

# **The Utilization of Islamic-Based English Dialogue for Teaching and Learning English at School**

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***Abstract**—English language proficiency plays an increasingly important role in supporting the quality of secondary education, including within Islamic-based schools that emphasize the integration of academic excellence and religious values. SMA Sains Tahfidz Qur'an Al-Ammar Deli Serdang, as a Tahfidz-oriented institution, faces specific challenges in English instruction, particularly in developing spoken dialogues that are both communicative and aligned with Islamic contexts. Many teachers experience limitations in designing and implementing English dialogue activities that reflect religious practices and everyday school life. In response to this condition, a community service program was conducted to provide Islamic-based English dialogue training for teachers. The main objective of this program was to enhance teachers' understanding, pedagogical insight, and readiness to develop and apply communicative English dialogues that are contextually relevant to Islamic educational settings. The program involved teachers of SMA Sains Tahfidz Qur'an Al-Ammar Deli Serdang as active partners throughout all stages of the activity. The implementation method included needs analysis, training material development, workshop-based training sessions, mentoring, and evaluation. Program outcomes were assessed using a quantitative approach through pre-test and post-test instruments, as well as qualitative methods such as observation and participant reflection. The findings indicate a noticeable improvement in teachers' conceptual understanding of Islamic-based English dialogues, increased confidence in using spoken English, and greater preparedness to implement meaningful dialogue-based instruction in the classroom. Overall, this community service activity contributed positively to strengthening the quality and relevance of English language learning in an Islamic school context.*

**Keywords:** Training; Teachers; Dialogues; English; Islamic

## **1. INTRODUCTION**

In the contemporary landscape of Indonesian education, mastery of English has become an essential competence for students at the secondary level. English functions not only as a subject within the curriculum but also as a gateway to global knowledge, academic resources, and international communication. For Islamic-based schools, the challenge is more complex, as English instruction is expected to develop communicative skills while simultaneously reflecting Islamic values and moral principles. The integration of English learning with Islamic perspectives is therefore a strategic response to the dual demands of globalization and religious identity preservation. Previous studies have confirmed that English instruction grounded in Islamic values can foster positive character development, strengthen religious moderation, and enhance students' engagement in learning (Herlinda & Yakoh, 2024); (Fadiah et al., 2025).

Current discussions on English language education in Islamic learning environments increasingly recognize that Islamic values are not an external addition to the curriculum, but an integral element that gives meaning and direction to the learning process. When English instruction is framed within Islamic principles, the language is experienced not only as a global communication tool, but also as a medium for expressing ethical conduct, spiritual awareness, and respectful social interaction. Placing English learning in contexts that are familiar to learners—such as religious routines, moral decision-making, and values of harmony, tolerance, and responsibility—helps bridge the gap between linguistic goals and religious identity. This contextual alignment encourages teachers to design learning activities that feel authentic and relevant, while also increasing students' willingness to participate actively in communication tasks. In addition, the use of contextual and digitally supported Islamic learning materials enables English instruction to remain adaptive to contemporary educational demands without losing its value-based foundation. Through this integrated approach, English learning supports not only the development of communicative competence, but also character formation and religious moderation, reinforcing the position of English as a meaningful component of holistic education in Islamic institutions (Irawan, 2020), (Nurfazri et al., 2026).

Recent scholarly works have consistently emphasized that English language teaching embedded with Islamic values can contribute to character education, promote attitudes of religious moderation, and increase learners' engagement in the learning process. Studies conducted in various Indonesian Islamic educational settings indicate that value-integrated English instruction encourages ethical awareness, tolerance, and meaningful participation among learners, while maintaining linguistic objectives (Sadiq & Sciences, 2024),

(Taufiqi et al., 2024), (Alfian et al., 2022), (Putri et al., 2024). These findings underline the relevance of developing pedagogical models that align English learning with the moral and cultural foundations of Islamic schools.

SMA Sains Tahfidz Qur'an Al Ammar is an Islamic senior high school located in Deli Serdang Regency, North Sumatra. The school operates within a boarding school system that combines science-oriented education, Qur'anic memorization programs, and character-building activities. Geographically, the institution is situated approximately 25 kilometers from the city of Medan in a semi-rural area with adequate transportation access but limited exposure to English-speaking environments. From a physical perspective, the school is equipped with classrooms, dormitories, a mosque, and supporting facilities that facilitate both academic and religious activities. Socially, the school community is characterized by strong religious commitment, close social interaction, and a learning culture that emphasizes discipline and moral values. Economically, the majority of students come from middle to lower-middle socioeconomic backgrounds, with parents working as farmers, small-scale traders, private-sector employees, and local entrepreneurs. These conditions affect students' opportunities to practice English beyond the school environment.

A preliminary assessment conducted prior to the implementation of the community service program revealed several quantitative indicators regarding the profile of the partner institution. SMA Sains Tahfidz Qur'an Al Ammar employs some teachers, consisting of general subject teachers and religious instructors. In addition, there are teachers reported difficulties in developing English learning materials, particularly dialogue-based activities that integrate Islamic values such as ethical communication, religious expressions, and daily Islamic practices. These figures illustrate a clear gap between institutional expectations and teachers' actual instructional capacity.

The main issue faced by the partner institution is the limited ability of teachers to design and implement communicative English learning that aligns with the Islamic identity of the school. Although English is included in the formal curriculum, classroom practices tend to focus heavily on grammatical exercises and written tasks, with minimal opportunities for meaningful oral communication. When dialogue activities are used, they often rely on contexts that are culturally distant from students' daily lives, which reduces relevance and learning motivation. Furthermore, teachers generally lack structured training on how to integrate Islamic values into English dialogue construction using communicative approaches. Another challenge identified is the absence of professional development programs specifically designed for Islamic boarding schools. Most available English teacher training programs are generic in nature and do not address the unique characteristics of Islamic educational institutions.

The primary challenge faced by the partner institution lies in teachers' limited ability to design and implement communicative English learning that aligns with the Islamic character of the school. Although English is formally included in the curriculum, classroom practices remain largely oriented toward grammatical exercises and written tasks, with limited opportunities for meaningful oral interaction. When dialogue activities are introduced, they often rely on contexts that are culturally distant from students' lived experiences, thereby reducing relevance and learning motivation. This condition aligns with previous research findings, which suggest that English instruction in Islamic educational settings requires contextualization and discourse-based approaches to ensure pedagogical effectiveness (Fauzan & Saparuddin, 2023), (Illananingtyas, 2021).

Another significant issue identified is the absence of professional development programs specifically tailored to Islamic boarding schools. Many available English teacher training programs adopt generalized pedagogical models that do not adequately address the cultural, religious, and institutional characteristics of Islamic education. Research has shown that effective integration of linguistic and religious instruction requires pedagogical strategies that are sensitive to religious routines, institutional culture, and value systems inherent in Islamic schools (Taufiqi et al., 2024), (Anggrisia et al., 2025). Without targeted training initiatives, teachers face challenges in translating institutional values into practical and communicative English learning activities.

To address these challenges, a community service program entitled "*Training on Islamic English Dialogues for Teachers at SMA Sains Tahfidz Qur'an Al Ammar Deli Serdang*" was implemented. This program was designed to strengthen teachers' communicative competence through a series of workshops, guided practice sessions, and collaborative material development activities. The training focused on the construction of English dialogues rooted in Islamic contexts, such as daily worship activities, ethical interactions, Islamic greetings, and school-related situations familiar to students. By applying a communicative approach (Aini, 2020), the program encouraged teachers to move beyond form-oriented instruction toward meaningful language use that reflects students' religious and social realities.

The approach adopted in this community service activity is supported by previous research on Islamic-based English learning. (Herlinda & Yakoh, 2024) reported that integrating Islamic values into English instruction contributes positively to students' attitudes toward religious moderation. This program offers a more practical and context-specific contribution. (Fadiah et al., 2025) discussed the application of Islamic values in English education at a general level, whereas this program operationalizes those values through dialogue models tailored to a tahfidz-based senior high school. Inspired by (Setiawan, 2025), who translated research outcomes into digital

literacy training for rural communities, this program similarly transforms academic insights into practical teacher empowerment in a semi-rural educational setting.

The participants of this community service program consisted of 10 teachers representing English teachers, subject teachers, and religious instructors. The teachers' solid religious knowledge and daily engagement with Islamic practices constituted a valuable asset in developing authentic Islamic English dialogue materials. Furthermore, the physical, social, and environmental conditions of SMA Sains Tahfidz Qur'an Al Ammar further support the implementation of Islamic-based English learning. Daily routines such as congregational prayers, Qur'an memorization sessions, and religious discussions provide rich contextual content for dialogue-based language practice. The disciplined and relatively calm boarding school environment also facilitates focused training activities and collaborative learning among teachers. These contextual strengths were intentionally utilized as foundational elements of the community service program.

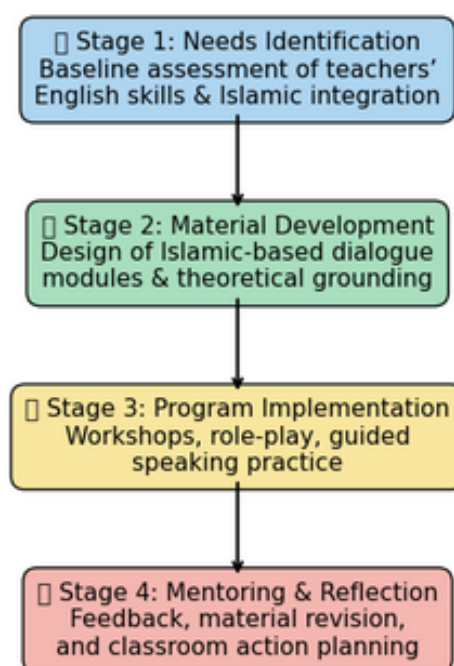
The primary objective of this community service activity was to enhance teachers' competence in designing and implementing Islamic-based English dialogues using communicative approaches. Specifically, the program aimed to improve teachers' confidence in spoken English, provide practical dialogue models grounded in Islamic values, deepen teachers' understanding of value-integrated language instruction, and encourage sustainable professional collaboration. In the long term, the expected outcome of this program is an improvement in the quality of English instruction at SMA Sains Tahfidz Qur'an Al Ammar, leading to graduates who are communicatively competent, morally grounded, and socially responsible. This community service initiative contributes to ongoing discussions on Islamic-based English education by presenting a contextualized and practice-oriented model of teacher development. By responding to the specific needs of a tahfidz-oriented senior high school in a semi-rural area, the program demonstrates that English language education can be effectively integrated with Islamic values, supporting both educational quality improvement and community development.

## 2. METHOD of IMPLEMENTATION

This community service initiative was conducted at SMA Sains Tahfidz Qur'an Al Ammar at Deli Serdang on December 12<sup>th</sup>, 2025 through a systematic training-oriented framework designed to enhance teachers' knowledge and pedagogical competence in designing and implementing Islamic-based English dialogues. The selected method was intended to ensure that the program objectives were achieved through clearly structured phases, sound theoretical foundations, and outcomes that could be empirically evaluated. The approach integrated principles of communicative language teaching, strategies for developing speaking skills, and contextual learning adapted to the characteristics of Islamic educational environments.

### 2.1 Implementation Stages

The implementation stages covered four sequential stages: identification, material development, program implementation, mentoring and reflection, as shown in the picture below:



**Picture 1.** Stages of Implementation

Picture 1 above shows that the first stage involved needs identification and baseline assessment. During this phase, the implementation team examined teachers' initial understanding of English conversation, their prior experience in conducting dialogue-based instruction, and their awareness of integrating Islamic values into English learning. Data were collected using brief questionnaires, informal interviews, and preliminary group discussions. This stage played a crucial role in ensuring that the training activities were aligned with participants' actual needs and contextual realities, as emphasized in community-based English conversation programs (Anak et al., 2025). The second stage focused on instructional material development and theoretical strengthening. Training materials were prepared in the form of Islamic-oriented English dialogue modules that reflected daily school routines, religious activities, and ethical modes of communication.

The development of these materials was informed by communicative English learning frameworks that prioritize meaningful interaction, functional language use, and learner engagement over rote grammatical instruction (Faculty & Education, 2020). The third stage was program delivery and guided conversational practice. At this stage, teachers participated in structured sessions where facilitators introduced the concept of Islamic-based English dialogues, modelled sample conversations, and guided participants through pronunciation practice, intonation control, and conversational coherence. Teachers actively engaged in role-play, pair-based activities, and small-group dialogue construction. At the end, the fourth stage consisted of mentoring and reflective evaluation. Participants collaboratively revised the dialogue materials they had produced and received constructive feedback from facilitators. Reflection sessions were conducted to enable teachers to assess their learning progress, recognize challenges encountered during the training, and plan strategies for classroom implementation. This phase was intended to reinforce teachers' conceptual understanding and strengthen their readiness to apply the acquired knowledge in instructional practice.

## **2.2 Outcome Measurement and Evaluation Instruments**

To address the partner institution's need for clear evidence of instructional improvement, this community service program applied a structured evaluation framework designed to measure the effectiveness of the proposed training solution. The primary solution offered through the program was a systematic capacity-building approach that strengthened teachers' understanding and practical ability to implement Islamic-based English dialogue instruction. Accordingly, the evaluation procedures were aligned with the program's objectives and implemented in parallel with the training stages to ensure accurate and meaningful measurement of outcomes.

Quantitatively, a pre-test and post-test approach was employed as a direct method for assessing changes in teachers' knowledge and instructional insight before and after the intervention. The tests were designed to reflect the core components of the training solution, including dialogue structure, communicative functions, contextual relevance, and the integration of Islamic values into English instruction. The assessment instruments consisted of multiple-choice and short-response items that required teachers to demonstrate conceptual understanding rather than rote memorization. An increase in post-test scores was interpreted as evidence that the training approach successfully enhanced teachers' comprehension of dialogue-based English learning in an Islamic educational context.

Qualitative evaluation methods were applied to complement the quantitative findings and to capture changes in teachers' attitudes, engagement, and classroom-related behaviour. Observation checklists were used during training and practice sessions to systematically document teachers' participation in role-play activities, collaborative dialogue construction, and the application of Islamic content in spoken English. These observations provided insight into how the proposed training procedures translated into actual teaching practices.

The reflective questionnaires were administered at the end of the program to encourage teachers to critically reflect on their learning experiences. Through these reflections, teachers articulated the new knowledge and skills they had gained, the challenges they encountered during the training, and the perceived usefulness of the program for their classroom practice. This reflective process functioned not only as an evaluation tool but also as a follow-up mechanism to support teachers' continued application of Islamic-based English dialogue instruction. The combination of quantitative and qualitative evaluation instruments provided a comprehensive understanding of the program's effectiveness. The results served as a basis for determining the extent to which the proposed solution addressed the partner's instructional challenges and offered practical guidance for refining and sustaining similar community service initiatives in the future.

## **2.3 Indicators of Program Achievement**

The level of achievement of the community service activity was determined through comparative analysis of pre-test and post-test results, systematic observation data, and participants' reflective responses. Program success was indicated by a measurable increase in teachers' knowledge scores, higher levels of participation during training sessions, and positive reflective feedback demonstrating enhanced pedagogical awareness. The primary indicator of success was the observable improvement in teachers' understanding and awareness of designing and

implementing Islamic-based English dialogues. This improvement is expected to contribute to the enhancement of English teaching practices at SMA Sains Tahfidz Qur'an Al-Ammar Deli Serdang.

### **3. RESULT AND DISCUSSION**

#### **3.1 Description of the Community Service Activities**

The implementation of the Islamic-based English dialogue training program produced several significant outcomes that demonstrate its contribution to the partner institution and the wider educational community. The activity was designed not only to enhance teachers' technical knowledge of English conversation but also to promote meaningful behavioural change in teaching practices, professional confidence, and value-oriented instruction. As a result, the program provided added value in the educational and social dimensions of the school community.

The condition of Islamic based English Dialogue Community Service implemented by English lecturers of English Literature - Universitas Muslim Nusantara Al-Washliyah (UMN-AW) for the English Teachers in SMA Sains Tahfidz Qur'an Al Ammar Deli Serdang as shown in Picture 2 below:



**Picture 2.** Documentation of School Teachers and English Instructors

The community service activity as shown in Picture 2, from a social perspective, contributed to strengthening professional collaboration among teachers at SMA Sains Tahfidz Qur'an Al-Ammar Deli Serdang. The collaborative nature of dialogue development encouraged teachers from different subject backgrounds to exchange ideas, share teaching experiences, and jointly reflect on instructional challenges. This interaction supported the development of a learning community within the school, where English instruction is no longer viewed as the sole responsibility of English teachers but as a shared pedagogical concern aligned with the school's Islamic vision. The integration of Islamic values into English dialogue training also generated meaningful cultural and ideological relevance for teachers. By using contexts such as daily worship, ethical communication, and school-based religious activities, the training helped teachers perceive English not as a foreign or culturally distant subject, but as a communicative tool that can coexist harmoniously with Islamic identity. This shift in perception is an important outcome, as it increases teachers' motivation to apply English in ways that are consistent with their personal beliefs and institutional values.

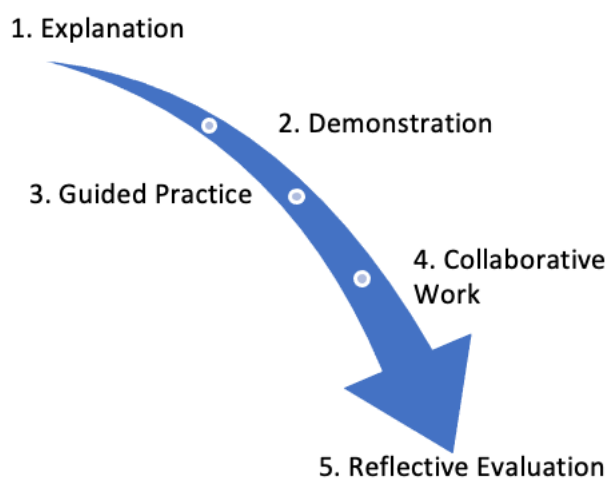
This training program contributed to improving the quality of human resources within the partner institution. Although the activity did not directly generate economic outcomes, it provided long-term educational benefits by enhancing teachers' professional competence and instructional effectiveness. Improved teacher competence is expected to positively influence students' English learning experiences, which in turn may broaden students' academic and future career opportunities. Thus, the program indirectly supports human capital development within the local community. The results of this community service activity demonstrate its potential contribution to educational policy at the institutional level. The positive response from teachers and school management indicates that Islamic-based English dialogue training can be adopted as a model for future professional development programs. The activity provides empirical evidence that context-sensitive and value-integrated training is more effective for Islamic schools than generic language training programs.

The findings of this community service activity confirm that the Islamic-based English dialogue training successfully generated positive changes in teachers' knowledge, attitudes, and instructional practices. The program not only enhanced teachers' understanding of communicative English instruction but also encouraged behavioural change, professional collaboration, and value-oriented teaching. These outcomes demonstrate that the training has provided tangible added value for the teachers of SMA Sains Tahfidz Qur'an Al-Ammar Deli Serdang and supports the sustainability of English learning integrated with Islamic values.

The level of teachers' understanding of the community service activities serves as a key indicator in evaluating the effectiveness and relevance of the Islamic-based English dialogue training program conducted at SMA Sains Tahfidz Qur'an Al-Ammar Deli Serdang. This section discusses how the activities were implemented to achieve the intended objectives, the indicators and benchmarks used to measure success, as well as the strengths, limitations, and development potential of the program when viewed in relation to the real conditions of the participating teachers.

### 3.2 Implementation Process in Achieving Program Objectives

The training activities were systematically designed to ensure that participants were not only exposed to new theoretical knowledge but were also actively involved in meaningful learning processes. The program objectives focused on increasing teachers' understanding of English dialogue instruction, strengthening their ability to integrate Islamic values into communicative language use, and fostering positive changes in teaching behaviour. To achieve these objectives, the activities were implemented through 5 implementations processes of community service activities: 1. Explanation Session, 2. Demonstrations, 3. Guided Practice, Collaborative Work, and Reflective Evaluation as shown in Picture 2 below:



**Picture 3.** Community Service Process

Picture 3 describes the community service passed through five activities as the implementation. First, At the initial process: Explanation where the instructors provided conceptual explanations regarding the importance of communicative English learning in Islamic educational contexts. Teachers were introduced to the rationale for using dialogue-based instruction as a practical approach to language teaching, particularly in environments where students' exposure to English outside the classroom is limited. This explanation stage played a crucial role in shaping teachers' conceptual understanding and aligning their perspectives with the goals of the program.

Secondly, following the theoretical explanation, facilitators demonstrated sample Islamic-based English dialogues derived from daily school routines, religious activities, and ethical interactions. Demonstration stage helped teachers visualize how Islamic values could be embedded naturally within English communication without compromising linguistic accuracy or communicative effectiveness. Teachers were encouraged to ask questions and clarify concepts, which contributed to deeper cognitive engagement and comprehension.

The core of the activity involved Guided Practice session, where teachers actively participated in role-plays, pair work, and small-group dialogue construction. Then through Collaborative Work, the teachers applied the concepts they had learned by creating and practicing their own dialogue materials. This experiential learning process allowed teachers to internalize the instructional approach and gradually develop confidence in using English in Islamic contexts. Finally, Reflective Evaluation session as the end of activity further reinforced understanding by encouraging teachers to evaluate their learning experiences and identify areas for improvement.

### 3.3 Indicators of Goal Achievement

The achievement of the program objectives was measured using clearly defined indicators that reflect both cognitive and behavioural dimensions of learning. The primary indicator of success was the increase in teachers' understanding of Islamic-based English dialogue instruction, as evidenced by improvements in assessment results and observable changes in teaching-related behaviour. Quantitatively, teachers' understanding was measured through pre-test and post-test instruments administered before and after the training program. These tests assessed teachers' knowledge of dialogue structure, communicative functions, contextual relevance, and

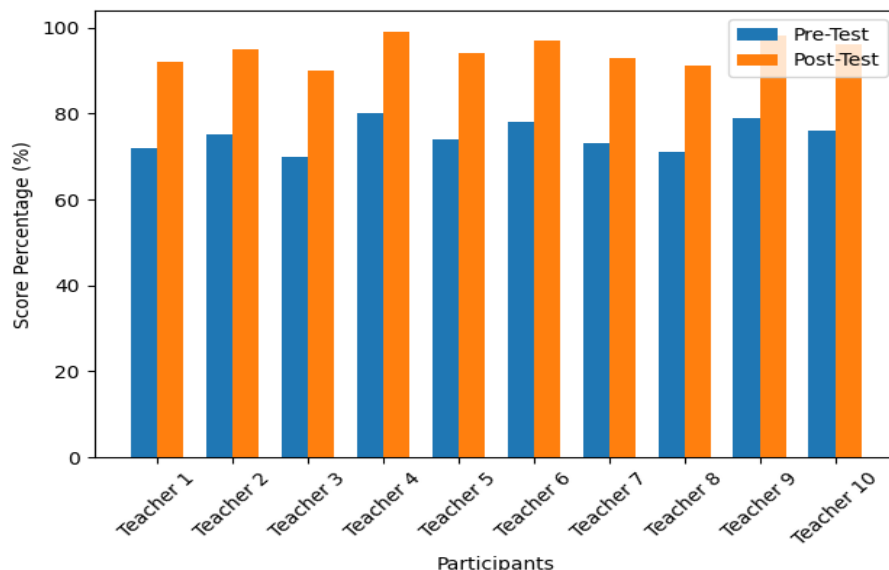
integration of Islamic values. A significant increase in post-test scores indicated that teachers had gained a clearer and more comprehensive understanding of the training content as shown in Table 1 below:

**Table 1.** Pre-Test and Post-Test Scores of Teachers’ Understanding  
*Islamic-Based English Dialogue Training*

No.	Participant	Pre-Test Score (%)	Post-Test Score (%)	Score Improvement (%)
1	Teacher 1	72	92	+20
2	Teacher 2	75	95	+20
3	Teacher 3	70	90	+20
4	Teacher 4	80	99	+19
5	Teacher 5	74	94	+20
6	Teacher 6	78	97	+19
7	Teacher 7	73	93	+20
8	Teacher 8	71	91	+20
9	Teacher 9	79	98	+19
10	Teacher 10	76	96	+20

Based on the Table 1 Pre-Test and Post-Test results above, there was a clear increase in teachers’ conceptual knowledge regarding communicative dialogue structures, contextual language use, and value-based content integration. Teachers who initially demonstrated limited awareness of how Islamic contexts could be incorporated into English instruction showed a stronger ability to identify, design, and explain dialogue models relevant to daily religious and school activities. This improvement reflects the effectiveness of the training in addressing previously identified instructional gaps. The training activity also resulted in observable changes in teachers’ attitudes and teaching behaviour.

During the guided practice and mentoring sessions, teachers became more actively engaged in role-play activities and collaborative dialogue construction. Compared to the initial sessions, participants demonstrated greater confidence in speaking English, reduced hesitation during oral practice, and increased willingness to use English expressions in simulated classroom interactions. This behavioural change indicates that the training successfully fostered a more positive and proactive attitude toward English use among teachers. Through Table 1 Pre-Test and Post Test, this quantitative improvement is served as an objective benchmark for evaluating the Community Service Implementation’s effectiveness. Furthermore, the table 1 of Pre-Test and Post-Test is drawn into Figure 4 below:



**Figure 4.** Progress of Teachers from Pre-Test to Post Test

The figure 4 illustrates a comparison between pre-test and post-test results obtained by ten teachers who took part in the Islamic-based English dialogue training program. Along the horizontal axis, the participants are listed from Teacher 1 to Teacher 10, while the vertical axis displays the percentage scores achieved. Each participant is represented by two bars: the pre-test score, which reflects the teacher’s level of understanding before the training, and the post-test score, which shows the level of achievement after the program was completed. At the initial stage, the pre-test scores are clustered between approximately 70% and 80%. These

results indicate that, prior to the training, most teachers already had a basic awareness of English teaching concepts but had not yet reached a high level of proficiency, particularly in using dialogue-based activities and integrating Islamic values into English instruction. This condition aligns with the preliminary findings that teachers required structured guidance and practical models to strengthen their communicative teaching skills.

After the implementation of the training program, a clear improvement can be observed in the post-test results. All teachers achieved scores in the range of about 90% to 99%, reflecting a substantial increase in their understanding. The consistent rise across all participants suggests that the training was effective in addressing individual learning needs and bridging gaps in prior knowledge. Teachers who initially obtained lower pre-test scores were able to reach achievement levels comparable to those who began with higher scores, indicating that the learning activities were inclusive and well targeted. The relatively even distribution of post-test scores also demonstrates that the program contributed to more balanced competencies among the participants. Through guided practice, role-play activities, and reflective mentoring, teachers developed a clearer understanding of English dialogue structure, communicative purposes, contextual appropriateness, and the integration of Islamic values. As a result, the visible difference between pre-test and post-test outcomes provides strong quantitative support for the effectiveness of the training. Overall, the graphic confirms that the Islamic-based English dialogue program successfully enhanced teachers' knowledge and preparedness to apply the learned approaches in their classroom teaching.

Qualitatively, teachers' understanding was assessed through observation, reflective questionnaires, and analysis of the dialogue products created during the training. Observations focused on teachers' participation levels, responsiveness during discussions, and ability to apply concepts during practice sessions. Reflective questionnaires provided insight into teachers' perceptions of their own learning progress, newly acquired knowledge, and confidence in applying the training outcomes in classroom settings. Another important indicator of achievement was teachers' ability to independently design Islamic-based English dialogues that were contextually appropriate and pedagogically sound. The quality of the dialogue products—evaluated in terms of language accuracy, communicative clarity, and value integration—served as tangible evidence of teachers' understanding. Teachers who were initially hesitant or unfamiliar with dialogue-based instruction demonstrated noticeable improvement by the end of the program.

### **3.4 Strengths of the Program in Relation to the Teachers' Condition**

One of the key strengths of the community service program lies in its strong alignment with the real conditions and needs of teachers at SMA Sains Tahfidz Qur'an Al-Ammar Deli Serdang. The training content was contextualized to reflect teachers' daily experiences in an Islamic boarding school environment, making the learning process more relevant and meaningful. By using familiar contexts such as prayer activities, classroom routines, and ethical communication, the program reduced the cognitive burden often associated with foreign language learning. Another strength of the program is its emphasis on practical application rather than abstract theory. Many teachers previously perceived English as a difficult subject that required high linguistic proficiency.

Through dialogue-based practice and collaborative learning, teachers realized that effective English instruction does not necessarily depend on complex grammar, but rather on meaningful interaction and contextual relevance. This realization contributed to increased confidence and motivation among participants. The collaborative nature of the training also represents a significant advantage. Teachers from different subject backgrounds were encouraged to work together, share ideas, and reflect collectively on instructional challenges. This collaboration fostered a sense of shared responsibility for English learning within the school and strengthened professional relationships among teachers. Such a learning community is essential for sustaining instructional innovation beyond the duration of the program.

### **3.5 Limitation and Challenges of the Program**

Despite its positive outcomes, the community service program also encountered several limitations that should be acknowledged. One of the main challenges was the variation in teachers' initial English proficiency levels. Teachers with very limited speaking skills required more time and support during practice sessions, which occasionally slowed the overall pace of the training. This limitation highlights the need for differentiated instructional strategies in future programs. Time constraints also posed a challenge to the depth of material coverage. Due to limited training duration, not all dialogue themes and instructional variations could be explored in detail.

Some teachers expressed a desire for additional sessions focused on classroom implementation strategies and student assessment techniques. These constraints suggest that future programs may benefit from extended training schedules or follow-up mentoring activities. Another limitation relates to teachers' initial unfamiliarity with communicative teaching approaches. For teachers accustomed to traditional, teacher-centered instruction, adapting to interactive and dialogue-based methods required a significant shift in mindset. Although most teachers demonstrated positive progress, this transition underscores the importance of continuous professional development to ensure lasting instructional change.

### 3.6 Opportunities for Future Development

The outcomes of this community service program open several opportunities for further development. The dialogue materials produced during the training can be compiled into a structured teaching module or handbook for use in English classes at SMA Sains Tahfidz Qur'an Al-Ammar. Such a module could also be adapted for use in other Islamic schools with similar characteristics. Additionally, the training model implemented in this program has potential for scalability. With appropriate adjustments, the program could be expanded to include digital-based dialogue practice, peer mentoring systems, or cross-school collaboration. Integrating simple educational technology tools may further enhance teachers' engagement and provide students with more varied learning experiences.

## 4. CONCLUSION

The community service program focusing on Islamic-based English dialogue training for teachers at SMA Sains Tahfidz Qur'an Al-Ammar Deli Serdang has demonstrated meaningful contributions to the improvement of teachers' professional knowledge and instructional awareness. The activity successfully addressed the initial challenges faced by the partner institution, particularly teachers' limited confidence and understanding in applying communicative English instruction that aligns with Islamic values. Through structured training stages, guided practice, and reflective mentoring, the program enabled teachers to gain clearer insights into dialogue-based English learning and its relevance to their educational context. The results of the program indicate a positive transformation in teachers' pedagogical perspectives and teaching behaviour. Teachers showed increased understanding of how English can be taught through meaningful interaction rooted in daily religious and school activities. This improvement was evident in their ability to design contextually appropriate dialogues, participate actively in training sessions, and reflect critically on their instructional practices. The integration of Islamic values into English dialogue instruction also contributed to a stronger sense of relevance and acceptance of English learning within the school environment. Despite these achievements, several obstacles were encountered during the implementation process. Differences in teachers' initial English proficiency levels and limited training duration posed challenges to achieving uniform learning outcomes. Some teachers required more intensive support to fully adapt to communicative and dialogue-based approaches. However, these limitations also present opportunities for future improvement. Follow-up training sessions, extended mentoring programs, and differentiated instructional support are recommended to strengthen sustainability and deepen the impact of the program. This community service initiative has proven to be effective in enhancing teachers' knowledge, confidence, and readiness to implement Islamic-based English dialogue instruction. The challenges identified during the program provide valuable insights for refining future activities, ensuring continuous professional development, and promoting long-term improvement in English education within Islamic-based schools.

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