

Embedding Islamic Values in English Teaching and Learning at IAIN Manado

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Abstract

The objective of this study was to describe the Islamic values that instilled into English teaching and learning process at IAIN Manado during the academic year 2023/2024. The research specifically focused on delineating how an English lecturer integrated Islamic values into the English teaching and learning process. Employing a descriptive study with a qualitative approach, the researchers, acting as the main instrument, aimed to ascertain facts and describe phenomena. The participants in this study comprised an English lecturer and first semester students of Islamic Education Study Program at IAIN Manado. Data collection methods included observation, interviews, and documentation. The data were analyzed through involving data reduction, data display, and drawing conclusions. The research findings unfolded as follows: firstly, the integration of Islamic values into lesson plans occurred in the sections detailing instructional objectives and instructional materials. The integration of Islamic values into material development took various forms, including 1) providing texts and exercises that mirrored Islamic values relevant to the presented topic, 2) adapting the Islamic names of individuals, locations, and events within added exercises, 3) embedding pertinent verses from Al-Quran and Al-Hadith into the main material, and 4) interweaving Islamic expressions with corresponding English expressions in the main materials. Secondly, the integration of Islamic values into English teaching-learning activities involved (1) employing code mixing and code switching between English and Islamic expressions, (2) linking the discussed topic to verses from Al-Qur'an, (3) using Islamic names for individuals. Finally, the integration of Islamic values into evaluation was accomplished through both informal and formal assessment methods.

Keywords: Islamic Values, English teaching and Learning, IAIN Manado

Introduction

The source of learning moral values in the Indonesia is stated in the Preamble of the 1945 Constitution and Pancasila, where the first principle declares belief in the One and Only God. This means that citizens are required to adhere to a religion that serves as the foundation for national and state life. In addition, the aim of national education is to develop the potential of learners to become individuals who possess a balance between the mastery of knowledge and technology and a deep understanding of the values of faith and devotion to the Almighty God, (Madkur & Albantani, 2017). Therefore, the teaching and learning process in Indonesia must be integrated with the values of faith and devotion.

Education in moral values for children is our obligation as parents that must be accounted for before Allah SWT. Therefore, Islamic-based education becomes the preferred choice for Muslim parents. Many parents choose Islamic institution as the place to educate their children. Islamic Religious Higher Education is one of the educational institutions that provide learning with an Islamic approach in response to the increasing demand from Muslim parents.

With various private educational institutions with an Islamic nuance, such as Islamic elementary schools, Islamic junior high schools, Islamic senior high schools, and Islamic universities, providing education with an Islamic approach has become a response to the growing demand from Muslim parents. Currently, many non-religious subjects, such as mathematics, language, and physics, are taught without incorporating religious values, (Oktradiksa, 2017). These subjects are presented to students by teachers solely based on logic. Relying solely on logic and completely neglecting the fact that it is a creation and will of Allah SWT is a practice found in secular educational institutions, where religion is considered an individual matter, and there is no obligation for the state to include it in education. Indeed, our country is clearly not a secular state that separates religious affairs from state intervention. When we examine the legal code, the purpose of education is explicitly stated as producing citizens who are faithful and devoted to the One Almighty God. The integration of divine values in the presentation of any subject is part of the mandate of the law.

English language learning is a primary subject that is taught from elementary school to university. English taught to students encompasses both active and passive skills. It does not only teach grammar but also includes various social uses within the native speaker's community. Thus, students are introduced to the social values of English speakers. As long as these values do not contradict Islamic values, there is no issue.

However, cultural and ideological differences that do not align with Islamic teachings should be explained by English teachers so that students do not simply adopt these values. The effort of explaining these cultural differences becomes uneasy thing and a challenge for the teacher in instilling Islamic values in ELT setting, (Rambe & Salminawati, 2019).

The entire learning process should serve as a means for the cultivation of integrated Islamic values. When teachers provide guidance during cultural transfers, it is hoped that students will exercise caution when faced with phones, TVs, or the internet, allowing them to filter and not merely imitate what they see in the media. Some of these values can be very dangerous, such as mixing between genders, which is now considered normal but is prohibited from a religious perspective.

In recent times, there has been an increased focus on incorporating moral, cultural, and religious values into language learning, as indicated by the growing body of research in this area. Indonesia, being the largest Muslim-majority nation globally, has a crucial role to play in integrating Islamic principles into the educational process, especially in the context of learning English as a foreign language. As a research by (Rohmana, 2020), it offered recommendations for integrating Islamic values in ELT, including the incorporation of exercises imbued with Islamic values into English topics, the utilization of Islamic names for individuals, events, or locations, the integration of relevant verses from the Holy Book, and the use of English books that convey Islamic messages. Similarly, (Irawan, 2020) and (Umam, 2014) stated that the integration of Islamic values in language learning can be done through the integration of content and topics into the curriculum, teaching materials, and learning activities.

Embedding Islamic values has discovered various benefits for the English teaching and learning quality. A research by (Sari & Indrasari, 2022) found that using Islamic websites as useful sources of information can help students improve their English skills. Accordingly, (Munir, M., & Hartono, 2016) The utilization of Islamic magazines can prove to be motivating for students, attributed to their colorful presentation, use of quality paper, attractive layout, and ready accessibility. Incorporating Islamic magazines into the learning environment has the dual benefit of boosting students' reading proficiency and fostering the development of their Islamic character. Furthermore, students' reading performance and Islamic values were constantly improved by their use of Islamic websites. (Permatasari, 2019) elucidated that the lecturer and students enjoy learning English with Islamic values, but still the lecturer did not have any sufficient teaching reference that bridge the Islamic value and English.

Other studies ascertained that integrating Islamic content in EFL classroom is necessary through developing innovative teaching materials. For instance, (Faridi & Bahri, 2016) developed English Islamic Narrative Story Reading Model in Islamic Junior High School which suggested that modeling of the Islamic narrative reading material is an urgent necessity given the benefits that it can be obtained to build a superior, cultured, and Islamic characters. Accordingly, (Nafiah, 2020) composed English modules for Narrative text with integration of Islamic values at Islamic Junior High School in Jambi and found that this integration was suitable, practical, and beneficial for both students and teacher, as a result, (Siregar, 2021); (Saputra et al., 2022); and (Qamariah, 2015) argued that the students' English skill was increased by implementing Islamic content into teaching and learning process.

Unlike the previous studies, this article explored the strategies that the lecturer conducted to embed the Islamic values in English teaching and learning at IAIN Manado. Since issue on integrating Islamic values in ELT setting in university level especially in Manado city were rarely discussed, this article is expected to give additional insights and as a reference to the English lecturers and teachers in teaching English with an Islamic nuance.

IAIN Manado is one of Islamic Universities in Manado which English was taught to non-English Education study program as MKDU (Mata Kuliah Dasar Umum). Based on the interview with the English lecturer, the integration of Islamic values has been implemented in teaching English to non-English education students. The lecturer applied various ways in instilling Islamic value to the lesson plan, teaching materials, and teaching and learning activities. She assumed that by conducting such ways, the students from Islamic Education study program (non-English study program) found it easy to comprehend the materials taught by the lecturer because Islamic content are close to their background knowledge and life. Therefore, the researchers intended to explore the embedding of Islamic value in English Language Teaching at IAIN Manado in particular in the preparation, activities in the classroom, and evaluation.

Methodology

This research employs a qualitative research method with a descriptive approach based on data analysis from observations, documentation, and interviews. The participants in this study are an English lecturer at IAIN Manado and 30 students in the Islamic Education Study Program. From this class, it has been found that the teaching processes have implemented English language learning using an Islamic approach.

The observation is conducted by observing the English language learning process in the classroom to gather information about the procedures for implementing the integration of Islamic values in English language teaching, from preparation to the evaluation stage. Documentation is carried out by collecting document data such as lecturer lesson plans (RPS), modules, textbooks, and used media. Meanwhile, interviews are conducted with teachers and students to understand their perceptions of English language learning with Islamic values content.

Findings

In this research, the researcher has conducted observation, documentation, and interviews. To address the research questions, the researcher systematically and accurately analyzed the data. The exploration and analysis focused on how the integration of Islamic values into English language teaching is carried out, emphasizing the planning process, implementation process, and evaluation process. The planning process can be analyzed through the examination of lesson plans and materials prepared by the teaching faculty. The implementation process can be obtained through the analysis of teaching and learning activities. Evaluation can be observed through assessments conducted throughout the learning process and the assessment of products.

Embedding Islamic Value in Teaching Preparation

In the process of preparing the lesson plan, the lecturer innovated by incorporating Islamic values into English language teaching. First and foremost, this can be seen in the design of learning objectives, where the learning is aimed not only at mastering English language skills but also at shaping the morals and character of the students. For instance, comprehensive questions are introduced that contain Islamic moral values, derived from the reading text "FAITH: Muslim Believes in Allah."

In the selection of learning resources, the lecturer utilized books with Islamic content and developed their own teaching modules with Islamic integration. The media used also includes images representing Islamic values, such as pictures of women wearing hijab, images of the Quran, and pictures of individuals engaged in prayer. Additionally, the lecturer incorporated audio media for listening activities, such as songs by Maher Zain. This innovative approach ensures a holistic integration of Islamic values throughout the English language learning process. The following are the materials given by the lecturer to the students:

a. Islamic values in Speaking Activity

At the beginning of the learning process, the initial content typically involves introductory or self-introduction material. In this activity, the instructor creates a dialogue using Islamic names such as Nurul, Aisyah, and Ahmad. The content of the dialogue is tailored to the students' lives, incorporating elements like participating in a Qur'an recitation competition (Lomba Musabaqoh Tilawatil Qur'an) or an English debate. Conversations also commence with the greeting "Assalamualaikum" and conclude with "Walaikum Salam," emphasizing a culturally enriched and Islamic context in language learning.

b. Islamic values in Reading Activity

In the reading activities, students are provided with reading texts that have Islamic nuances, such as "Faith," "Allah revealed the Qur'an," "Fiqh and faqih," and "The day of Judgment." The instructor tailors the content of the texts to achieve both English language development and the moral development of the students. For example, in the text "Faith," students learn language elements related to the 'Simple Present Tense' as the sentences in the text follow this tense pattern. Additionally, through this text, students delve into the values of Islam embedded within it.

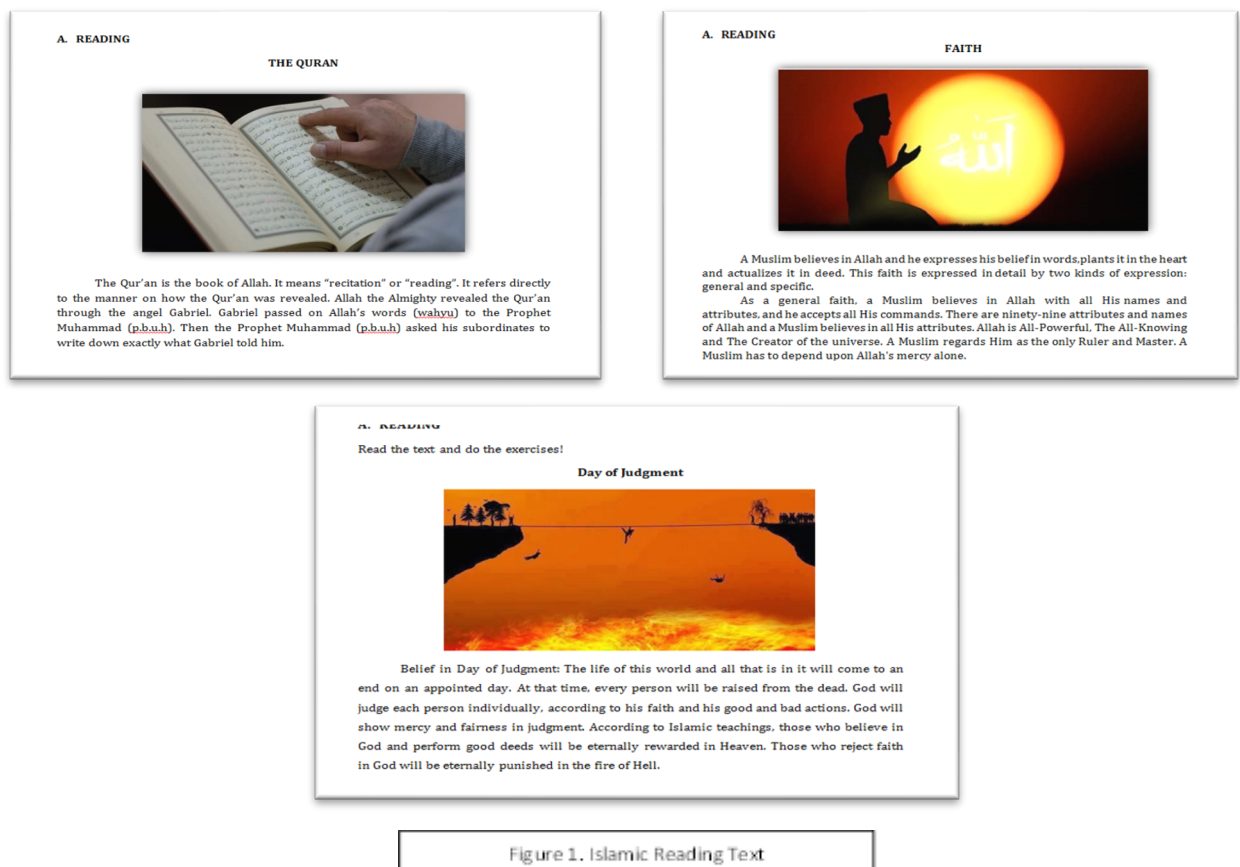


Figure 1. Islamic Reading Text

Furthermore, there is a reading text titled "Allah revealed the Qur'an," which focuses on how the Quran was revealed to Prophet Muhammad S.A.W. Through this text, students not only learn the sentence structure of the 'Simple Past Tense' but also explore moral values such as religiousness, discipline, hard work, and tolerance. This approach ensures that the reading materials not only contribute to language proficiency but also serve as a vehicle for instilling Islamic values and moral lessons in the students.


c. Islamic Values in Listening Activity

The lecturer provided a listening activity to make the lesson enjoyable. In the listening activity, students engage with Islamic English songs. The instructor presents a song titled "InshaAllah" performed by Maher Zain. Students are asked to listen and fill in the blanks in the lyrics with the appropriate words. Through this song, students learn the moral message embedded in the lyrics, which encourages Muslims not to despair or be overly saddened by the challenges they face. The message emphasizes that as Muslims, we are urged not to lose hope because we have a compassionate Allah, and it is our obligation to pray for guidance and assistance.

Therefore, the Islamic value conveyed in this song is the value of religiousness, emphasizing the importance of maintaining faith, seeking solace in prayer, and trusting in the mercy of Allah.

A. LISTENING

Listen to the song and complete the blank space in part B



<https://www.youtube.com/watch?v=OROWeOLFCw>

B. PRACTICE

Every time
 You _____ like you cannot go on
 You feel so lost
 _____ that you're so alone
 All you _____ is night
 _____ darkness all around
 You feel so _____
 you can't see which _____ to go
 Don't despair _____ never lose hope
 _____ Allah is always by your side
 Insha Allah
 Insha Allah
 Insha Allah
 You'll find your _____
 Insha Allah
 Insha Allah
 Insha Allah
 You'll find your way

 You commit one more _____
 You feel you can't repent _____ that it's way too late
 You're so confused

Figure 2. Islamic Song for Listening Activity

Embedding Islamic value in the Classroom Activities

The teaching and learning process involve both the teacher and students in acquiring not only knowledge but also experiences. Creating a classroom atmosphere that fosters enjoyable interactions among students and with the teacher is essential for this process. Achieving such a condition relies on the English teacher's application of appropriate methods and strategies. The teacher's skill in employing these methods depends on the specified teaching and learning objectives outlined in the lesson plan. The lecturer, for instance, strives to use strategies and teaching methods that promote communication between her and the students, as illustrated in a class discussion on the narrative text titled "Allah Revealed Al-Qur'an". This approach consistently incorporates Islamic values into the learning environment, making it a habitual practice. The lecturer's commitment extends to asking students to pray together and maintaining actions that motivate them to learn, aligning with his efforts to integrate Islamic values into the English teaching and learning process. Additionally, the activities cultivate an obedient attitude toward God, linguistically demonstrated through the greeting "Assalamu'alaikum," symbolizing a close relationship and brotherhood among Muslim students and the lecturer. Furthermore, the practice of reciting *Basmallah* before each lesson serves to instill spirit, motivation, and belief in God, providing a tangible example of integrating Islamic values into the students' learning experiences.

The consistent practice of Islamic greetings and reciting *Basmallah* by both the lecturer and students serves as a model for positive behavior. The lecturer, acting as a role model, encourages students to emulate these actions, fostering positive attitudes among them. It is anticipated that these students will not only carry this positive habit within the collage environment but also extend it to society. Both Islamic greetings and the mention of *Basmallah* are recognized by society as symbols of honor, respect, and dedication to obedience to the rule of Allah, the Lord of all Muslims worldwide. This practice represents the application of integrated Islamic values, showcasing the harmonious integration of Islamic principles into the English teaching and learning process in the classroom.

In the context of teaching, the lecturer employs various methods such as lecture variations, group discussions, listening and repeating, problem-solving, and role-playing. She initiates lessons with apperception to stimulate students' motivation and consistently encourages students to express their ideas. This teaching approach underscores a non-authoritarian stance, as students are given the opportunity to voice their opinions, irrespective of whether they are right or wrong.

The positive responses from the teacher indicate a supportive learning environment. Dialogues and problem-solving activities in the classroom not only capture students' interest but also encourage them to share their opinions with classmates. Through these teaching methods, the lecturer actively integrates Islamic values into the teaching and learning process.

Embedding Islamic Value in Evaluation

At IAIN Manado, the lecturer typically assigns tasks to students after they have discussed a specific theme, either individually or in groups. The purpose of individual assignments is to assess the students' responsibility and independence in mastering the previously learned materials. On the other hand, group assessments aim to evaluate the students' ability to collaborate and share ideas. Among these options, the lecturer preferred assigning both individual tasks and group work.

During these activities, the lecturer actively circulates around the classroom, assessing the students' progress. She takes notes on those actively participating in the learning process and addresses those who are less engaged. In cases where students are not active, they are encouraged to present their work orally in front of the class. Once all students are equally involved and assignments are completed, the teacher collects them for later evaluation. This reflects the teacher's commitment to providing thorough assessments of the students' work.

Furthermore, the lecturer used project-based evaluation as a final task for the students. The students were asked to make a short conversation video of self-introduction and video of *Asmaul Husna* in English words as in Figure 3. Through these, the lecturer can assess the students' pronunciation and articulation in producing English words. Moreover, the attitude assessment focuses on behaviors exhibited during the learning process, both verbally and in English writing, inside and outside the classroom. The assessed attitudes include honesty, discipline, responsibility, confidence, tolerance, cooperation, and politeness.

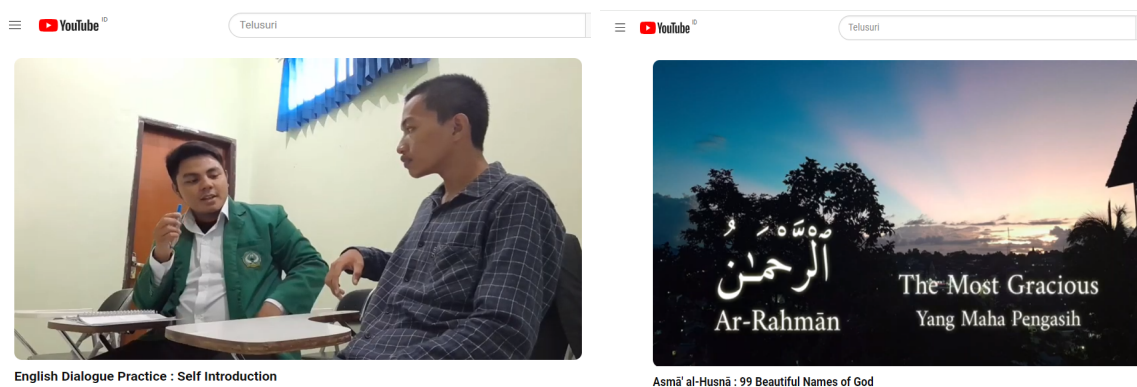


Figure 3. Student's Projects

Discussion

The embedding of Islamic values was an evident in both the lesson plan objectives and the selection of materials by the lecturer. Regarding instructional practices, the integration of Islamic values is implemented throughout the pre-activities, main activities, and post-activities, (Rohmana, 2020) and (Irawan, 2020). The Islamic greeting expressions, rooted in Al-hadith and the teachings of Prophet Muhammad, serve various contexts and situations. The exchange of greetings, such as "*Assalamu'alaikum*" and the response "*Wa'alaikum salam warahmatullahi wabarakatuh*," is encouraged as a polite way for Muslims to convey respect, prayers, and goodwill. Islam promotes the widespread use of these greetings without limitations of time, place, or conditions.

The expression "*Alhamdulillah rabil'alamin*" holds significance as a post-activity acknowledgment, emphasizing gratitude to Allah. Despite not being explicitly explained, the teacher integrates these expressions into the teaching process through non-linguistic behaviors, such as opening and closing lessons warmly and incorporating them into daily interactions. Additionally, Islamic names are incorporated for individuals, places, events, and terms within sentences and dialogue scripts, aligning with the integration of Islamic values in the teaching and learning process.

During the learning process, the students were enthusiast in receiving material by the lecturer; they enjoyed and participated actively in group discussion and tasks. They found it easy to comprehend the reading text as the content was about Islam; their religion. When they came to the listening activity, they were surprised because the song played was from Maher Zain, their favorite singer. They sang along during at the end of class, were interested to know the vocabulary in the song's lyric, also the moral inserted in the lyric. In other words, embedding Islamic value in English teaching and learning makes the learners motivated and enjoy the learning process. It supported the findings by (Permatasari, 2019); (Nafiah, 2020) and (Saputra et al., 2022).

The evaluation of students' achievements by the English teacher involves both informal and formal approaches. Informal evaluation occurs during the active participation of students in the learning process. Formal assessment, on the other hand, utilizes tests or structured continuous assessment to gauge the learners' language proficiency. This formal evaluation is distinct from informal assessment, which involves ongoing observation and assessment based on gathered data during the learning process.

Conclusion

The integration of Islamic values permeated three key components: the lesson plan and instructional materials, instructional activities, and evaluation. In the lesson plan, this integration manifested within the instructional materials and activities by incorporating Islamic values supported by relevant Islamic stories from Al-Quran or Al-Hadith. Additionally, the instructional activities section embraced Islamic values by compiling lists of activities that reflected these principles throughout the learning-teaching process.

Within instructional materials, the infusion of Islamic values took on various forms, including: 1) providing texts and exercises that mirrored Islamic values relevant to the presented topic, 2) adapting the Islamic names of individuals, locations, and events within added exercises, 3) embedding pertinent verses from Al-Quran and Al-Hadith into the main material, and 4) interweaving Islamic expressions with corresponding English expressions in the main materials.

Diverse methods were employed in instructional activities to integrate Islamic values, such as: 1) employing code-mixing and code-switching between English and Islamic expressions based on contextual cues, 2) linking the discussed topic to pertinent Islamic teachings through the use of quoted verses from Al-Quran or elucidation of relevant Islamic principles, 3) incorporating Islamic names for individuals when crafting example sentences or dialogue scripts, and 4) assigning students to compose texts that delved into Islamic values pertinent to the discussed topic. Furthermore, the integration of Islamic values extended to the assessment phase through several assessments, including project-based assessment, and teacher observations. The assessment process comprehensively covered the integration of Islamic values.

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