



Contextualizing the Integration of Islamic Values Through English Module for Islamic Junior High School

Lina Hanifiyah, Ulil Fitriyah, and Galuh Nur Rohmah^(✉)

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Malang, Indonesia
galuh98@bsi.uin-malang.ac.id

Abstract. English class is very potential space to build students who are spiritually, intellectually, emotionally matured. Teaching is still seen as mechanical activity where the teacher is busy giving assignments, correcting and assessing. It also focuses on the surface learning not holistic/deep learning which makes teachers do not successfully raise other aspects beyond cognition. Connecting the English lesson to students' day-to-day lives is often fail. This research aims to develop a holistic-integrative English module. The results of this study are in the form of an integration learning matrix and learning module for seventh graders of Indonesian Islamic School. The matrix is developed by referring to core competence and its themes stated in English textbooks. Three zoom sessions were done between researchers and English as a Foreign Language (EFL) teachers discussing the learning matrix and the module. The module, then, was developed in several stages, namely initial draft design, expert judgment, and try out. The learning matrix consist of the aspects: the integration, the guided learning strategies, and the independent learning strategies. The research reveals that the module is characterized by involving Islamic subjects in the theme of English lessons. Guided learning strategies provide activities and media that invite students to make active connections between English and the Islamic dimension of students' daily lives. The module also facilitates students with independent learning which is very closely related to student life. The drawback that needs to be anticipated from this module is the evaluation system that has not been measured well. Further research is expected to produce an evaluation format for learning integration in English subjects.

Keywords: Contextualization · Integration of Islamic Values · EFL Teaching and Learning

1 Introduction

Education which is the space for forming the character of the student is still considered unable to produce significant output. In addition to the drug emergency, Indonesia is also currently experiencing an emergency free sex among teenagers. From the results of a survey conducted in 2017 by the National Commission for Child Protection—called

KPAI, in collaboration with the Ministry of Health, it was stated that 62.7% of adolescents, especially those living in big cities, have undergone free sex behaviour, and this trend has increased from year to year. Likewise, there are cases of bullying, whether it is done against students or even worse, is bullying of students against teachers. The cases of these teenagers are increasing from year to year along with the implementation of character education in schools.

Various strategies have been carried out both by the government and by schools in implementing character education. One of them is through continuous improvement of the education curriculum. As a step in the formation of student character, the government through the education office tries to insert the values, both spiritual values and social values in the learning curriculum. This is stated in the Core Competence (henceforth CC), that must be achieved by students in every learning activity, namely the existence of first CC, which includes spiritual values, second CC which includes social values, third CC which includes cognitive abilities and fourth CC which includes student skills. But in fact, at the level of implementation of learning activities in schools, the four competencies that actually reflect holistic education have not been fully implemented. Teachers are still focused on students' cognitive abilities while 'values' as part of efforts to build students' character are often ignored.

Various kinds of factors become obstacles for teachers to be able to integrate spiritual-social values in learning activities in each subject, including the factor of lack of self-confidence from teachers in integrating values into the subjects taught in learning activities [1]. In addition, there is also no appropriate learning model for teachers in integrating spiritual-social values into subjects and based on the results of the preliminary study conducted by the research team, there are no teaching materials that integrate these values. Social spirituality, especially into English subjects in accordance with the needs of the 2013 curriculum. The development of teaching materials in English subjects for the *Madrasah Tsanawiyah* –Islamic Junior High School- level (henceforth MTs) has been carried out by previous researchers, namely [2], but the teaching materials developed are still refers to the old curriculum, namely the Education Unit Level Curriculum so that it is not in accordance with current needs. Therefore, based on the above, it is necessary to research the development of teaching materials in English subjects in accordance with the 2013 curriculum.

In this study, researchers will develop an integrated English learning module with Islamic values as an effort to contextualize spiritual and social values into English language learning. This is because English subjects are not only subjects that only teach language as a communication tool, but also language as an interaction tool that cannot be separated from values [3]. Both the values that are embraced and owned by students as learners, as well as the values contained in the target language or the language being taught itself. Therefore, apart from being a medium in the formation of student character, in language learning integrating spiritual and social values is very important to do both in the process of learning activities and in the materials or teaching materials used by teachers in the classroom. If in language learning, students are not introduced to the culture of the target language, then students will not recognize the concept of how the language will be used in its context and culture [4], and similarly if students are too exposed to the culture of the target language, without being balanced with information

on local cultural values owned by students, this will cause students to have wrong perceptions of their own cultural values and worse students will become antipathy to their own culture—more glorify other cultures—and gradually they will lose their identity as children of the nation [5].

By providing balanced information between the cultural values of the target language combined with information on the culture or locality values of students, students will be accustomed to comparing, evaluating, and interpreting other people's cultural values with their own cultural values [6]. This will create awareness and sensitivity of students to respect each other's values held by other people with different cultural backgrounds from other cultures [7] so that students will be better prepared to face challenges in the global era, where information flows very fast. Students will be able to filter, select and sort information that is appropriate and in accordance with the needs and cultural values they profess and does not necessarily follow what are the values of foreign cultures. So that the behaviour of adolescents who are not in accordance with local Indonesian and religious values can be minimized.

This study aims to contextualize Islamic values to English subjects through the development of modules learning. The result of this research is a holistic integration-based learning module that can be applied in madrasas. This research is a follow-up research further from research on perception and teacher implementation of values-based integration of English learning Islam and the development of learning prototypes for the integration of Islamic values on learning English for MTs. The first, second and subsequent third studies are combined into one, will be one unified whole, namely integrated English learning which is intended for teachers and students of MTs. This is an effort to support government enthusiasm, especially the Indonesian Ministry of Religious Affairs in terms of integrating Islamic values for all subjects as one of the characteristics of curriculum and learning activities at religious schools under the auspices of Ministry of Religious Affairs.

Modules from the results of this study can be used as teaching materials for English learning based on the holistic integration of Islamic values as embodiment of the mandate and spirit of the vision and mission of national education, curriculum 2013 and 21st century education. In addition, from this research, modules will be produced integrated-holistic value-based learning on English subjects at the MTs level which came from the results of trials in MTs. Therefore, the product of research results in the form of a learning module based on the integration of values Islam according to the needs of teachers and students in MTs.

The product from this research can be used as a teaching material for teachers in the implementation of learning at the school level in carrying out activities learning that is integrated with Islamic values. In addition, the module that generated can also be used as a model for the contextualization of character education in school through subjects.

2 Literature Review

2.1 Learning English Based on the Integration of Islamic Values

English is one of the general subjects that is the subject of compulsory subject in schools. In addition, English is also a mistake a subject that is also tested in the national exam

which is also a determinant of final school grades for students. But on the other hand, English has also become subjects that are often categorized as difficult subjects for students because it is not a language used to communicate in activities student daily life. Islamic values should be the spirit and main characteristic of teaching in educational institutions under the auspices of Islamic institutions.

Even though that spirit has appeared in the spirit of the 2013 curriculum, but in fact it is still very minimal implementation. In relation to the integration of Islam and based on the results of research conducted by [2] stated that in general, English teachers in Islamic schools want the existence of additional textbooks containing Islamic content. This shows that there is no clear concept of how Islamic integration must be carried out at the education unit level so that it can fulfil and answer the mandate of the 2013 curriculum.

Not available yet clear pattern, how Islamic integration is given at the school level. Thus, there are still many teachers who are confused about how to translating the content of the divine aspect in relation to general subjects. In the context of higher education, according to [2] the integration of values. Islam into English courses can be done in two ways, namely: separate or special integration and integrated integration. In separate integration or in this special integration, Islamic values are given separately through giving special Islamic subjects. However, the drawbacks of integrating with a model like this are not all lecturers in Islamic courses have cross-sectional understanding good culture, so not infrequently Islamic courses are only given just like that, without being able to associate Islamic values with language culture target. In contrast to the split pattern, the unified pattern offers an integration model with incorporating Islamic teachings, messages and values in the midst of the learning process teach various linguistic skills and existing expertise. It can be done by means of selecting topics, reading materials/listening scripts, or through the selection of learning media used.

2.2 Intercultural Communicative Competence in EFL

Conventionally, foreign language teaching distinguishes two types: competencies, namely linguistic competence and communicative competence [8]. However, in the global era, there has been a shift and changing trend in teaching .Foreign language. The achievement of linguistic competence by foreign language learners has shifted by communicative competence which emphasizes the relationship between language and language the context in which the language is used. However, [3] argues that currently communicative competence is no longer considered complete without an awareness of cultural dimensions contained in the target language itself.

Language learning students need to be taught cultural values—which are better known with an “intercultural learning” approach. This approach requires students to have cultural awareness not only of the target language culture, but also on their own culture. This case refers to people who have intercultural competence as ‘intercultural speakers’ culture which means someone who is someone who is able to mediate for own culture and the culture of others. In that situation, one should always can reinterpret implied or explicit phenomena in communication. Thus, it is expected that students who study foreign languages other than studying the culture of the target language as well

as studying their own culture. Teacher as a teacher, it is also expected to be able to encourage students to balance learn the target language with the student's own culture.

3 Research Method

This study applied research and development. Research and Development is important part in research practice which is to have betterment in existing English teaching materials. In developing the module, some steps were done. Collecting relevant information was firstly done by observing and analysing English teaching materials was done to gain information about the idea of integration of Islamic values. Interview with English teachers was also conducted to have general overview about what they expected about integrating Islamic values critically analyse the existing English book. Focused Group Discussion was held with teachers also covered the topic on effective teaching materials for Islamic schools. Session with teachers decided the objectives, the content, the focus, the text, and the follow up activities. After that, the step was continued into planning followed by developing the matrix with English teachers then continued to designing the module. Next step was tried out the module by involving practitioners (selected English teachers) to evaluate the module. At the same time, expert judgment was also done to review the module. Both teachers' evaluation and expert judgment were used as the basis for refining the module.

4 Findings and Discussion

4.1 Matrix of English Learning

The matrix is developed based on the syllabus and English textbooks in MTs which are mandatory references in class. A total of three zoom sessions were carried out to discuss the design of the matrix. In general, the initial matrix components consist of a table that includes: Chapters, Basic Basics, Materials, Themes, Titles in the Ministry of Education Book, Number of Meetings, Meeting, Integration, Title in Module, Guided Learning Strategy, Strategy Independent Learning, Exercise/Assessment, Resources/References (Appendix 1). This matrix can be a guide in developing the English module. Discussion between teachers English and the research team focused on the integration of Islamic values, Guided Learning Strategy and Independent Learning Strategy. This matter because these three aspects are very potential to show their integration.

In the 'integration' column it has been arranged so that each presented must be integrated with Islamic subjects such as *Aqidah Akhlak* (Islamic Civic Education), Islamic tradition, and *Fiqh* (Islamic Law). The integration column provides information about how each The theme is related to Islamic subjects. For example, the theme 'Greeting' associated with the manner of greeting in Islam which is an important discussion in morality lessons. Another integrated lesson is *Fiqh* lesson. This lesson closely related to the theme of Day/Month/Time because the material used is about discipline in performing prayers on time. When the theme Introduction integration aspect associated with Islamic tradition. So in addition to introducing the students themselves, they were also asked to discuss the family tree of the Prophet Muhammad.

The part of the matrix that is intensively discussed is in the learning strategy column guided. This column contains technical information about classroom activities that should be teacher did. In addition to containing class activities, this column also provides media information supporting integration activities. Guided learning strategy as an activity core in the form of individual or group activities. The given strategy trains students identify matters related to the theme, and provide opportunities for students to directly experience the material being studied as when they learn about Day/Month/Year. The strategy is to observe the calendar and its contents, and look at the *hijri* calendar –Islamic calendar— which then they are asked to look for the Islamic holidays.

The third part of the matrix which is also the subject of intensive discussion is the column independent learning strategies. This column characterizes the design of a module. Independent strategies provide space for students to increase students' knowledge. Based on the results of the discussion, the integration of English with material Islamic integration that are being studied in the same semester make students easier to find examples. Activities given in the strategy column independent learning consists of various aspects of language and Islam.

4.2 Module of English Lesson

In the aspect of integration, this research integrates with *Aqidah Akhlak* lessons. The theme of 'Greeting, Leaving, Thanking, and Apologizing' is integrated with the etiquette of greeting and farewell, involving manner which is very closely related to the morals of a Muslim in interacting with others which is reinforced in guided learning strategies by explaining hadith quotes about the manner of greeting. For other guided strategies, these themes are complemented by additional activities related to greetings such as listening to a song called *Assalamualaikum* in English, then students are asked to complete the empty lyrics. Next, students were asked to independently identify greetings in English that are often used. More or less the same thing is also applied to the Leaving Theme Thanking and Apologizing. Other reinforcement is through independent activities such as worksheets that ask students to group thank-you phrases and reasons why someone should apologize (Fig. 1).

The theme of 'Introduction' is integrated when students introduce themselves and the family of others. When introducing yourself there is an addition from. There are generally introductory characteristics such as name, place and date of birth, origin and so on. The addition is a way of showing religion during introductions. Besides that, students conditioned to find 5 friends for introductory activities. Support activities the other is to complete polite and appropriate expressions when introduce myself. Also, as a support activity is making a family tree students and introduce all members of the nuclear family. As a continuation of self-introduction, other activities in the form of making tree diagrams about the Prophet's family. This represents another important effort in integration. Students know the family tree of the Prophet Muhammad, which can be found in the Prophet Islamic *Tarekh* (Islamic History) lessons.

The theme 'Days, Months, Times in a Day, Date and Year' is integrated with values Islam through several materials and activities. Fiqh subjects become the foundation integration. The integration step begins with a discussion of the five daily prayer schedules. Student asked to name the time of each prayer. This activity is also equipped with time



Fig. 1. Sample of the Module

pronunciation practice activity in English. Next, students are given *Hijri* and Gregorian calendar images as a medium for making related questions day/date/month such as "What month is the calendar displayed? How many weeks are there in 1 month? Why is there a red colour?" The activity is continued by asking students express daily routine activities by staying focused on mentioning the day, hour, date exactly. As an integration effort, the module ends with an assignment to identify major Islamic holidays and practice reciting them.

The integration of Islamic values in English lessons at MTs has become attention in this follow-up study. Preliminary research on teacher perceptions and practices towards the integration of Islamic values in English lessons. Principally, teachers have a positive perception of it and have practiced even though in small portions. Teacher practice is also still a formality by reminding students' habits are not yet at the substantive level to the theme and subject matter of English [9]. Initial practice of integrating Islamic values in lessons English brings up best practices which illustrate that language teachers. It has tried to integrate and more or less leads the way integration is done properly [10].

The development of the integration module is an attempt to fill some of the vacancies encountered by English teachers with regard to integration learning. It is not easy to complete this in one exploration. Phased studies will be very helpful in mapping the estuary of integrative English learning. This is the basis of the current research. The initial phase of module development is marked by the preparation of learning matrices based on instructions from the syllabus and English textbooks for MTs. The matrix provides a clear picture of the direction of integrated learning for teachers [11]. With

the matrix, the teacher can see directly the connection of English with Islamic subjects and students' routine religious activities. This reinforces what is echoed by [12] that providing 'active construction' becomes the starting point of integration.

When the teacher does 'active construction', here the teacher invites students to dig up information about himself as a Muslim and the things that shape their mindset. What values or norms should they have which becomes his 'identity' as a Muslim. It acts as an intermediary for learning the target language culture, namely English. Students are then invited to pay attention to the differences that arise between values or norms that believed to be Muslims and the norms or values held by people other. This process facilitates students to see that there are many different perspectives people around us [13].

Inside the module, there are activities on how to greet in a language target culture and student culture as Muslims showing the second most important phase in integration process, namely 'making connection'. In this stage, students are invited to link between the values or norms they have or what they know as Muslims, and connect with information about values or cultural norms that are obtained in class. Students are asked to compare similarities and differences between the two cultural values belonging to other people and known Islamic values. This is an important capital for students to acquire intercultural skills [14].

In the module, the integration process also involves students' collaboration, that is students are involved in various group interactions. Activities like traveling etiquette in Islamic and English gives students experience of the third phase of integration, namely 'social interaction'. Culture and values are studied and explored through communication with others. Social interactions provide experiences for students will have differences in communicating, differences in perception and will give them experience on how to respond to these differences. By involving students in group work, students have communication skills with people from different cultural backgrounds [15].

The integration process in the module also provides a 'reflection' activity by asking students to fill in a table about what values are obtained from learning about. For example, the manners of greeting. One of the characteristics of integrated learning activities is to provide opportunities for students to "reflect" on their experiences when encountering differences [16]. Students need to respond both positively and negatively to the experience and giving students the opportunity to evaluate the impact of knowledge/or new information he knows in understanding himself and others. Students are encouraged to reflect on their patterns and ways of communicating with other people.

The final step of the integration process is 'responsibility'. This is an impact of integrated learning activities where students will have a sense of responsibility in communicating in English and with people from different cultures. Responsibility can be seen from the activities in the module in the form of how students are given assignments to demonstrate their responsibilities regarding the use of 'time' (in the theme of Days/Months/Time). This is in line with [17] that activities that emphasize a sense of responsibility can also broaden their perspective in viewing Indonesian, English, and the culture.

5 Conclusion

This research focuses on developing English learning modules in MTs with the integration of Islamic values. The stage that is passed begins with the formulation learning matrix as a detailed reference in designing integration patterns, strategies guided learning and independent learning strategies. Integration done in the module is to relate to Islamic subjects such as *Aqidah* (Islamic Civic Education), *Tarekhs* (Islamic History), and *Fiqh* (Islamic Law). There is a close relationship between the themes in language lessons English with these subjects. The module is also equipped with activities guided and independent activities that facilitate students to experience the phases integration, namely ‘active construction’, ‘making connection’, ‘social interaction’, ‘reflection’, and ‘responsibility’. The module that has been designed already has a pattern of integration that is substantive in the subject matter.

This research has theoretical and practical implications. Theoretically, research confirm that the pattern of integration of Islamic values is very relevant in learning English. Practically, the research results show that the subject matter English can be operationalized in an integration pattern and the teacher has a good reference more concrete to be practiced in the classroom. Of course, this research is inseparable of limitations. The module has not been able to provide detailed references regarding the integration steps and how to evaluate them. The hope for the next research is exploration and development on both aspects.

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