INTEGRATING ISLAMIC VALUES IN ENGLISH CLASSES AT MTS AL-ISLAMIYAH BEBIDAS

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ABSTRACT

The study focuses on identifying and describing the phenomena of the Integration Islamic Values in English Classes at MTs 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 MTs 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 it 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.

KEYWORDS:Islamic Values, English Classes, Integration and Integrating

1. 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[1]. 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[2]. 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 (k-13)[3]. 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, theintegration of attitude and Islamic values in the teaching is greatly needed particularly at schools[4].

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[5]. 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 education, especially national education model and local education model like Islamic school.

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[1] Woodford, K. & Jackson, G. (Eds.). 2003. *Cambridge Advanced Learner's Dictionary.* (Digital Dictinonary). Cambridge: Cambridge University Press.

[2] Goodman, J. F. &Lesnick, H. 2004. *Moral Education: A Teacher-Centered Approach.* Boston: Pearson Education, Inc.

[3] Permendikbud_Tahun2016_Nomor021

[4] Yusra and Lestari (2018). Integrating Attitude, Knowledge and Skills in K-13 English Lessons: Explorations into Teachers' Agentic Roles in Materials Development. Asian EFL Journal. *20, 3,172-190*

[5] Permendikbud_Tahun2016

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[6]. 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[7]. Meanwhile, according to AzzumardiAzra Islamic education is a process of individual formation based on the teachings of Islam revealed Allah to Muhammad Saw[8].

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 MTs Al-Islamiyah Bebidas. It included what Islamic values are integrated in English lessons and how English teachers integrate them.

2. REVIEW OF LITERATURE
Communication and Values in ELT

Communication are attempts to bridge the gap between the linguistic knowledge of the second-language learner and the linguistic knowledge of his or her interlocutor in real communication situations. Studies on classroom interaction and in the teaching and use of communication strategies[9]. Nevertheless, EFL teachers should always attempt to involve the students in

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[6]Yusouf(2008) Integrating Islamic Themes and Values in English Classes
[7]Zuhairini, Islamic Philosophy of Education put forward
[8]AzzumardiAzra (2006)

[9]Brown, (2001:99). *Teaching by principles: An Interactive Approach to Language Pedagogy (2nd edition).* White Plains: Addison Wesley Longman, Inc.

communicative and interactive English language activities in which they can practice the language for communication purposes. Moreover, teachers are not always aware of the importance of teaching communication strategies to their students or, if they are aware, they do not explicitly train their students to use them. They do not use these strategies themselves to serve as a model to their students. Most often, what I have observed is that language teachers abandon the message or switch to the first language to avoid communication problems in the classroom. According to Richards communicative language teaching is the principles of the goals of language teaching, how the students learn a language in classroom activities[10]. One of the aims of communicative language teaching is to improve fluency in language teaching[11]. Communication need etic, in communicative English language teaching good moral or etic is very important, it call value in English language teaching.

Value is a personal or social set of standards for good or bad behavior and morality, or the quality of being right, honest or acceptable[12]. Morality is embedded in all formal education…there is no "morality-free" school, no valueless teaching[13]. Any interpersonal experience contains a moral element, virtually by definition, and a classroom is no exception.

Actually, it is the responsibility of any teacher teaching any subject at any school to transfer both knowledge and good morality to the students[14]. There are sets of value in every subject that if they are rarely exposed to the students, they understood andpracticed by students[15]. Therefore, the teacher should integrate moral value whenever he/she conducts the learning-teaching process.

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[10]Richards (2006: 2). Developing classroom speaking activities: From theory to practice. Guidelines-Singapore-Periodical for Classroom Language Teachers then Magazine for Language *Teachers*, vol. 28, No. 2.

[11]Richard (2006:14).Developing classroom speaking activities: From theory to practice. Guidelines-Singapore-Periodical for Classroom Language Teachers then Magazine for Language *Teachers*, vol. 28, No. 2.

[12]Woodford and Jackson, (2003)..*Cambridge Advanced Learner's Dictionary.* (Digital Dictinonary). Cambridge: Cambridge University Press.

[13] Goodman and Lesnick (2004:3). *Moral Education: A Teacher-Centered Approach.* Boston: Pearson Education, Inc.

[14] (Permendikbud (2016)

[15]Buchori, (2006:52). *Pendidikan Budi Pekerti*. Kompas. December 28. Compiled by FORKOM HumasPerguruan Tinggi Semalang Raya.

Value as a character embedded in someone's soul from which actions are reflected easily without prior thinking[16]. When the action reflected by someone is good then it is said that he/she has good morality, and when the action is bad then he/she is said to have bad morality..

There are three Islamic values in K13 curriculum: faithfulness, piety and tolerance. faithful and pious in Islamic religion must exist within the students, this Islamic value is the essential core of the first Core Competency (KI-1), tolerance is English teachers automatically felt an urgent need for indirectly teaching tolerance due to inter-ethnic and inter-religious nature of the classes. So, faithful and piety have become colloquial and cannot be separated with others. Valuing and contemn-plating student's religion is the dominant inclusion of faithful and pious, the integration of other Islamic values such as appreciating the chances to learn English as an international communication and motivated learning situations. This is another form of accommodating teacher agency at micro levels.

Teacher Agency in ELT

The concept of mediated agency is especially useful in analyzing whet her government mandated school policy mandates create a mediational system with new tools and expectations for teaching; to possibly discern the ways teachers' sense of professional identity affects how teachers understand and inter act with new mandates; and toexplore how this dynamic might affect teachers' experiences of professional vulnerability[17].

Agency is sociologically defined as constraints enabling individuals to exercise power voluntarily by transforming existing conditions with knowldge, expertise, and influence[18]. While teacher agency has attracted attention in the education literature, this topic is barely explored in the field of language education.

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[16]Al-Ghazali in Mahmud (1995:28). *AkhlaqMulia*. Translated by Abdul Hayyie al-Kattani, Masturi, and Ikhwani. 2004. Jakarta: GemaInsani Press.

[17]Lasky, S. (2004). An exploration of teacher professional vulnerability in a context of large-scale reform. Unpublished dissertation, Toronto, Ontario: Ontario Institute for Studies in Education, University of Toronto.

[18] Zhao &Baldauf, (2012). Individual Agency in Language Planning. *Language Problems and Language Planning, 36* (1): 1-24.

Teacher agentic methods have classified in three categories: dedication, accommodation, and resistance [19]. Dedication means teachers adopt classroom policies and teachers act as transformative professionals[20]. 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

3. RESEARCH METHOD

This study employed a descriptive qualitative design because it fits with the characteristics proposed by Bogdan and Biklen[21].The setting of the present study is MTs Al-Islamiyah Bebidas. The school has 103 students divided into four classes. This school chosen as the setting of the study under several considerations as have been described at the background of the study. The samples of this research is divided become three classes, those are class VII, class VIII A and B. The teachers are two persons (Hafids and Masjidil). Class IX is not included in this study because of National examination (Ujian Nasional). In this study the researcher have done the research for three times in every class.

Islamic values have found into an appropriate data, then identifying, classification, description and explanation and Methods of integration have found in three categories: dedication, accommodation, and resistance.

4. FINDINGS AND DISCUSSION

Findings

The data obtained from observation, interview,recording, and collecting of documents showed that the integration of the teaching of English with the Islamic values at MTs Al-Islamiyah Bebidas was done in the Islamic values are integrated in English lessons and the methods of English teacher to integrate them.

Islamic values

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[19]Yusra and Lestari (2018)

[20]Kumaravadivelu, (2003). Beyond Methods. Macro Strategies for Language Teaching. London: Yale University Press.

[21]Bogdan and Biklen (1998:4-7). *Qualitative Research in education: An Introduction to Theory and Methods*. Boston: Allyn and Bacon.

Table 1: kinds of Islamic Values

No	Islamic values	Amount	Percentage
1	Faithfulness	18	40,90%
2	Piety	15	34,09%
3	Tolerance	7	15,90%
4	Other	4	9,09%
	Total	44	100%

Table 2: Type of Islamic Values

No	Aspects	Amount	Percentage
1	Lesson plans	14	31,81%
2	Instructional materials	18	40,90%
3	Instructional activities	9	20,45%
4	Assessment	3	6,81%
	Total	44	100%

Methods of integration

Methods of integration wasanalyzed qualitatively by identifying, classifying, describing and explaining the values and the integration strategies.

No	Integration Methods	Islamic values				Amount	Percentage
		Faithfulness	Piety	Tolerance	Other		
1	Dedication	4	3	1	1	9	20,45%
2	Accommodation	14	10	6	3	33	75%
3	Resistance	0	2	0	0	2	4,54%
4	Other	0	0	0	0	0	0%
	Total	18	15	7	4	44	100%

Table 3: Integration methods

Discussion

While spirituality is mostly defined in the form of *menghargai* [valuing] and *menghayati* [contemplating] student's religion, the dominant inclusion of *beriman* [faithful] and *bertaqwa*[pious] in English lesson plans and classroom activities developed from them indicate the teachers' accommodating exercises of agentic roles as agents of particular religious groups. By the same token, the integration of other spiritual values such as *mensyukuri* [appreciating] the

chances to learn English as an international communication and *semangatbelajar* [motivated learning] situations. Again, this is another form of accommodating teacher agency at micro levels.

The moral values are highlighted in the lesson plans and within the personal views of the teachers. Actually, only several moral values are accentuated in the ELT policy documents: *santun* [polite], *peduli*[caring], *jujur*[honest], *disiplin*[discipline], *percayadiri*[self-confident], and *bertanggungjawab*[responsible]. Teachers, however, also include other morality in the lessons and classroom practices and these are summarized in Table 2. Note, however, that dominant appearance (i.e. 30 times in 30 documents) of particular morality is simply because teachers have apparently copied those words from the policy documents while the limited appearance of others in the documents (e.g. life style, respect and good citizenship) result from teachers' creativity and agentic practices.

Methods of integration above is planned to be integrated in classroom implementation by means of various strategies. As shown in Table 3, these strategies range from individual activities in dedication accommodation and resistance.

5. CONCLUSION

Based on the findings and discussions about the integrating Islamic values at MTs Al-Islamiyah Bebidas. It can be concluded that the Islamic Values was found in the lesson plans, the instructional materials, the instructional activities, and the assessment. This study shows that the Islamic values is the forms of being faithful and pious that 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 and accommodation is more dominant used by the English teachers.

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