

ICT-ENHANCED ELT FOR PHILOSOPHICAL LITERACY IN ISLAMIC EDUCATION: ADAPTING PRE-SOCRATES CONCEPTS AT PESANTREN LUHUR BAITUL HIKMAH KEPANJEN MALANG

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ABSTRACT

This study explores how Information and Communication Technology (ICT)-enhanced English Teaching (ELT) can foster philosophical literacy in Indonesian Pesantren by contextualizing pre-Socrates concepts within Islamic education. While existing ICT-ELT models focus primarily on linguistic skill, they rarely integrate abstract reasoning or cross-cultural epistemologies. Using a qualitative descriptive approach, this research involved interviews with teachers, classroom observations, and student reflection across three ICT-equipped Pesantren. Findings reveal that tools such as PPT slide presentations and collaborative platforms can effectively bridge Pre-Socratic themes—such as Heraclitus’s logos or Empedocles’s elemental dualism—with Islamic principles like tawhid. Educators adapted digital strategies to facilitate critical thinking, synthesis, and contextual engagement, while addressing cultural sensitivities. The study proposes an interdisciplinary pedagogical model that aligns with Pesantren’s religious ethos and global educational demands. This contributes to decolonial education discourse and offers scalable frameworks for faith-based ELT innovation in the Global South.

Kata kunci: Pesantren, philosophical literacy, ICT, ELT, Pre-Socratic philosophy

ABSTRAK

Penelitian ini mengeksplorasi bagaimana Teknologi Informasi dan Komunikasi (TIK) yang ditingkatkan dengan Pengajaran Bahasa Inggris (ELT) dapat mendorong literasi filosofis di pesantren-pesantren di Indonesia dengan mengontekstualisasikan konsep-konsep pra-Sokrates dalam pendidikan Islam. Sementara model ICT-ELT yang ada saat ini berfokus terutama pada keterampilan linguistik, mereka jarang mengintegrasikan penalaran abstrak atau epistemologi lintas budaya. Dengan menggunakan pendekatan deskriptif kualitatif, penelitian ini melibatkan wawancara dengan guru, observasi kelas, dan refleksi siswa di tiga pesantren yang dilengkapi dengan TIK. Temuan menunjukkan bahwa alat bantu seperti presentasi slide PPT dan platform kolaboratif dapat secara efektif menjembatani tema-tema pra-Sokrates seperti logo Heraclitus atau dualisme unsur

Empedokles-dengan prinsip Islam seperti tauhid. Para pendidik mengadaptasi strategi digital untuk memfasilitasi pemikiran kritis, sintesis, dan keterlibatan kontekstual, sambil menangani kepekaan budaya. Penelitian ini mengusulkan model pedagogi interdisipliner yang selaras dengan etos religius pesantren dan tuntutan pendidikan global. Hal ini berkontribusi pada wacana pendidikan dekolonial dan menawarkan kerangka kerja yang terukur untuk inovasi ELT berbasis agama di Global South.

Keywords: *Pesantren, philosophical literacy, ICT, ELT, Pre-Socratic filosofi*

A. INTRODUCTION

The enduring legacy of Pre-Socratic philosophers—whose inquiries into cosmic unity (e.g., Thales’ arche, Pythagorean harmony) laid the groundwork for Western thought—resonates with contemporary educational challenges in bridging abstract reasoning and cultural relevance (Rajiyung, 2024). The global issues caused by limited understanding of philosophy might drive significant action to educate young people, from an early age, the values of critical thinking, humanism, gender equality, and the importance of fostering peaceful and respectful intercultural dialogue (UNESCO, 2020). Today, Indonesia’s Pesantren (Islamic Boarding Schools) face a parallel dilemma: balancing their foundational mission of religious instruction with the imperative to equip students with global competencies, such as English language proficiency (Winata et al., 2021). This intersection of ancient philosophical inquiry and modern pedagogical adaptation underscores the need to explore how timeless epistemological questions might inform innovative teaching practices in faith-based institutions, particularly through interdisciplinary schemes that merge historical cosmology with digital tools (Kapeleri, 2025).

While studies on Information and Communication Technology (ICT)-enhanced English Language Teaching (ELT) in Pesantren have grown, they predominantly emphasize technical skill development or curriculum design, sidelining interdisciplinary applications that could deepen students’ critical engagement with abstract ideas (Bhandari & Bhandari, 2024; Hafifah & Sulisty, 2020a; Maru et al., 2021; Rizal & Nurkhamidah, 2025). For instance, PPT slide presentation and collaborative platforms—proven to boost engagement in secular contexts—are rarely adapted to contextualize philosophical concepts like Heraclitus’ logos or Empedocles’ elemental duality within Islamic epistemologies, leaving a void in culturally responsive pedagogical models (Mustikasari & Yugopuspito, 2024). This disconnect reveals a critical gap: existing research fails to address how ICT tool might mediate philosophical literacy in ways that align with Pesantren’s socio-cultural and religious priorities, despite global calls for decolonizing educational model (Chaharborj, 2021; Hafifah & Sulisty, 2020b). Bridging this gap requires ICT’s role beyond functional language instruction to foster philosophical literacy—a competency rooted in Pre-Socratic traditions of questioning, synthesis and holistic understanding (Bhandari & Bhandari, 2024; Makrakis & Kostoulas-Makrakis, 2023). By integrating historical cosmological

principles with modern digital tools, educators could create pedagogical frameworks that align with Pesantren's dual mandate to preserve Islamic values while engaging with global knowledge systems (Markov & Volkova, 2020). Such an approach not only revitalizes ancient philosophical inquiry but also addresses calls for culturally responsive ELT models that transcend Western-centric paradigms, aligning with broader trends in decolonial and technology-mediated education.

This paper seeks to address the following research question: How can ICT-mediated ELT strategies effectively translate Pre-Socratic philosophical concepts into pedagogical practices that enhance philosophical literacy among students of Pesantren Luhur Baitul Hikmah Kepanjen Malang? By analyzing interdisciplinary applications of digital tools, this study aims to propose a model that reconciles Pesantren's religious priorities with the demand of 21st-century education, advancing both scholarly discourse on ELT innovation and the global dialogue on integrating tradition with modernity (Webre, 2025). The findings could inform policy and practice in faith-based education, offering scalable solutions for reconciling cultural specificity with global competencies.

METHODOLOGY

This study adopted a qualitative descriptive design (Creswell, 2013) to investigate how ICT-integrated English Teaching (ELT) strategies foster philosophical literacy within Islamic educational contexts, particularly in Indonesian Pesantren. The design was chosen to prioritize contextual depth, capturing educators' and learners' lived experiences in bridging interdisciplinary content—specifically, the adaptation of Pre-Socratic philosophical concepts (e.g., Heraclitus' logos or Empedocles' elemental dualism within Islamic epistemological frameworks).

Participants were selected through purposive sampling (Sheppard, 2021) from Pesantren Luhur Baitul Hikmah Kepanjen Malang, an institution recognized for its innovative use of digital technologies in English instruction. The sample included two English teachers and three students aged 18-21 enrolled in advanced English courses. These participants were chosen for their direct engagement with ICT tools (e.g., PPT slide presentation, virtual debate, collaborative platforms) and their ability to articulate intersections between Western philosophical traditions and Islamic teachings.

Data collection employed three primary methods:

1. Semi-structured interviews with teachers focused on pedagogical strategies, challenges in ICT implementation, and cultural relevance of Pre-Socratic concepts. Questions explored how tools like Zoom and Google Classroom facilitated comparative discussions (e.g., linking Heraclitus' theory of flux to Islamic notions of *tajaddud* or renewal) (Braun & Clarke, 2006).
2. Classroom observations documented ICT-mediated interactions, student engagement levels, and evidence of critical reflection during philosophical inquiries.

3. Student reflections and focus group discussions were collected to assess learners' perceptions of ICT's role in enhancing philosophical literacy and global competencies, such as cross-cultural dialogues and critical thinking (English Language Institute, Jazan University, Jazan, Saudi Arabia & Sharma, 2021).

Data analysis followed a thematic approach (Braun & Clarke, 2006), supported by digital tools like Voyant and Google Pinpoint. Transcripts, field notes, and student artifacts were coded to identify themes such as "cultural integration," "ICT engagement," and "philosophical synthesis." Triangulation across data sources ensured validity (Fusch et al., 2018), while member checking with participants and peer debriefing sessions with Islamic scholars strengthened interpretative rigor (McKim, 2023).

Ethical considerations prioritized informed consent, participants anonymity, and institutional ethics approval. Given the sensitivity of integrating Western philosophical content into religious education, efforts were made to ensure cultural respect and contextual appropriateness. This included aligning findings with decolonial pedagogical principles (Smith et al., 2019), which advocate for equitable knowledge exchange between global and local epistemologies.

FINDINGS AND DISCUSSION

The study found that ICT tools—particularly PPT slide presentations and collaborative digital platforms—enabled educators of Pesantren Luhur Baitul Hikmah Kepanjen Malang to contextualize abstract philosophical ideas in ways that resonate with students' religious and cultural frameworks. For example, several instructors used virtual debate tools to stimulate Heraclitus' concept of logos, encouraging students to compare it with the Islamic notion of tawhid (unity of God). Likewise, interactive visualizations were used to explore Empedocles' theory of elemental duality and its parallels with Islamic cosmology, such as the balance between Rahmah (mercy) and 'Adalah (justice).

"We use digital platforms like Google Classroom, Zoom, Google Meet, and PPT slide presentation to facilitate discussions and reading comprehension. For example, when we study texts related to philosophy or critical thinking, I assign interactive readings where students can comment, ask questions, and even compare ideas from Western philosophers and Islamic scholars" (T1)

The integration of ICT into English teaching as demonstrated through the use of platforms like Google Classroom, Zoom, and Google Meet, reflects a shift toward technology-mediated, student-centered pedagogy. This practice aligns with the Blended Learning Model, which combines face-to-face instruction with digital tools to enhance engagement and flexibility (European Commission, Directorate General for Education, Youth, Sport and Culture et al., 2024). By facilitating discussions and interactive readings on philosophical and critical thinking topics, the teacher supports active learning, where students construct knowledge collaboratively—an approach grounded in Constructivist Learning Theory (Steinberg et al., 2023). The opportunity for students to comment, ask questions, and compare ideas from Western philosophers and Islamic scholars also reflects the

principles of Philosophy for Children (P4C), which promotes inquiry-based learning to develop reflective and analytical thinking (Adam, 2021). Furthermore, this comparative method fosters Intercultural Communicative Competence (ICC), encouraging learners to engage critically with diverse identity (Byram, 2013). the integration of such themes within an English Language classroom also aligns with Content and Language Integrated Learning (CLIL), where subject-specific content—here, philosophy—enhances both linguistic and cognitive development (Gabillon, 2020). These strategies exemplify how ICT-enhanced ELT can be strategically used to promote philosophical literacy in an Islamic educational context, particularly by drawing connection between foundational Western philosophical ideas and Islamic epistemology—directly contributing to the study’s overarching theme.

“It’s a bit harder at first because of the vocabulary, but I enjoy it. Learning about Anaximander and comparing him to Islamic teachings makes me think differently about religion and science.” (S1)

The student’s experience of grappling with English vocabulary while engaging with philosophical ideas like Anaximander’s theories reflects the interplay of Sociocultural Theory (Sallehuiddin Md Yusof, 2021), where learning occurs through socially mediated interactions between language, thought, and cultural context. The initial difficulty underscores the zone of proximal development, where learners navigate challenges in mastering abstract concepts in a second language. However, the enjoyment derived from comparing Anaximander’s ideas with Islamic teachings aligns with Critical Literacy (Serpa & Santos, 2020), which emphasizes questioning dominant narratives and stimulating emancipatory dialogue. By juxtaposing Western philosophical traditions with Islamic epistemology, the student engages in critical comparative analysis, a practice advocated by decolonial pedagogy (Smith et al., 2019) to challenge Eurocentric knowledge hierarchies and affirm local cultural identities. In addition, the integration of ICT tools (e.g., digital videos, discussion forums) to access and analyze these concepts exemplifies Technological Content Knowledge (TPACK)(Mishra, 2025), where technology mediates the teaching of subject-specific content (philosophy) in a linguistically and culturally responsive manner. The student’s ability to “think differently about religion and science” also coincides with Multiliteracies and Critical Literacy Theory (Serpa & Santos, 2020; Zapata et al., 2023), which posits that meaning-making in a globalized world requires engaging with diverse modes of representations including cross-disciplinary and cross-cultural perspectives. This approach not only elevates English proficiency but also cultivates philosophical pluralism, a key objective of the study. Overall, these findings illustrate how ICT-enhanced ELT, when grounded in socioculturally responsive and critical pedagogies, can effectively bridge Pre-Socratic philosophical inquiry with Islamic educational values, promoting both linguistic and intellectual growth in a culturally rooted context.

“ICT gives us access to global content. We read English texts about philosophy and then relate them to what we learn in our Islamic classes. It’s like connecting dots across time and culture.” (S3)

The student’s observation that ICT provides access to global content and enables them to “connect dots across time and culture” highlights its role as a mediator of globalized, multimodal learning environments. This aligns with Critical Digital Literacies (Jandrić, 2019), which emphasizes not only accessing digital resources but critically analyzing and synthesizing knowledge across diverse epistemological traditions, the student demonstrates Transcultural Learning (Xia et al., 2024), where learners navigate and integrate multiple cultural and intellectual paradigm. This process echoes with Connectivism (Siemens, 2005), a learning theory positing that knowledge is constructed through networks of information and relationships—here, bridging Western philosophy (e.g., Pre-Socratic ideas like Heraclitus’ flux) and Islamic concepts (e.g., *tajaddud* or renewal). The student’s metaphor of “connecting dots” also reflects Conceptual Blending Theory (Fauconnier & Turner, 2003), where cognitive integration of disparate domains (philosophy, religion, language) promotes deeper understanding. Moreover, the use of ICT to compare philosophical traditions supports decolonial pedagogy (Smith et al., 2019), challenging Eurocentric narratives by affirming the relevance of Islamic epistemology in global discourse. By situating English as a *lingua academica* for cross-cultural philosophical inquiry, this practice meets for Multiliteracies Theory (Zapata et al., 2023), which stresses multimodal and culturally responsive meaning-making. These insights directly erect the research theme by illustrating how ICT-enhanced ELT can embrace philosophical literacy in Islamic education, enabling students to critically connect with Pre-Socratic ontological ideas while at the same times grounding them in their own cultural and religious-based context.

Through these digital strategies, educators reported increased student connection and deeper conceptual understanding. Observations showed that students were not only able to articulate the philosophical ideas in English but also to relate them to theological teaching they had encountered in classical Islamic studies and texts. This interdisciplinary synthesis became a pathway for elevating both language fluency and critical reflection.

Philosophical Literacy Through ICT-Enhanced ELT

Contrary to concerns that Western philosophical frameworks might conflict with Islamic educational objectives, most participants perceived the integration of Pre-Socrates ideas as complementary rather than oppositional. Teachers stressed that concepts such as Pythagorean harmony or Thales’ *arche* were used not to supplant religious doctrine, but to expand students’ interpretative paradigm. For instance, one teacher noted that framing cosmological concepts as precursors to divine revelation allowed students to scrutinize the universality of metaphysical inquiry across civilizations.

“Absolutely. In fact, early Moslem scholars like Al-Farabi and Ibn Sina or Avicenna were influenced by Greek thought. Teaching these connections helps students embrace that knowledge is cumulative and not exclusive to one tradition.” (T2)

The teachers’ integration of philosophical themes such as ‘being,’ ‘truth,’ and ‘knowledge’ into English lessons reflects a deliberate effort to form philosophical literacy within an Islamic educational context. This approach meets with the principles of Philosophy for Children (P4C), which emphasizes inquiry-based learning to refine critical, creative, and collaborative thinking (Adam, 2021). By elaborating abstract concepts through English texts, students are not only obtaining their linguistic competence but also tuning in higher—order cognitive processes—an alignment with Content and Language Integrated Learning (CLIL), where subject-specific knowledge and language development occur simultaneously (Banegas, 2011). The explicit comparison between Heraclitus’s concept of change and the Islamic notion of *tajaddud* (renewal) further illustrates an Intercultural Philosophical Pedagogy, supporting Byram’s model of Intercultural Communicative Competence (Byram, 2013), which empowers learners to face critically and empathetically with diverse worldviews. This comparative method also echoes the tradition of Islamic philosophical synthesis, where early scholars like Al-Farabi and Ibn Sina (Avicenna) intertwined Greek thought into Islamic intellectual discourse (Aminrazavi, 2017; Nasr, 1976), demonstrating that philosophical inquiry is not culturally bound. Moreover, using ICT tools to mediate these discussions postulates this practice within the scheme of blended learning and digital pedagogy, intensifying accessibility and interaction with global philosophical content (Bond et al., 2021). Comprehensively, this instructional strategy exemplifies how ICT-enhanced ELT can productively support philosophical literacy in Islamic education, exceptionally by adapting foundational ideas from Pre-Socrates thinkers in ways that vibrates with Islamic epistemology—precisely contributing to the study’s underlying themes.

*“Yes, especially since our curriculum stresses philosophical literacy. We explore themes like ‘being,’ ‘truth,’ and ‘knowledge’ through English texts. Recently, we discussed Heraclitus’ idea of change alongside the concept of *tajaddud* (renewal) in Islam.”* (T1)

This excerpt depicts the use of English as a mediating language for philosophical analysis, coordinating with Sociocultural Theory (Tzuriel, 2021), which affirms learning as a socially and culturally mediated process. By employing students in discussions about abstract concepts like being and truth, the teacher scaffolds higher-order thinking through dialogic interaction, a pivotal principle of Philosophy for Children (P4C) (Adam, 2021). The explicit comparison between Heraclitus’ *logos* (flux) and *tajaddud* (renewal) reverses conceptual blending (Fauconnier & Turner, 2003), where students synthesize cross-cultural epistemologies to expand understanding. This method also reverberates with Multiliteracies Theory (Zapata et al., 2023), which accentuates multimodal and

culturally responsive meaning-making in a universal background. The integration of ICT tools (e.g., digital platforms for accessing philosophical texts) sits this pedagogy inside Critical Digital Literacy (Jandrić, 2019), where students precariously interpret and assemble knowledge across digital and cultural boundaries. By framing Pre-Socratic creed as precursors to Islamic philosophical upbringing, the teachers adjust with decolonial pedagogy (Smith et al., 2019), which confronts Eurocentric plots by declaring the universality of metaphysical inquiry across civilizations. This proposition also displays Connectivism (Siemens, 2005), where knowledge is designed through a network of information, here associating Greek and Islamic notions via digital resources. Additionally, the emphasis on balancing English-medium instruction with Islamic epistemology highlights Translanguaging (Donley, 2022; Vallejo, 2018), where students leverage their full linguistic repertoire to navigate complex ideas. This dual focus—stimulating philosophical literacy while preserving religious identity—upholds the research theme by demonstrating how ICT-enhanced ELT can enrich cross-cultural thinking in faith-based settings.

This approach associates with Pesantren's dual mission: preserving Islamic identity while cultivating critical agreement with global knowledge systems. Importantly, the use of ICT made this abstract hub more accessible. Multimedia presentations and interactive simulations served demystify dense philosophical material, specifically for students with limited exposure to non-theological discourses.

Challenges And Limitations

Despite these successes, several challenges emerged. Technical limitations—such as unstable internet access or lack of device availability—impeded the consistent use of ICT in some classroom. Moreover, not all educators felt self-assured navigating both digital platforms and philosophical subjects. Some expressed concern about inadvertently misrepresenting Islamic teaching when drawing parallels with Greek thoughts. Cultural refusal also surfaced, principally among more conservative segments of Pesantren community who viewed Western philosophy as ideologically irreconcilable with Islamic indoctrination.

“Some students lack stable internet access, and not all are digitally literate. Also balancing traditional Islamic indoctrination with modern approaches takes time and meticulous planning” (T1)

This excerpt points out two critical hindrances in implementing ICT-enhanced ELT: technical limitation (e.g., unstable internet and digital literacy gap) and pedagogical tensions between conservative tradition and responsive modernity. These findings coincide with the digital divide framework (Bond et al., 2021), which detects infrastructural and socioeconomic disparities as barriers to equitable access to technology-mediated education. The lack of stable internet access mirrors first-level digital divide issues—physical access to technology—while digital literacy gaps correspond to the second-level divide, which highlights skill and usage (Warschauer et al., 2004). These obstacles are specifically pronounced in rural

under-resourced Islamic educational settings like Pesantren, where socioeconomic factors may limit students' liability to digital tools outside the classroom. The second one—balancing traditional Islamic pedagogy or indoctrination with modern method—vibrates to Transformative Learning Theory (Mezirow, 1997), which promotes reconciling conflicting perspectives through critical reflection. Teachers must guide the tensions between preserving Islamic epistemological foundation (e.g., rote memorization of classical texts) and absorbing student-centered, inquiry-based approaches enabled by ICT. This view establishes a coherency to Technological Pedagogical Content Knowledge (TPACK) (Mishra, 2025), where effective integration of ICT requires strategic alignment of technology, pedagogy, and subject-specific content. The teachers underscoring on “meticulous planning” implies the need for culturally responsive scaffolding, estimating that innovations like PPT slide presentations or virtual debates do not corrosively erode religious identity but instead deepen engagement with Islamic teachings (Bhandari & Bhandari, 2024; Markov & Volkova, 2020; Maru et al., 2021). In addition, these advantages reflect broader debates in decolonial pedagogy (Smith et al., 2019), which questioning the uncritical adoption of Western technological models in non-Western contexts. The teachers' procedure—gradually intertwining ICT while respecting conservative pedagogical values—exemplifies hybridity, an approach where global dan local knowledge systems coexist (Abou-Agag, 2021). Simultaneously, this step embraces the research theme's objective of forwarding philosophical literacy through ICT while sustaining cultural authenticity. By addressing both technical and pedagogical barriers, educators at Pesantren Luhur Baitul Hikmah Kepanjen Malang demonstrate how ICT-enhanced ELT can be adapted to serve faith-based communities without compromising their epistemological integrity.

To address these concerns, some institutions initiated peer discussions involving Islamic scholars and teachers to collaboratively interpret philosophical content. This method helped mitigate potential conflicts and reinforced the importance of contextual sensitivity when adopting a universal scheme to local religious conservative traditions.

Toward a Decolonial ELT Model

The findings suggest that ICT-enhanced ELT can play as a vehicle for decolonial pedagogy in Islamic indoctrination. By putting students as interpreters of global and local epistemologies, the integration of Pre-Socratic philosophy within ELT not only confronted Western-centric educational paradigm but also confirmed indigenous Islamic intellectual traditions. Rather than passively consuming Western knowledge, students actively demystified it through the lens of their own cultural and spiritual heritage.

“Sometimes the terms are problematic, but my teacher explains them clearly. I am fond of how we discuss questions like ‘What is reality?’ or ‘Is everything changing?’ in both languages” (S2)

The student's statement that "Sometimes the terms are problematic, but my teacher explains them clearly" and their enjoyment of discussing philosophical questions like "What is reality?" or "Is everything changing?" in both language amplifies the application of Socio Cultural Theory (Sallehuddin Md Yusof, 2021; Tzuriel, 2021), where learning appears through social interaction and uplifting by the teacher. The difficulty with philosophical terminology addresses the zone of proximal development, where teachers' support pushes students to overcome linguistic and conceptual barriers. In addition, the use of two languages in philosophical discussions supports Translanguaging, a method that leverages students' full linguistic repertory to comprehend complex-content-advocated in Multilingual Education (Wei & García, 2022). This procedure not only elevates English proficiency but also strengthens students' cultural and religious identity, sidelines with decolonial pedagogy principles that resist monolingualism as an educational norm (Smith et al., 2019). Moreover, discussions on philosophical questions like change and reality intersect with Critical Literacy (Luke, 2012), which empowers students to question epistemological assumptions and connect philosophical ideas to their daily lived experiences, including Islamic beliefs. The integration of ICT tools, such as digital discussion platforms (e.g., Zoom or Google Meet), amplifies access to philosophical resources and facilitates cross-cultural dialogue, posing technology as an enabler of a Multimodal Learning Environment (Kress & Selander, 2012), where students convert information through text, audio, video, and live interaction (Steinberg et al., 2023). These findings precisely reinforce the research theme by demonstrating how ICT-enhanced ELT, grounded in socioculturally responsive and critical pedagogies, can promote philosophical literacy in Islamic education while preserving linguistic diversity and generating critical cross-cultural perspectives.

This model of philosophical literacy—rooted in historical synthesis, critical connection, and digital mediation—proposes scalable potential for other faith-based educational institutions across the Global South. It also raises the idea that tradition and modernity are not inherently contradictory but can be mutually reinforcing when mediated through culturally responsive pedagogical strategies.

CONCLUSION

This research validates that ICT-enhanced English Language Teaching (ELT) can play a transformative role in enriching philosophical literacy within Indonesian Pesantren specifically Pesantren Luhur Baitul Hikmah Kepanjen Malang. By contextualizing Pre-Socratic concepts through digital tools, educators were able to intertwine abstract philosophical reasoning with Islamic epistemologies, creating a learning environment where tradition and innovation coexist. The integration of philosophical content, such as Heraclitus' logos or Empedocles' elemental theory, into ICT-mediated ELT practices led students to adapt critically with ideas typically absent from faith-based curricula, all while boosting core Islamic values like tawhid, harmony, and balance.

The findings underline the viability of a culturally responsive, interdisciplinary pedagogical model that respects the spiritual foundations of Pesantren while answering to the demand of 21st-century education. Furthermore, this model contributes to boarder decolonial educational discourse by positioning Islamic learners as active thinkers in global intellectual tradition, not merely passive recipients of Western knowledge.

Future research should excavate the long-term impacts of such integrative approaches on curriculum development, teacher training, and student identity formation in Islamic educational institutions. Additionally, the proposed model offers a promising framework for other faith-based school demanding to balance religious fidelity with global competencies through technology-mediated learning

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