with the students score about result of study with the informative and intensive class. The researcher presents the data on the following table.

Table 1. Students' Study Results

No	Respondent Initial	Informative Speaking	Intensive Speaking
1	FM	82	89
2	SH	72	84
3	FM	74	87
4	SS	78	82
5	TWN	81	82
6	NF	78	86
7	ANI	78	87
8	NH	82	86

9	MAR	75	89
10	AGB	78	88
11	MA	84	86
12	MYA	67	79
13	NA	71	86
14	HVS	78	86
15	HA	75	87
16	NH	78	86
17	MAR	82	86
18	MA	78	89
19	RNA	82	87
20	HH	67	82
21	NMA	77	87
Total score		1617	1801
Mean		77,0	85,76

The table above show the result of students' competence about Informative Speaking class and Intensive Speaking Class. The Comparative analysis of Informative Speaking and Intensive Speaking class as follow:

3.2.1. Summary of statistics

Table 2. The Statistics Summary

Informative Speaking		Intensive Speaking:	
Mean	77	Mean	86.76
Median	78	Median	86
Standard Deviation	4.74	Standard Deviation	2.61
Minimum	67	Minimum	79
Maximum	84	Maximum	89

The provided data compares performance in two types of speaking assessments: Informative Speaking and Intensive Speaking. The mean score for Informative Speaking is 77.0, with a median of 78.0, indicating that the scores are relatively balanced around the average. However, the standard deviation of 4.74 suggests a moderate level of variability among the scores, with some participants performing significantly above or below the mean. The range of scores, from a minimum of 67 to a maximum of 84, further highlights this variation in performance. In contrast, Intensive Speaking scores demonstrate a higher mean of 85.76 and a median of 86.0, reflecting overall better performance. The lower standard deviation of 2.61 indicates that the scores are more consistent, with less variation among participants. The narrower range of scores, from 79 to 89, underscores this consistency, suggesting that most participants performed at a similar level in this assessment. Overall, the data shows that participants tended to perform better and more uniformly in Intensive Speaking compared to Informative Speaking.

3.2.2. Comparison of averages:

The data reveals a notable difference in student performance between the two speaking assessments. The average score for Intensive Speaking is 85.76, which is significantly higher than the 77.0 average for Informative Speaking. This 8.76-point difference suggests that students generally perform better in Intensive Speaking. The higher mean score in Intensive Speaking indicates that participants may find this form of speaking more manageable or engaging, or they may be better prepared for it. This difference highlights the varying levels of proficiency or confidence students have across these different types of speaking tasks.

3.2.3. Variation in score

The variation in scores between the two assessments is evident in their standard deviations. Informative Speaking has a higher standard deviation of 4.74, indicating greater variability in students' performance. This suggests that students' abilities in Informative Speaking are more diverse, with some excelling while others may struggle. In contrast, Intensive Speaking has a lower standard deviation of 2.61, reflecting more consistent performance across participants. This lower variability implies that students' performance in Intensive Speaking is more uniform, with most students achieving scores close to the average. The difference in standard deviation highlights how students may exhibit a broader range of skills in Informative Speaking, while they tend to perform more similarly in Intensive Speaking.

3.3 The Students' Perception of Integrating Religious Moderation Materials in Speaking Class

The theory of students' perceptions quoted from Mujahidah (2024), was used to measure students' views on the integration of religious moderation in the intensive speaking class. The researcher used an interview guide to collect data. After conducting the interviews, the researcher collected, reduced, and presented the students' arguments as follows. Most of the material in the intensive speaking class was framed by this theory to assess the students' perceptions of the implementation of religious moderation. The data were collected from 21 students in the sixth semester of the 2023/2024 academic year. In general, students' perceptions of a religious moderation-based speaking class were positive. After administering the final test, the researcher conducted interviews with the students about their understanding of religious moderation, and the result showed that most students could answer and showed a good perception of it. As NA (initials) stated, "Moderation means not too much and not too little-a balanced approach to problems." In the religious context, religious moderation involves tolerance, balance, and a middle way (tawazun) in understanding and practicing the teachings. It includes Tasamuh (tolerance) and I'tidal (balance), emphasizing harmony between rights, duties, worldly matters, and the Hereafter. This response indicates that the student understands the concept well after studying speaking with religious moderation. Other students also stated that they gained valuable knowledge from the subject, which improved both their speaking skills and their understanding of Islamic moderation. In addition, the speaking exercises became easier as they applied the concepts they had researched. Key student perceptions from the interview are summarized below:

3.3.1 By Islamic moderation, the students able to increase their critical thinking in speaking

In speaking practice, students pay more attention to pronunciation and critical thinking. They expressed interest in Islamic moderation for speaking classes, stating that it enhances their critical thinking skills. Islamic moderation materials often include discussions of balanced views, tolerance, and thoughtful communication, which help improve vocabulary and the ability to express complex ideas clearly. Exposure to these topics also builds confidence in discussing diverse issues, and expands conversational skills and fluency. In addition, Islamic moderation, or wasatiyyah (الوسطية), promotes critical thinking by emphasizing balance, ethical reasoning, and thoughtful communication. Students learn to avoid extremes, consider multiple perspectives, and critically analyze information, which sharpens their ability to form well-rounded arguments. Ethical communication also helps them choose words thoughtfully and structure arguments logically, making their speech more persuasive and constructive. Respondents noted that Islamic moderation encourages the integration of diverse viewpoints, which promotes the ability to synthesize and effectively articulate complex ideas in discussions. In addition, respectful classroom dialogue encourages critical evaluation of opposing viewpoints, enhancing their ability to think critically and respond thoughtfully. As one respondent stated, "Iya, karena selain dapat meningkatkan kosakata, juga dapat mengembangkan kemampuan berpikir kritis kita" (Yes, because it not only improves our vocabulary but also develops our critical thinking skills).

3.3.2 By Islamic moderation students feel that the incorporation of islamic moderation makes the speaking subject more meaningful and relevant

The informant has a positive perception of the integration of Islamic moderation into the subject being taught, which emphasizes its relevance and meaningfulness. For students who identify with Islamic values, this integration aligns with their beliefs, makes the material more engaging, and fosters a sense of ownership in their learning. Islamic moderation emphasizes ethical communication and teaches students to speak with respect and balance, enhancing both their speaking skills and their moral development. The principles of moderation also encourage critical reflection, deepening students' understanding and improving their practical application in contexts such as public speaking and debate. Interactive teaching methods, such as discussions and debates, keep students actively involved and motivated, enriching their learning experience. Overall, the integration of Islamic moderation into the language subject supports the holistic development of students, increases their cognitive engagement and provides a sense of purpose, making the subject more relevant and effective.

3.3.3 By using Islamic moderation, able to increase the students' motivation

Islamic moderation resonates with students' cultural and religious backgrounds, making the learning material more meaningful and engaging. When students find the content relevant to their own beliefs and values, they are more inclined to participate actively in speaking practices. The result of interview about the students' perception is on the following table.

Table 3. Students' Perception

No	Interview Result	Informant	Coding
1	Lumayan, karena dapat menambah pengetahuan kosakata saya.	TSY	Add new vocab
2	Saya termotivasi untuk menerapkan perilaku moderat di kehidupan, bahwa segala hal tidak bisa dilakukan dengan berlebihan, dan saling menghargai	HSM	Able to implement
3	Iya saya termotivasi, belajar Speaking dengan materi moderasi beragama membantu saya menambah wawasan dan sedikit mengurangi salah satu ketakutan saya, yaitu berbicara di depan umum.	HKM	Add my knowledge and reduce anxiety
4	ya, karna beberapa materi moderasi beragama relate dengan kampus yang menjunjung sikap moderasi beragama.	FRM	Relate with campus vision
5	Iyah, karena bisa ungkapkan dan lakukan pada kehidupan sehari-hari	HLM	Apply in daily life
6	Saya termotivasi untuk belajar speaking dengan materi moderasi beragama, kita bisa menyaring dan mempelajari hal hal tentang moderasi beragama dan memperlancar speaking kita.	SFY	Speak Fluent
7	Saya merasa termotivasi menyadari pentingnya belajar tentang berbagai aspek keberagaman, termasuk moderasi beragama, dalam pembelajaran speaking. Hal ini dapat membantu memperluas pemahaman dan meningkatkan keterampilan berkomunikasi antarbudaya. Olehnya itu saya semakin tergugah untuk menyampaikan ide saya	MAS	Engage to speak
8	Ya, saya jadi tau harus bersikap dan berkata seperti apa di sekeliling saya	SWH	Able to apply
9	Minat saya bukanlah disini. Tetapi semakin jalannya pembelajaran pengetahuan moderasi beragama dan belajar speaking saya dapat ditingkatkan. Itulah mengapa saya tidak mengeluh dalam pembelajaran ini	RFL	Able to increase their speaking
10	Iya, moderasi beragama mempelajari tentang ilmu peduli sesama. Jadi bisa dipastikan materi ini memotivasi banyak orang dan harus dipelajari oleh (Sayangnya banyak orang tidak mempelajari maupun tidak mengetahui hal ini)	ARF	Able to increase motivation

The data above illustrates that students generally have a positive perception of the integration of Islamic moderation into their language classes. This integration aligns with their cultural and religious values and makes the learning experience more meaningful and engaging. Many students noted that this approach not only improves their vocabulary and fluency, but also motivates them to use moderate and respectful communication in their daily lives. Islamic moderation emphasizes constructive and balanced communication, which encourages students to speak in a way that is both ethical and trustworthy. The supportive atmosphere helps reduce anxiety as students feel more comfortable sharing ideas without fear of judgment. By incorporating principles such as fairness, honesty, and respect, students feel more motivated to practice thoughtful speaking and view it as both a personal and spiritual growth experience. In addition, the inclusion of Islamic moderation highlights role models, such as the Prophet Muhammad (PBUH), whose communication style inspires students to speak with wisdom and eloquence. This balanced approach to learning makes speaking practice a valuable, relevant skill for students' overall development and motivates them to engage more fully.

3.3.4 Islamic moderation creates a new learning atmosphere

Learning English through the lens of Islamic moderation introduces a refreshing and inclusive classroom environment. By integrating Islamic values, the classroom becomes a space where students feel respected and connected to their cultural and religious identities, fostering a sense of comfort and belonging. Islamic moderation emphasizes holistic development, balancing intellectual, moral, and spiritual growth. This approach moves learning beyond academics to personal and ethical growth, making the experience more meaningful. Promoting integrity, respect, and wisdom in communication leads to thoughtful, constructive interactions and enhances classroom dynamics. Respecting diverse opinions, a core principle of Islamic moderation, promotes collaboration and openness, allowing students to express themselves freely. Teachers can also use Islamic teachings and examples to make lessons more engaging and relatable. This new atmosphere enriches the learning experience, supports students' overall development, and creates a more dynamic and supportive classroom environment.

4. Discussion

The result of this study indicated that Islamic moderation has been well implemented in the speaking class. This is evidenced by the teacher's response (Interview, 6/5/2024), which highlights that before conducting the lecture, the lecturer thoroughly prepares various essential components. These include developing the lesson plan (RPS), selecting appropriate teaching materials, designing effective teaching strategies, applying suitable teaching methods, and preparing evaluation tools. This comprehensive preparation reflects the lecturer's effort to ensure that the teaching process not only supports academic learning but also adheres to the values of Islamic moderation, fostering a balanced and respectful environment.

Islamic moderation (*wasatiyyah*) is a principle that promotes a balanced approach, avoiding extremes in any direction. In an educational context, it encourages tolerance, respect for diversity, and ethical behavior, which aligns with universal educational principles. The lecturer's preparation for teaching reflects Vygotsky's sociocultural theory, which emphasizes the importance of social interaction and cultural context in cognitive development. By incorporating Islamic moderation into the classroom, the lecturer fosters an environment where students can engage in meaningful discussions, developing both cognitive and social skills. This aligns with Vygotsky's idea of learning as a social process, where knowledge is co-constructed through interaction with others.

Additionally, the lecturer's approach aligns with Bloom's Taxonomy, which advocates for a structured approach to learning, moving from lower-order thinking skills such as remembering and understanding to higher-order thinking skills like analyzing, evaluating, and creating. By preparing teaching strategies and materials with Islamic moderation in mind, the lecturer ensures that students not only grasp linguistic skills but also develop critical thinking, ethical reasoning, and cultural awareness. This balance between academic and moral development supports holistic education, in line with both Islamic teachings and modern pedagogical frameworks.

Moreover, the integration of Islamic moderation can also be linked to constructivist theory, particularly Bruner's concept of scaffolding. The lecturer's preparation of teaching materials and strategies serves as scaffolding, guiding students through the learning process while fostering independence and deeper understanding. By creating a learning environment rooted in Islamic values, the lecturer provides students with a framework for ethical and reflective thinking, ensuring that they can apply both linguistic and moral principles in real-life situations. This case indicates that the teacher's preparation before teaching is not only thorough but also reflective of a commitment to integrating Islamic values into the learning process. This preparation contributes to the holistic development of students, supporting not only their academic progress but also their growth as ethical, culturally aware individuals.

The analysis of students' competence in learning speaking with Islamic moderation materials reveals a notable enhancement in performance. Specifically, the data indicates that students perform better in Intensive Speaking compared to Informative Speaking. The average score for Intensive Speaking is 85.76, significantly higher than the average score of 77.0 for Informative Speaking. This difference of 8.76 points suggests that students generally excel more in Intensive Speaking tasks. Several theoretical frameworks support this observation. The Constructivist Learning Theory (Piaget, 1976; Vygotsky, 1978) emphasizes that learners construct knowledge through interactions and experiences. Intensive Speaking tasks, which often involve deep, focused interactions and real-time feedback, align with this theory by providing more opportunities for students to engage actively and build their speaking skills. The Theory of Cognitive Load (Sweller, 1988) also offers insight. According to this theory, tasks with a manageable cognitive load enhance learning. Intensive Speaking tasks, which may be more structured and focused, might present a lower cognitive load compared to Informative Speaking tasks, allowing students to concentrate better and perform more effectively. Additionally, Motivational Theory (Deci & Ryan, 1985) suggests that engagement and

motivation significantly influence performance. Students might find Intensive Speaking tasks more engaging or aligned with their interests, leading to higher motivation and better performance.

In contrast, Informative Speaking tasks may require different skills or approaches, which students might not yet have fully developed or find less engaging. This discrepancy highlights varying levels of proficiency and confidence across different speaking tasks. Overall, the higher mean score in Intensive Speaking underscores the potential effectiveness of Islamic moderation materials in improving students' speaking skills. By aligning with theories that emphasize active engagement, manageable cognitive load, and motivation, these materials appear to enhance students' competence in speaking tasks that demand a more intensive approach.

5. Conclusion

The present study examined the role of religious moderation in enhancing students' competence in English-speaking classes. The findings indicate that the incorporation of religious moderation in English-speaking classes resulted in a notable improvement in speaking skills, with student scores rising from 77.0 to 85.76. The positive student perceptions of religious moderation as a teaching approach indicate that it not only enhances language proficiency but also promotes values of balance, tolerance, and peaceful coexistence, which align with cultural and ethical backgrounds. These findings highlight the potential of integrating religious moderation into language education to support both academic and social development. However, this study's limitations include its focus on a small sample from a single institution, which may restrict the degree to which the results can be generalized. Future research could expand on this by examining religious moderation's influence on other language skills or within diverse educational contexts.

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