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ISLAMIC VALUES REFLECTION IN THE ENGLISH TEACHING AND LEARNING PROCESS AT AN ISLAMIC EDUCATIONAL INSTITUTION IN KUDUS

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ABSTRACT

Most of Indonesian Islamic society still categorizes English as a non-religious subject, thus putting aside interest in learning English. Parents are worried about the bad influence of western culture if their children learn English without being introduced to Islamic values. This study aims to explore the reflection of Islamic values in the English teaching and learning process. It includes the preparations made by English teachers and the process of Islamic values that are reflected in the process of English learning and teaching. It uses a descriptive qualitative method. The results found 5 stages of preparations carried out by English teachers in reflecting Islamic values, including; defining the context, articulating beliefs, formulating goals, conceptualizing content, and developing materials. It was found 3 processes in reflecting Islamic values, namely pre-teaching, whilst-teaching, and post-teaching. The findings of this study are able to be a consideration for the policy maker in Islamic educational institution.

KEYWORDS: Islamic values; reflection; English; Islamic educational institution;

Introduction

The ability to manage language skill (listening, reading, writing, and speaking) is not the only indicator of language learning success; cultural potential is also a factor. Language and culture are intimately connected, according to this statement. In fact, the need for noble character has never been greater. There must be the most recent educational breakthroughs so that the development of noble character can proceed more quickly and effectively. Education is a human effort to build one's physically and spiritually potential in consonance with socio-cultural values.

Our nation's and country's current state, that is driven by money and other criminal acts, is undeniably the result of a massive character. Failed manners can hinder the ability of the attitudinal educational process at family, school, or in the society. If the family is unable to set a good example, it is expected that school will contribute to the attainment of good character. Those who have been declared eligible to teach manage schools. In the Republic of Indonesia, the sources of learning moral values are labeled in the Preface to the 1945 Constitution and Pancasila, in which the first concept is Faith in One God. It means that in the nation and state, we always need a religion as a basis. As Muslim community, we assume that character development is the parent's responsibility, who must account to God. As a result, Islamic education is a popular option among Muslim parents today. It is not surprising that, in response to the growing demand for Muslim parents, a number of private public educational institutions with Islamic nuances have emerged, offering learning with an Islamic approach. They hope that their children will receive a proper education as a safeguard against the dangers of moral degradation.

Many non-religious subjects, such as mathematics, chemistry, physics, and language, are currently unaffected by the content of Islamic values. These various subjects are presented solely through logic, with no mention of how they are the result of creation and the will of the Almighty God. English, for example, is the most important subject taught from elementary school to university. English, as an international language, is extremely important in the world. English is being used as a medium or form of communication in almost every aspect of life around the world. Students are taught both active and passive English. It does not only teach grammatical rule but also its variety of social applications in native-speaking communities. As a result, scholars are exposed to the social values of English speakers. There is nothing wrong with this as long as it does not contradict Islamic values. The transmission of knowledge, values, and the core teachings of Islam to future generations is facilitated by the teaching of Islamic values by the older generation.

However, cultural differences and ideas that are contrary to what Islam has educated must be described by English teachers so that their students do not simply resemble these values. It is hoped that every Islamic junior high school student will be able to learn English well, but this lesson will not change their beliefs or culture. The entire learning process should be used to realize the instillation of Islamic values. To meet this expectation, every session of lessons in Islamic junior high school must include the creativity of an English teacher reflection. To address these issues, including through the English language learning syllabus, lesson plan and English textbook.

MTs QP is one of Islamic junior high school in Kudus that take *salaf* way as its principle. There are 24 subjects in this school which is classified become 16 Islamic subject and 8 non-Islamic subjects. As one of schools which still use an olden way and contain of Islamic thought, the researcher is inclined to focus in research about the Islamic values which reflect in the English classroom at MTs QP.

It is not the first research about Islamic values which are included in English Teaching and Learning. The previous research has been carried out by Aula Mukarramah, et all at MA Muslimat NU Palangka Raya at 2021 entitled Islamic Values as Reflected in The English Teaching and Learning Process which divided into opening activity, main activity and closing activity. The similarities of this research that has been carried out by Aula Mukarramah with the next research which will be investigated by researcher are both use a qualitative descriptive method and show the Islamic values that reflect in English teaching and learning. The differences are on the subject of these research. The previous one focus on English teachers and 11th grade students to become its subject. But in this research will take English teacher and 8th graders students as the subject. Previous research indicates that Islamic values were not fully present in the process of teaching English to 11th graders at MA NU Palangka Raya.

Considering the importance of reflecting on Islamic values in every subject especially in English and only a few studies address this issue, so the researcher believes that more in-depth research on the process of learning English at MTs QP Kudus is required. The syllabus and English textbooks they use in class reveal the content of the English lessons they learn. Incorporating Islamic values into the teaching and learning process has an impact on the development of student character. As a result, the topic of this study is "Reflection of Islamic Values in the English Teaching and Learning Process at MTs QP in Academic Year 2022/2023."

Islamic values

Bertens (2014) defines 'value' as something that draws people to search for it, something that is enjoyable, something that is liked and desired, or, in short, value refers to something that is good. According to Mulyana (2004), value is a belief that motivates someone to act based on his or her choices.

According to Kurniawati (2009), the main principle for developing education that can produce qualified people should be based on the values of the Almighty God, Allah SWT. An important and strategic role is played by *akhlak* in Islamic education. Thus, Islamic values can be defined as a concept and belief held by humans in relation to several basic problems of Islam and used as guidance in everyday life, both with values derived from Allah and or values derived from human interactions that do not violate Shariah.

Reflection

According to Browman (2014), self-reflection is an essential element professionalism. Reflecting on professional standards, particularly mastery and instructing, is critical to the development of a continuous improvement revolution in the classroom. Even this time, the reflection is used as a key of teacher education in the context of professional development-sustainable development. Reflection, according to Loughran (2002) is an important vehicle for meeting the breadth and depth of professional teachers. Korthagen (2005) said that reflection is used as a key of teacher education in the context of professional development-sustainable development.

For the past two decades, one of the most hotly debated topics has been reflection, particularly in the context of health care. The term "reflection" comes from a Latin word that means "to bend or" to turn back. In the context of education, reflection means returning to a thought process so that it can be interpreted or analyzed. Reflection is an action that improves professionalism and is essential for good education for both lecturers and students.

English

English is the official language of many countries. Commonwealth countries and is widely understood and used. English is spoken in more countries in the world than other languages and compared to other languages. Meanwhile, according to Kasihani (2001) English is the first foreign language that is considered important for the purpose of access information, absorption and development of science, technology, art culture and building relations with other nations.

According to Wells quoted from the Ministry of National Education in Kepmendiknas No. 22 of 2006: English is a tool to communicate verbally and write. Communicating is understanding and disclosing information, thoughts, feelings, and develop science, technology, and culture by using the language. Communication skills in a complete sense is the ability to discourse, namely: the ability to understand and or produce spoken and or written texts realized in four language skills, namely listening, speaking, reading and writing. It is these four skills that used to respond to or create discourse in life socialize. Therefore, English subjects are directed to develop these skills so that graduates able to communicate and discourse in English at the level of certain literacy.

Then According to Chodijah (2000) Learning English. It is very much needed for all people, both early age and adults because English is an international language that everyone must know among. Not only understood and understood but English too must be mastered. From the statement above, it can be concluded that in learning language, whether first, second, or foreign language, teaching.

Islamic Educational Institution

Daradjat (2017) describes Islamic education as an attempt to facilitate and teach people so that they can develop an understanding of Islam and use it as a daily guidance. Education, according to Coser (1983), is an attempt to deliver knowledge, abilities, and morals from

educators to learners. This means that students must be inculcated with three important components: knowledge, abilities, and morals. According to Langgulung (1989), Islamic education is the process of trying to prepare the next generation to take over the role by acquiring information and Islamic values closely aligned with human function to charitable organization in the world and enjoying the benefits in the in the hereafter.

Islamic education, according to Marimba (1989), is also known as physical and spiritual advice in line with Islamic rules upward to the structure of the primary character in Islam. This primary personality is referred to as a Moslem individuality with Islamic values, and Moslems must decide things and behave in conformity with Islamic values. According to Thoha (1996), Islamic education is "education in which the essential ideology, intent, and concepts are constructed in ability to take out the practice of education on the basic Islamic values enclosed in the Qur'an and the Hadith." Thus, Islamic education values are the attributes or matters found in Islamic education that are used by humans to achieve the purpose of human life, which is to serve Allah SWT.

Method

This study used a descriptive qualitative method. It was a qualitative investigation aimed at exploring the Islamic values which are reflected in English teaching and learning process. It was defined as a study that generates descriptive data in the form of words or verbal of the people or behavior observed. The research methodology section describes in detail how the study was conducted. A complete description of the methods used enables the reader to evaluate the appropriateness of the research methodology. It describes the Islamic values in the process of English teaching and learning to the 8th graders of MTs QP.

Both English teachers and 8th grade students became the subjects and the informant in the study. In collecting the data, the writers used documents and class observation checklist as the instruments. The writers used lesson plan, and English textbook to whether in these documents Islamic values are also being inserted, while the writers observed both the school and 8th grade class which consisted of 35 students to directly get the pictures whether the teacher also integrated and or blended the Islamic values in the classrooms.

Result

The observation checklist-sheet consisted of 13 closed-statements with the options of "YES' and "NO". If most of the results are "Yes" then it can be said that Islamic values are applied in the teaching and learning process and vice versa. The statements cover the whole process of one teaching session; pre-activities, whilst activities, and post-activities. This observation check-list was made in two languages; Indonesian and English. The data were analyzed descriptively. The writers put each of their findings into the descriptive analysis.

Observation

The school observation was conducted on January 29th, 2022. In general, the building of Islamic values to the students at school is very good. Every morning, the students are welcomed by the teachers in the entry gate to build shaking-hands culture. The teachers greet every student with Islamic greeting *"assalamu'alaikum"*. After school bell rings, the learning activity is firstly started by listening to Al-Qur'an recite by one of the students by using loud-speaker so all the school members can listen to it. After this, the teacher in every class will start the lesson on that day by firstly invites all students to recite *Al-fatihah*. This activity is done every morning for about 10 to 15 minutes.

Beside these activities, the atmosphere of the school is very Islamic also. The way the teachers and the students dress-up represent how Moslems should perform in Islam. It can be seen from the area of the school also which full of hadiths or short surah and Arabic proverb displayed in the wall, wall-magazine, stairs, etc. to be read by all members of the schools. There are several characters of Allah written in Arabic language and English.

The class observation was conducted on February 25th, 2022. The writers used class observation sheet to be checked list. From this class observation, it was found out that the Islamic values have not been built yet along the teaching and learning process. The teacher only greeted the students with *"assalammu'alaikum"* when entering the class and asked the students to recite *basmalah* and *hamdalah* before and after the class. While in all one teaching and learning session, there was no any single picture of Islamic values internalized in the activities.

Documentation

In collecting the data, the writers used observation sheet, lesson plan, and English text-book. The observation sheet consisted of 13 statements with two options; YES, and NO. The points in the statements covered 4 aspects of pre-activity, 6 aspects of whilst-activity, and 3 aspects of post-activity. From the observation, it was resulted 6 responses to "YES", 6 responses to" NO", and 1 response which did not belong to either yes or no. The results can be seen in the following table:

Table 1. Classes Observation Check-list Results (Pre-teaching activities)

No	Description	Yes	No	Remarks
	B. Pre-teaching activities			
1.	Teacher brought the lesson plan with Islamic words.		✓	Teacher did not bring the lesson plan but she prepared the syllabus with Islamic words
2.	Teacher opened the class by saying Islamic greetings.	✓		Teacher opened the class by saying *"assalamu'alaikum warahmatullah wabarakatuh"*
3.	Teacher asked the students to recite *du'a* led by one of the students.	✓		Teacher and students recite *hadhoroh* for *masyayikh* and *sholawat* to start the teaching and learning activity led by two students at office

In the aspect number 1, the teacher did not lesson plan while teaching then the writers did not put a check on this list. In the aspect number 2, the students stand up immediately when the teacher came in to the class to greet the teacher. The teacher said *"assalamua'alaikum"* when opening the class, so that the Islamic value was checked to be "Yes". In the 3rd and 4th aspects, the teacher invited the students to recite *du'a*, before starting the lessons, hence the checks were put into "Yes". Overall, the activities in this pre-teaching and learning process were dominated by "Yes (2 aspects), while the other 1 aspect were "No". Whilst-activities consisted of:

Table 2. Classes Observation Check-list Results (Whilst teaching activities)

No	Description	Yes	No	Remarks
	C. Whilst teaching activities			
1.	Teacher informed the students about the objectives of the lesson.	✓		Teacher informed the students about the objective of the lesson clearly
2.	Teacher let the students know what is the benefits of the lesson in Islam perspectives.	✓		Teacher lets the students know what is the benefits of the degree comparison for good things and always be grateful for what do we have from Allah SWT
3.	Teacher discussed the lesson by giving the examples in Islamic contexts.	✓		Teacher gives examples by using Muslim's names, Islamic place and Muslim's activities

	The teacher used several Islamic words/terminologies while teaching.	✓		Teacher gives the examples of directive nature of someone and the comparison of Arabic and English subject. Teacher often recite *talbiyah* words like *alhamdulillah, subhanallah* and *masyaallah*
	Teacher used appropriate and interesting media while teaching.	✓		Teacher used the print out of pictures as media for degree of comparison material

In these activities, the assessment covered 5 aspects which were dominated by "Yes", i.e., in the aspects number 4, 5, 6, 7 and 8. Aspect number 6 explained that teacher gives examples by using Muslim's names (Hamzah, Umar, Khadijah, Aisyah, so on), Islamic place (Mecca and Medina) and muslim's activities (praying, reciting AL Qur'an and kitab, *bahtsul masail* or Islamic discussion). Aspect number 7 explained that teacher inserted several Islamic words such as *Alhamdulillah, subhanallah and masya Allah*. Thus, among those 6, all of the aspects were "Yes". Post-teaching activities consisted of three aspects as follows:

Table 3. Classes Observation Check-list Results (Post teaching activities)

No	Description	Yes	No	Remarks
	D. Post teaching activities			
1.	Teacher summarized the lesson before ending the lesson.	✓		Teacher does not summarize the lesson before ending the lesson
2.	Teacher gives question and answer session for students about the materials.	✓		Teacher gives question and answer session for students about the materials to help students in trouble understanding
3.	Teacher let the students to thank to Allah for their blessing day.	✓		Teacher reminds the students to thank to Allah for health and blessing day at the beginning day
4.	Teacher dismissed the class by asking the students to recite *hamdalah*.	✓		Teacher dismissed the class by asking the students to recite "*alhamdulillahirabbil 'alamin*"
5.	Teacher dismissed the class by asking the students to *du'a* and led by one of the students	✓		Teacher dismissed the class by asking the students to recite *du'a* "*shalawat Maula Ya Sholli Wa Sallim*" and "*shalawat Asnawiyah*" led by two of the students at the office

In these post-activities, all checks dominated to "Yes". 5 aspects showed "Yes" which explained that the teacher gave question and answer session for students about the materials to help students in trouble understanding. Aspect 11 and 12 explained that teacher reminds the students to thank to Allah for health and blessing day at the beginning day by recite *alhamdulillahirabbil'alamin*. Aspect 13 explained that teacher dismissed the class by asking the students to recite *du'a "shalawat Maula Ya Sholli Wa Sallim"* and *"shalawat Asnawiyah"* led by two of the students at the office.

From those three stages of teaching and learning process, i.e., pre, whilst, and post, assessed from the observation, it can be concluded that the Islamic values have applied well by the teacher in the process of teaching English at 8th grade of MTs QP Kudus.

The Assessment Aspects of Lesson Plan and Text-book

The writers found several Islamic values being inserted in these three teaching and learning

instruments.

Figure 1. Lesson plan

The writers found the point of "The expected characteristics" as follows: trustworthiness, respect, diligence, responsibility, and courage in which each of those characters is also explained by the Al Qur'an and by hadiths in lesson plan. The fact is these characters delivered explicitly by the teacher in the process of teaching. The writers also found some Islamic values contain in English text book that published by Ministry of Education and Culture of the Republic of Indonesia 2017 from which covers Islamic names, Islamic activities and Muslim figure shown by the hijab.

Figure 2. English text-book

Discussion

Teacher 's preparation in Reflecting the Islamic Values into English Teaching

The investigation result shows that the reflection of Islamic values into English teaching in MTs QP has done. The teacher prepares materials as part of the instructional materials to introduce Islamic values directly but it can be used simultaneously to improve the English

language skills. The teacher uses the English syllabus made by Ministry of National Education in which the explicit Islamic values are involved limitedly. While the teacher's lesson plan does not show clearly the reflection has been placed. In this case, the teacher attempts to reflect Islamic values by improvising and modifying oral communication activities during the teaching process. It aims to correlate the materials and Islamic values based on the teaching context at the same time.

Teacher organized some steps, they are defining the context, articulating beliefs, formulating goals, conceptualizing content, and developing materials.

In defining the context, the teacher brings up the instruction in Islamic theme. Teacher prepared the Islamic values into English material. Here, teacher used the syllabus that contain the Islamic values. The researcher found the syllabus as a document research. Some Islamic values; honest, disciplined, responsible, caring (tolerance, mutual cooperation), polite and confident. These are applied in English teaching and learning process. Presenting the theme clearly, makes it easier for teachers to achieve success in teaching and learning.

In articulating beliefs, the English teacher of MTs QP tries to articulate the beliefs by correlating the language to the Islamic context in order the students agree on the Islamic values which are conveyed and can apply them in their social environment.

Figure 3. Female teachers' dress

Figure 4. Stdents' dress and habit

For male teachers, they wear a neat muslim dress equipped with a cap. Beside that, the researcher also found the Arabic proverb at wall magazine which reads, "*Istiqomah* is more important than a thousand *karomah*."
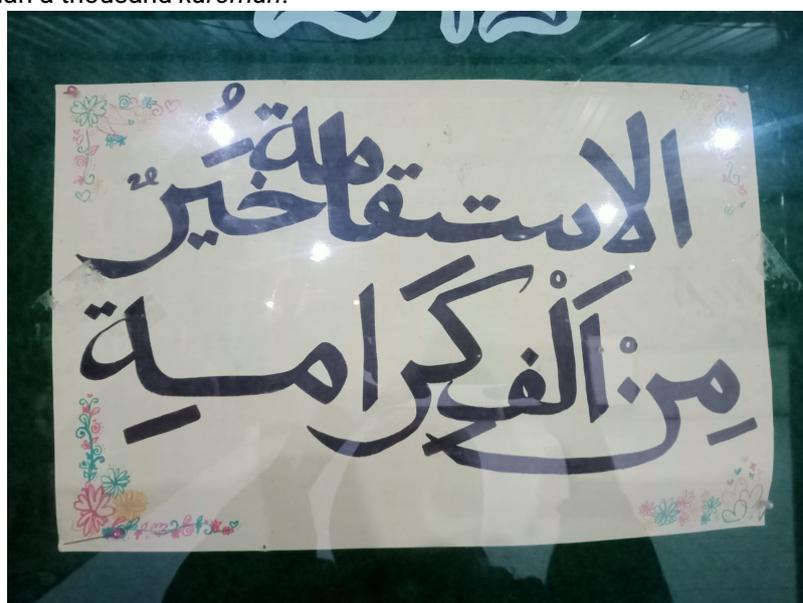

Figure 5. Arabic proverb

The message that we can get from the proverb is,"*Consistent and firm are really needed, especially for students because being consistent will lead us to the goals we want to achieve in a good way. Carrying out the activities consistently has an optimistic effect, never feels afraid, sad and anxious. People who act istiqomah will get glory.*"

Researcher found some facts through the school environment observation. It starts from the how the students and teacher dress. They wear long skirt and long brackets that cover the buttocks, equipped with a wide veil that covers the chest area.

In formulating goals, the English teacher has formulated goal to develop the students not only in English language skill, but also in understanding of Islamic terms. To achieve the goal, the teacher has also formulated the adjective in accordance with the school frame.

Figure 6. Students' reciting Alqur'an

In conceptualizing content, teacher used the lesson plan. Some of the kindness values are contained therein although not refers in detail to the Qur'an and Hadiths. So that, at first glance, it does not appear that the syllabus designed for integrated Islamic teaching. The last, in developing materials, teacher made the lesson plan as short-term planning for projecting what will be done in the instruction.

The Kinds of Islamic Values being Reflected into English Teaching

The teacher includes the Islamic values in the materials indirectly through song, Islamic names, places and activities. Song title, such as, *'insya Allah'*, including beliefs is among the examples of the inclusion of Islamic values. The values of the Islamic concept of divinity.

This song is conduct about first, every human being has ever felt hopeless when he got a serious problem. Second, every human being has made mistakes. Third, do not give up and despair. Fourth, *tawakkal* and pray. Fifth, God willing, there is a way, Allah is sufficient as a helper. The Islamic values also taught in simple present tense and degree of comparison. In simple present tense, teacher gave the examples about fact and habit in Islam like Allah is our God, Muslims do five-time prayer every day. In degree of comparison, teacher gave the examples about Islamic name, place and activities like Amar is diligent as Fadhil to go mosque every day. Learning *Akidah Akhlak* is easier than Al Qur'an hadith, and *Rasulullah* is the latest prophet in this world.

There were three activities in English teaching and learning, they are pre-teaching, whilst-teaching and post-teaching. Islamic greeting and *du'a* are including part of pre-teaching. The objectives of materials in Islamic context and Islamic words are including part of whilst-teaching. Reciting *hamdalah*, *sholawat* and *du'a* are including part of post-teaching. Besides that, the school environment also supports the reflecting of the Islamic values at MTs QP Kudus. It can be said that in general the Islamic atmosphere can be seen and felt at this school from morning habit until how they dress look like.

Conclusion

The analysis of the data puts several conclusions as follows:

1. The school observation revealed the conclusion that the Islamic values have been being applied very well at the school area starting from morning habits like greeting the students with Islamic greeting or *"assalamu'alaikum"* and also from the way the teachers and the students dressing-up, etc.
2. The class observation showed that the teacher had applied the Islamic values well in the three stages of teaching and learning activities, i.e., pre, whilst, and post-activities. The observation sheet which consisted of 13 statements were dominated by "No" check-lists in which 6 statements for "Yes", 6 statements for "No" and 1 other for neither Yes or No.
3. The lesson plan which covered 4 language skills insert several Islamic values in each component. It puts "The expected characteristics" as the goals of teaching and in fact

in the real process; this point being applied explicitly i.e., trustworthiness, respect, diligence, responsibility, and courage. As it was explained earlier in which these characteristics are stated both in Al Qur'an and hadith.

4. The English textbook used was Basic English for Junior High School published by Ministry of Education and Culture of the Republic of Indonesia 2017. The writers find several Islamic values being inserted in this book either in the discussion of every chapter or in the exercises and passages presented.

5. Thus, from those conclusions, it can be concluded that the Islamic values were being applied well in the process of teaching and learning English to the 8th graders of MTs QP.

Acknowledgement

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