

Proceedings of International Conference on Islamic Education and Science Development (ICONSIDE)

Fakultas Tarbiyah dan Keguruan, Universitas Islam Negeri Mataram, Indonesia
Mataram, 27 May 2023 Available online at <https://proceeding.uinmataram.ac.id/>

INTEGRATING ISLAMIC VALUES IN ENGLISH CLASSES AT MA AL-ISLAMIAH BEBIDAS

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ABSTRACT

The study focuses on identifying and describing the phenomena of the Integration Islamic Values in English Classes at MA Al-Islamiyah Bebidas. It teases out what Islamic values are integrated in English lessons and how English teachers integrate them. The study is a descriptive case study with a qualitative research design. The subjects of the study are English teacher at MA Al-Islamiyah Bebidas. Four techniques of qualitative data collection have been applied: observations, interview, recording and collecting documents. The data were then analyzed qualitatively by identifying, classifying, describing and explaining the values and the integration strategies. The result of the study shows that the Islamic values in the forms of being faithful and pious have been more dominant and they have been indirectly integrated in the lesson plans, the instructional materials, the instructional activities, and the assessment. The strategies of integration have been found to be in the form of dedication and accommodation as well as resistance to the national policy in favor of Islamic orientation.

Key words: Islamic Values, English Classes, Integration and Integrating

INTRODUCTION

Morality is a personal and social set of standards for good or bad behavior and character, or the quality of being right, honest or acceptable (Woodford and Jackson, 2003). The teaching of morality is always embedded within all formal education. Any interpersonal contains a moral element, virtually by definition, and a classroom is no exception (Goodman and Lesnick, 2004). Morality is very important in every school as especially in education system of Indonesia.

In Indonesia, the teaching of morality has been the focus of the 2013 curriculum (Permendikbud 2016). The 2013 curriculum is an education policy applied by the government to replace the 2006 curriculum. It has four aspects of competency, namely K1 (spiritual attitude), K2 (moral attitude), K3 (knowledge) and K4 (skill). It contains the basic competencies such as KI 1 focusing on spiritual aspects, KI 2 focusing on social aspects, KI3 focusing on knowledge aspect, and KI.4 focusing on skills. Not only are KI 3 and KI 4 preferred, KI.1 and KI.2 must also be in priority because spirituality and Islamic values are very important to success. So, the integration of attitude and Islamic values in the teaching is greatly needed particularly at schools (Yusra and Lestari, 2018).

In Indonesian education systems, religiosity is very important from very early beginning to integrate all the subjects at schools. At schools, national values are the core values and taught embeddable in the materials and in the process of teaching and learning.

There are two models of school systems in Indonesia: national education model and local education model (Permendikbud 2016). The National education model means education system that curriculum, assessment, supervision and to measure the nation's

education level is managed, supervised by country. While local education is an education developed by community individuals both curriculum, system assessment and even its evaluation. In regard to this understanding, then this research looks at the general portrait of both educations, especially national education model and local education model like Islamic school.

Islamic school is a conscious and planned effort within prepare learners to know, understand, live up to believing, pious and noble in the practice of religion Islam from the main source of the holy book of the Qur'an and the Hadis (Yusof, 2008). It is also accompanied by guidance to respect the followers of other religions in relation to the interreligious harmony within community especially in Islamic education.

Islamic education is an effort directed towards formation the child's personality in accordance with the teachings of Islam or any attempt with the teachings Islam, thinking, formulating and acting on the basis of Islamic values, as well as responsible. Meanwhile, according to Azzumardi (2006) Islamic education is a process of individual formation based on the teachings of Islam revealed Allah to Muhammad (pbuh).

Islamic education like Madrasah is one of the Islamic educational institutions that exist in Indonesia. It is not known exactly when this madrasah term used for one type of Islamic education in Indonesia, though thus, madrasah as a system of Islamic education and class teach as well as religious and non-religious sciences already seen since the early 20th century, though at the time it was partly in between educational institutions that still use the term school.

The research was focused on identifying and describing the phenomena of integrating Islamic values in English classes at MA Al-Islamiyah Bebidas. It included what Islamic values are integrated in English lessons and how English teachers integrate them.

However, as a matter of fact, the teachers of English rarely relate their teaching-learning process with the Islamic values even though they are Moslem teachers teaching at Islamic schools. This situation happens due to some factors. First, there are a lot of Moslem English teachers having lack of understanding about the Islamic teaching. Second, the classification of knowledge into religious and non-religious knowledge implies that English belongs to non-religious subject and as if studying English were not related to Islam. Third, there is no strict policy from the 'stakeholder' stressing the necessity of integrating knowledge with the Islamic values. Fourth, there is minimum availability of model or guideline that can be used to implement such integration in the process of teaching and learning. Based on the background above, it is necessary to conduct research on the integration of the teaching of English with the Islamic values.

REVIEW OF LITERATURE

Before exploring what is Islamic values are integrated and how English teacher integrate them, let us clarify theories governing them.

Value

According to Allport (1964: 93), value is a belief that makes a person act on the basis of choice. Values occur in psychological areas that make beliefs, such as desires, motives, attitudes, desires, and needs. Therefore, the decision of right and wrong, good and bad, beautiful in this area is the result of a series of psychological processes that

then direct the individual to actions and actions that are in accordance with his chosen values.

According to Kupperman (1983: 86), value is a normative standard that influences humans in determining their choices among alternative ways of action. This theory has a major emphasis on norms as external factors that influence human behavior. Therefore, one of the most important parts in the Value Judgment process is the involvement of normative values that apply in the community. The unity of a group with all values is expressed by use symbols.

Symbolization of Value

According to Dillistone (2002: 13), symbols derived from the basic verb symbolic in Greek means match, the two parts that are matched are called symbolization. A symbol at first is an object, a sign, or a word, which used to recognize each other and with understood meanings (Dillistone, 2002: 21).

According to Robert (1965: 74), symbolization of value is symbolic value signifies the immaterial value attributed to an object or an idea and communicates its symbolic meaning. The meaning is highly dependent on how it is interpreted and appropriated in a socio-cultural context. An example of the expression *Alhamdulillah* is the symbolization of the feeling of gratitude for Muslims while in a religious religion symbolizing its sense of gratitude is by saying *puji Tuhan*, if the balinese symbolize their sense of gratitude is by performing offerings etc. those values are Islamic when they are produced and reproduced by Islamic believes in the concept of Islam and integrated in Islamic perspectives.

Islamic Value

Islam is one of the world's great monotheistic religions (Forster, 2014: 30). It is a religion 'that seeks to affect people's beliefs and behavior in all aspects of life' (Haleem, 2005: xix). Islam is an Arabic word with two meanings: submission, to surrender your will to God, and to acquire peace in your soul.

According to Forster (2014: 42) Islamic Values is values that serve to control human behavior taken from Islamic teachings based on the holy Qur'an and Al Hadits. Islamic values is the beliefs that Moslems have about what is right or wrong and what is most important in life taken from the Islamic teaching based on the Holy Qur'an and Al Hadits which function to control their behavior (Ali, 2009: 72).

According to Forster (2014: 42) and Ali (2009: 72), Islamic values are such as faithfulness, piety, equality, gratitude, goodness, promises, health, sincerity, accountability, hard work, justice, consultation, trust, self-confidence, discipline, persistence, thrifty, resignation, patience, honesty, diligence, responsibility and respect. In other hand According to Yusra and Lestari (2018) classified two dimension of Islamic values in K13 curriculum. There are attitude and moral dimension. Attitude dimension covering faithfulness, tolerance and piety, whereas. moral dimensions covering confidence, discipline, responsibility, honesty, politeness, healthy lifestyle, diligent and respect.

Methods of Integrating Islamic Values

There are three kinds of values in English language teaching. There are moral, characters and cultural values (Johnston, 2003). According to Ali and Hamid in Yusra

and Lestari (2018), teacher agentic methods have classified in three categories: dedication, accommodation, and resistance. Dedication means teachers adopt classroom policies and teachers act as transformative professionals. Resistance is an automatic refusal by teachers of government policy and teachers make their own choices about teaching materials and procedures. Accommodation is a strategy undertaken by the teacher to bridge the difference between the expectations of the policy and the situation and conditions of the students it faces.

METHOD

The setting of the present study is MA Al-Islamiyah Bebidas. The number of samples in this research are three classes there are class X, XI MIA 1 and class XI MIA 2. The teachers are two (Miss. Mual and Mr. Masjidil). In this study the researcher had research in three meetings for each class and become nine meetings in three classes. In qualitative research, the data collected are verbal data. The data take the form of words or pictures rather than numbers. Asher (1995: 198) classify qualitative research data into three classifications: observations, interviews and recorder.

In this study, the data were gained from observation, interview and recording. The data of this study were facts and information of teachers' activities on classroom practices.

FINDINGS AND DISCUSSION

Findings

Islamic values were identified through identification, classification, description and explanation. Based on data identified from observation, interview and recording in process of teaching English in the classroom. There were sixteen kinds of Islamic values that used by teacher in English classes, there are faithfulness, piety, gratitude, resignation, patience, cleanliness, honesty, discipline, responsibility, tolerance, politeness, confidence respect, health, thrifty and diligence.

Islamic Value

Table 1: kinds of Islamic Values

No	Islamic values	Frequencies	Percentage
1	Faithfulness	71	28.51%
2	Piety	40	16.06%
3	Gratitude	38	15.26%
4	Resignation	2	0.80%
5	Patience	4	1.60%
6	Cleanliness	9	3.61%
7	Honesty	2	0.80%
8	Discipline	20	8.03%
9	Responsibility	10	4.01%
10	Tolerance	4	1.60%
11	Politeness	12	4.81%
12	Confidence	6	2.40%
13	Respect	12	4.81%

14	Health	9	3.61%
15	Thrifty	3	1.20%
16	Diligence	7	2.81%
	Total	249	100%

Integration Methods of Islamic Values

Methods of integration were found in two categories: dedication and accommodation.

Table 2: Integration Methods

No	Integration Methods	Frequencies	Percentage
1	Dedication	60	24.09%
2	Accommodation	189	75.90%
	Total	249	100%

Based on the findings above, it was revealed that the English teacher included several Islamic values that found in English language teaching at MA Al-Islamiyah Bebidas. The research found integration method of Islamic values. The data obtained from observation, interview and recording. The integration of the teaching of English with the Islamic values at MA Al-Islamiyah Bebidas was done in process of teaching in English classes.

Islamic Value

There are sixteen Islamic values found in this study there are faithfulness, piety, gratitude, resignation, patience, cleanliness, honesty, discipline, responsibility, tolerance, politeness, confidence respect, healthy, thrifty and diligent. Among these sixteen Islamic values, there are only three dominants in teaching learning process, namely faithfulness (28.51%), piety (16.06%) and gratitude (15.26%). Sixteen Islamic values are some of the values taught in k-13 such as, cleanliness, honesty, discipline, responsibility, tolerance, politeness, confidence respect, healthy, thrifty and diligent (Minister Education and Culture of the Republic of Indonesia 2017).

According to Yusra and Lestari (2018), there are four dimensions in K-13 or what we call KI.1, KI.2, KI.3 and KI.4. KI.1 and KI.2 is spiritual and moral dimension. Spiritual dimensions is consists of faithfulness, piety and tolerance. Both moral dimensions consist of confidence, discipline, responsibility, honesty, politeness, discipline, responsibility, healthy lifestyle, respect, good citizenship and national pride. Actually, only a number of moral values are accentuated in the ELT policy documents: polite, caring, honest, discipline, self-confident, and responsible (Yusra and Lestari, 2018).

Spirituality is mostly defining and appreciate of student's religion, the dominant inclusion of Islamic values is faithful and pious in English lesson plans and classroom activities developed from them indicate the teachers' accommodating exercises of agented roles as agents of particular religious groups. The different thing that happened in the Yusra and Lestari's (2018), research are that the values of faithfulness and piety are more dominant than other.

Integration Methods of Islamic Values

Methods of integration have found in two categories there are dedication and accommodation. In this research the researcher found dedication is 24.09%, accommodation is 75.90%. Accommodation is more dominant than dedication. This is because the system that applies in the school is different from other schools, learning process must be integrated with Islamic values (Imranfahrudi. headmaster of MA Al-Islamiyah Bebidas) the method of integration using accommodation makes it easier for teachers in the learning process so, the students more quickly absorb lessons for example when the teacher explains about the text procedure, the teacher uses the accommodation method by using ablution process, so also when the teacher explains about narrative text, the teacher uses Islamic text like the narrative text of the prophet Job etc.

CONCLUSION

Based on the findings and discussions about the integration of the teaching of English at MA. Al-Islamiyah Bebidas, it can be concluded that there are sixteen Islamic values that were found in English language teaching process consist of faithfulness, piety, gratitude, resignation, patience, cleanliness, honesty, discipline, responsibility, tolerance, politeness, confidence, respect, health, thrifty and diligence.

There are three Islamic values are more dominant than others, they are faithfulness, piety, and gratitude this is because the teacher are easier to integrate these values in English classes and these values are very broad, therefore the possibility to emerge are very large in activity of English language teaching.

Methods of integration are dedication and accommodation. Accommodation is more dominant than dedication. This is because the system that applies in the school is different from other schools; learning process must be integrated with Islamic values. The method of integration using accommodation makes it easier for teachers in the learning process so, the students more quickly absorb lessons. The researcher can conclude that resignation and honesty is the most dominant items came during the teaching and learning process in MA Al-Islamiyah Bebidas.

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