

**ISLAMIC INTEGRATION IN ENGLISH LANGUAGE
TEACHING**

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Abstract: The Islamic integration as unit in learning and teaching is important. It can make civil society generations which applied the Islamic integration in students' life well. integration learning is not only developed to achieve goals holistic learning as stated in concerning National Education Standards, expected by students as well could: 1. Improve the understanding of concepts learned more meaningful. 2. Develop skills in finding, processing, and utilize information. 3. Develop positive attitudes, good habits and values noble needed in life. 4. Develop social skills such as cooperation, tolerance, communication, and respecting the opinions of others. 5. Increase passion in learning. 6. Have activities that are in accordance with interests and needs.

Keywords: Islamic Integration, English Language Teaching, Positive attitude

INTRODUCTION

According to Norazmi (2013), she stated that integration is a process that can be implemented in the education part to create a civilized generation of multidisciplinary knowledge. In addition, Nufus (2016) stated that integration is defined as a corporation between two or more kinds of knowledge starting by the Islamic traditional knowledge of faith,

morals, and worship. The understanding of Islamic values with modern world can lead to emersion of new modern knowledge in way with Islamic needs. Moreover, the school and teacher must have attention that the Islamic integration in learning and teaching process is needed by students.

ELT basically contains origin value and culture from its country. According to Zuliati (2012), she stated that the English teaching must bring the cultural content staying within the English language, whether the teacher includes cultural points in the purpose or not. In other opinion, Zuliati (2005) added that teachers have to teach the cultural points of certain language, because many linguistic symbols can not be interpreted without knowing the students’ cultural contents. English language contains different culture and thought with Islamic value (Nufus, 2016). In this point, we can know that the teacher teaches the important role to select the western culture and thought in ELT which is not appropriate for students.

According to Kementrian Pendidikan dan Kebudayaan (2013) stated that the standard competence of K-13 breaks down into the core competence. In the first core competence, it contains about the competence of religion or how students respect and apply the religion theory. In the second competence, it contains about developing behaviour such as honesty, discipline, responsibility, care, well-behaved, environment awareness, mutual aid, politeness, self-confidence in the interaction with society and world effectively. The competence of religious and human behaviour were explained explicitly in the first core competence and the second core competence. Actually, the religious competence and the social competence are primary competences in ELT process.

In the context of English teaching, most of English teachers still think that the students background of Islamic knowledge is not too important to be uncovered in teaching and learning process (Elfi, 2016). The teachers only focus to the material and the topic being discussed that provided in many English books. They do not know about how to integrate the Islamic background knowledge of students in teaching English. According to Rahman (2017), he argued that it is a big problem, because the students will have attention about what they have seen, for instance the way the teachers' taught. The target of ELT does not only make students have ability to communicate in English well but also have good character through the all instructional contents used by the teacher. In fact, the focus of teacher only use the instructional contents which is closely with western culture. The instructional contents did not give much contribution to build the students' character.

Therefore, one way to overcome the problem is with integrating Islamic values in ELT to build students' character. The integration of Islamic values in ELT hoped can build students' Islamic character since they have much knowledge and experience relating to Islam. If students can share the idea related to Islamic knowledge in English, it can improve both their English competence and their Islamic knowledge. Moreover, it can build students' character toward Islam.

LITERATURE REVIEW

The Nature of Educational Integration

Integration is an approach or process that can be used in educational area to create a madani generation of multidisciplinary knowledge (Norazmi et al, 2013). In addition, the concept of integration

science and religion now refers to integration of science and Islam as unit (Norazmi et al, 2013).

According to Rashid (2013), he stated that an integrated knowledge is prominent in developing every aspect of human potentials and producing well-balanced being. Other, the development of mental, emotional, physical, and esthetic aspect can not be enhanced without the process of integration in the education system (Rashid, 2013). It is clear that education has a significant role in guiding human well-balanced though integrated education.

Based on the explanation above, it can be inferred that the Islamic integration as unit in learning and teaching is important. It can make civil society generations which applied the Islamic integration in students’ life well.

Characteristic of Educational Integration

The form of integration has been discussed among scholars from time to time to make a proper model of education system included the developing types of integration. According to Ian Barbour (2002), he stated that integration is a relationship that based on belief which is basically the study area, the design approach, and the purpose of science and religion are unite and same.

According to Nasekun (2015), he stated that here are some characteristic of educational integration;

1. Child-centered
2. Authentic
3. The separation between fields of study is not very clear.
4. Presenting concepts from various fields of study in a process Learning.
5. Flexible

The goal of Integration learning

According to PP no. 19 years old 2005 in Nasekun (2015), it stated that integration learning is not only developed to achieve goals holistic learning as stated in concerning National Education Standards, expected by students as well could:

1. Improve the understanding of concepts learned more meaningful.
2. Develop skills in finding, processing, and utilize information.
3. Develop positive attitudes, good habits and values noble needed in life.
4. Develop social skills such as cooperation, tolerance, communication, and respecting the opinions of others.
5. Increase passion in learning.
6. Have activities that are in accordance with interests and needs.

The benefits of Integration learning

According to Sukayati in Nasekun (2015), he mentioned some benefits when using integration learning among others:

1. Many topics contained in the subjects have the connection of concepts with those learned by participants.
2. Learners can utilize the skills developed from study the inter-relationships between subjects.
3. Students are trained to make more relationships between and between lessons, so that students are able to process information in a way that is in accordance with the power of thought and possible the development of network concepts.
4. Helping students to solve problems and think critically for can be developed through skills in real situations.

5. Helping students to improve the students’ memory by providing topics in various situations and conditions.

6. Can facilitate transfer of learning if the learning situation close to the real life of students.

The areas of Islamic Integration in ELT

In applying Islamic values in ELT, there are some points that need to be elaborated (Rambe, 2019):

There are some approaches that can be put, including:

1. Curricular Approach

The curricular approach is an approach that educational organization or institution provides the colour of Islam in the education. The curricular approach can be applied by putting aside the Islamic knowledge with general science.

2. Context-functional Approach

The context-functional approach is an attempt to answer the question so that all the fields of study presented always wearing the views of Islam. The teacher are faced with the secular nature applied western educators to approaches in all branches of science. Meanwhile, we believe that Islamic values can be applied through activities and interactions between teacher and students such as applying basic Islamic values when giving greetings, leaving places, reading prayers when starting and closing lessons, etc. where all these activities can also be taught by practicing in English. For example in greeting, the teacher said “Good Morning/ Afternoon/ Evening.” We can replace it it by saying “Assalamu’alaikum, peace be upon him, everyone.”

The teacher asks to start and close lesson by praying first. Beside it, teacher also can emphasize Islamic integrity in gender issue. From early age, students should be introduced to sit separately between men and girls both in doing assignments daily and in discussion interactions. By giving these rules, it is expected that students will understand that

Islam has clear rules in terms of socializing. Starting by this simple thing, the application of Islamic values in context of daily Muslim life should be appreciated.

2. Education Curriculum

The basis points of Islamic curriculum preparation should include by following principles that contains:

- a. Basic unitary values for the quality of Islamic values at all times and places
- b. Value of interest unity in developing the mission of Islamic teachings
- c. Materials that contains spiritual, intellectual, and physical development.

There are several limits of the characteristics of Islamic curriculum as follows:

- a. The system and the curriculum development are in harmony with human nature,
- b. Directed to achieve the final target for students, namely sincere and obedient worship to Allah,
- c. The curriculum is flexible so that it can be adapted to various local conditions and situations by keeping in mind the individual civilization factors that concern students' talents, interests, and abilities,
- d. The curriculum maintains all the real needs of people's life while still relying on the soul and ideal of Islamic ideals
- e. The curriculum pays attention to the development of students (religious feelings and language growth),
- f. The curriculum pas attention to Islamic religious behavior.

Based on the explanation above, there are linking processes; involving religious curriculum a and the English curriculum into a link where each component still stands alone and has own character.

3. Teaching Method

Integrating Islamic values do not only apply in approach and educational curricula, but also in teaching method. In addition, in developing teaching methods that are often applied in English teachings, such as collaborative learning, communication language teaching, etc. These are the teaching methods applied in Islamic education:

- a. Mutual education method
- b. Educational methods using instructional methods
- c. Educational method by telling stories
- d. Methods of giving examples
- e. Discussion methods
- f. Reward and punishment methods
- g. Methods of repentance and forgiveness

4. Designing Teaching Materials

Designing teaching materials that containing Islamic values is very important. When learning English, students and teacher tend to discuss the values and the cultures that applied in west. English is generally used by many people around the world as the first, second, or foreign language. In Indonesia, English as a foreign language is a subject in Senior high school. According to Zuliati (2012) stated that teaching of English including culture from origin country of English. Teacher needs to teach the cultural parts of certain language because many of them can be interpreted without the cultural contents. Despite many of western culture have a contradiction in terms with Islamic values. Moreover, English teacher must select the original culture in English to make appropriate with Islamic values.

According to Anisa (2017) mentioned some ways suggested to integrate Islamic values in ELT are;

- a. Optimizing the use of instructional materials containing Islamic messages
- b. Writing and/or using textbook containing Islamic values
- c. Using Islamic value-based on an authentic materials

In other opinion, Riza (2012) mentioned the steps of integrating Islamic values in English Language Teaching (ELT);

1. Giving exercises that reflect Islamic values in the material being taught.
2. Inserting Islamic names of people, place, or events in teaching.
3. Mixing some Islamic expressions related to the given topic.

Another ways in integrating Islamic values (Khamdan, 2008) as follows;

1) Incorporating Islamic values in lesson plan design such as goals of the study, teaching and learning activities, and teaching materials.

2) Integrating of Islamic values in developing teaching materials such as adding exercises which reflects Islamic values in learning topic, using Islamic names of peoples, place, or activities, and using expressions in the form of teaching English expressions.

3) Integrating Islamic values in classroom activities such as mixing Islamic expressions and the relevant English expressions with the main lesson, using code mixing and code switching between English and the Islamic expressions, and using Islamic names for characters, places, and activities.

Types of Integration

The terms of integration has been discussed from time to time in creating ideal model. According to Nufus (2016), there are some types of integration as follow:

1) Ian G. Barbour

In his book, Ian stated the relationship between science and religion is one of typology. There are four relationships such as conflict, independence, dialogue, and integration.

a. Conflict between science and religion are conflicting relationship and in extreme cases even hostile.

b. Independence relationship means science and religion operate independently to their field, how, and their goals without disturbing each other or care.

c. Dialogue is relationship of mutual openness and respect, because both sides meant to understand their similarities and differences.

d. Integration is a relationship which based on belief that basically the study area, the design approach, and the purpose of science and religion are unite and same.

2) M. Amin Abdullah

Amin Abdullah reintegrates the epistemology of science based on the basic principles that need to be concerned. The areas were Hadarah Al-Nash (based on text), Hadarah Al-Ilm (scientific) and Hadarah Al-Falsafah (philosophy). The term of Hadarah Al-Nash can be equated with religion studies where the sources originating from revelation of Qur’an and Sunnah. While, Hadarah Al-Ilm refers to natural sciences and social sciences that acquired from senses, experiments, and logical laws. Then, Hadarah Al-Falsafah obtained from ethics and philosophy.

Amin Abdullah proposed interdisciplinary knowledge as the result of integration in some schema as follow:

a. The single entity of religion can be replaced with science or philosophy. This single entity has been claimed to be able to overcome

the problems of humanity with itself. The concept of single entity appeared arrogant because they feel the most proper one.

b. The isolated entities seem more advanced human civilization through the existence of the three fields. Although, the relationship's configuration of this isolated model estimated as contemporary problems of crisis in living environment, economy, morality, religiousness, etc.

c. The interconnected entity is an ideal model. Each part was aware on their limitations. They are willing to engage in dialogue, cooperate and take advantage of methods and approach adopted by their sciences to complement each other.

The previous study written by Zuliati (2012) entitled "Incorporating Islamic messages in The English Teaching in The Indonesia Context". This study was focused on incorporating Islamic messages in English instructional materials. The writer offered some ways in integrating Islamic messages in the English teaching; writing or using English course-book correlated with Islamic messages, using authentic material containing Islamic messages or using available supplementary materials containing Islamic messages designed by ELTIS. In addition, the writer also gave an example of using on Islamic song to generate communicative activities for learners. In line, Nur (2008) entitled "The Integration of Teaching English with Islamic Values at SMP Al-Azhar Cilacap". This study analyzed the process of integrating Islamic values which focused on the design of the lesson plan, instructional material, learning activities, and assessment. It was aimed to describe how teacher integrated Islamic values in teaching and learning process in the classroom. The result of the study showed that the

Islamic values were integrated in lesson plan, instructional materials, instructional activities, and assessment.

In Addition, Uswatun&Mufidatunnisa (2018) which the title “Students’ Perception on the Implementation of Islamic Science Integration in English Teaching Materials”. This study focus was on the finding out the perception of STAIN Watampone students’ particularly Islamic Education program that have taught English by using integrated Islamic science material. Then, the researcher found that the use of integrated English and Islamic material can produce a lot of interest and a make learning activities more effective and efficient.

Then, the next study was done by Tuti (2016) entitled “English Language Teaching in Islamic Education in Indonesia: Challenges and Opportunities”. On the study, researcher argued that Islamic education remains the choice of the Indonesia Muslim communities as long as it is able to meet the demands of living in the globalization era while keeping the Islamic values in all the learning process. T/he researcher also gave the suggestion that ELT in Indonesia needs to incorporate Islamic values and show that English learning put no threats and negative influences to Indonesia culture in general and Islamic values in particular. In line, Shohibul (2018) entitled “The Need to Use Contrastive Analysis for ELT in Islamic Higher Education Institutions”. On the study, the researcher focused on the need of Islamic integration in ELT in Islamic school. The Islamic integration must be inserted in ELT process.

Another study about implementing of character values in English language learning and teaching (Erwin & Abdul, 2018). In this study, the researchers explored the character building through media and language education. The researchers focused on the theoretical review of the implementing of character values in English language learning and teaching in the classroom.

Then, the next study was conducted by Maimun (2009) entitled “Effective Implementation of the Integrated Islamic Education. The study aimed to examine the extent of the implementation of the Integrated Islamic education system and to evaluate whether there is evidence which requires revision of the current system. According to those studies above, the researcher agree and have same opinion with the research above that English learning process integrated with Islamic values is useful. This study will be different of those previous studies. However this study focused on investigate the implementation of Islamic integration in ELT and analyzed the students’ responds in term of strengths and weaknesses of Islamic integration in ELT.

Conclusion

The Islamic integration as unit in learning and teaching is important. It can make civil society generations which applied the Islamic integration in students’ life well. integration learning is not only developed to achieve goals holistic learning as stated in concerning National Education Standards, expected by students as well could: 1. Improve the understanding of concepts learned more meaningful. 2. Develop skills in finding, processing, and utilize information. 3. Develop positive attitudes, good habits and values noble needed in life. 4. Develop social skills such as cooperation, tolerance, communication, and respecting the opinions of others. 5. Increase passion in learning. 6. Have activities that are in accordance with interests and needs

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