

CHAPTER IV FINDINGS AND DISCUSSIONS

A. Description of Data Analysis

1. Profile of MTs QP Kudus

MTs QP is established in Kudus since April 2017. It is the first reflected Islamic junior high school in Kudus which is established by Qudsiyyah Menara Kudus Islamic Education Foundation (YAPIQ). Then, it has motto “Create to a pious, salaf and independent generation”. This motto indicates that the school want to the students become people who have a good characters according to sharia islam and independent. This school is only for girl students. This school combines the teaching of general education and *madrasah diniyah* education and Islamic boarding schools. Its equal with junior high school or SMP. The difference is this is not a public school but a private school. Its developing female tsanawiyah madrasa classes to produce a generation of women who have the same abilities as men in the field of Qur'anic interpretation. The program launched by the Foundation at MTs QP is expected to output the education of students to be able to have excellent academic achievements in general science and excellent in AhlusSunnah waljama'ah, especially in the study of the *kitab kuning*.

1.1 Vission, Mission and Purposes

To provide quality education, MTs QP Kudus carries out its educational activities based on the vision, mission, and purposes of the institution. Vision, Mission, and Goals of MTs QP Kudus are as the following²⁴:

1) Vision

Becoming a madrasa that superior in mastering the Qur'an and the Book of the Salaf and create to a pious, salaf, and independent generation

2) Missions

- a) Foster appreciation of religious teachings and encourage the practice of religious worship for every madrasah citizen in order to improve the quality of faith and piety
- b) Organizing teaching and learning process activities and guidance effectively and efficiently

²⁴ IT, Interviewed by the researcher, January 16th, 2022, interview 1, transcript.

- c) Fostering the spirit of achievement and excellence in all madrasah residents so that they can strengthen competitive power both at national and global levels
 - d) Provide training in extra-curricular activities and various skills to all madrasah residents
 - e) Fostering a culture of order and learning culture for all madrasah residents
 - f) Cultivate and develop artistic talent in the context of preserving Islamic regional and national culture
 - g) Cultivate and develop environmental care (prevention of damage, prevention of pollution and preservation of the environment)
- 3) Purposes

The purpose of MTs QP is to create a generation of women who have the same abilities as men in the field of Qur'anic interpretation, santri can memorize 1,000 stanzas alfiyyah, fluent in reading 30 juz of the Al-qur'an and able to read the book of fiqhun nisa, have a good personal behavior like perform the five daily prayers properly and correctly, act independently and socially responsibly, speak politely, have a commendable attitude, be able to remove *hadass* properly, and social behavior standards like able to conduct social interactions communicatively and ethically, capable of leading religious rituals, and able to maintain self-respect.

1.2 The Structure of MTs QP

To support the development of this school, MTs QP has structure of organization such as 32 teachers and 686 students are involved together. Then, to improve students' potentials, it also tries to develop some extracurricular as follow: (1) Reflected Islamic scout; (2) English and Japanese clubs; (3) Tambourine club (4) Journalistic club; (5) Qiro'ah club. There are also special programs that distinguish these schools with government schools that program Tahfidz Qur'an and *kitab Alfiyyah*. The success of this program has also become one of the graduation criteria where the students must memorize Qur'an or *Kitab Alfiyyah*.

1.3 Infrastructure of MTs QP

MTs QP is located in Lambao strret number 1, Singocandi Village Kota District Kudus Regency. The location is not far from the main road and can easily be

accessed using motorcycle, car or on foot. The location of Madrasah Tsanawiyah (MTs) QP Kudus is about 4 km from downtown Kudus, specifically in Kudus – Jeparo road Singocandi village around 100 meters south of the main road. The location of Madrasah Tsanawiyah (MTs) QP Kudus is easily accessible. The buildings are permanent with 3 buildings which consist of 20 classrooms; they are divided for seventh to ninth grade. It is completed by a mosque, teacher office, canteen, laboratory and a library.

B. Research Finding

Based on the result of observation and interview to the subject of the study, the researcher presents the finding of the study. The data were also taken from documentation. The following researcher presents the findings of the study that are divided into three findings:

1. Teacher's Organizing in Reflecting the Islamic Values into English Teaching

This part presents the research findings which the researcher found in the field by doing observation and interview. It related to the teachers' organizing in reflecting Islamic values at MTs QP Kudus. After the researcher investigated the teacher organize in reflecting Islamic values, finally, the researcher got some data. The results of the research findings were presented in the descriptions bellow.

The teacher said that the most important aspect of teaching activities is preparation, as she said, *"It is during this time that a teacher plans the materials, methods, and everything else related to the teaching-learning process. Because the teacher can incorporate values or something that can influence the students into the course, course preparation is becoming increasingly important in teaching."*²⁵ The researcher discovered some ways in which the English teacher of MTs QP reflects Islamic values through Kathleen's designing language course. The following methods of organization are explained²⁶:

²⁵ IT, interviewed by the researcher, March 24th, 2022, interview 1, transcript.

²⁶ G. Kathleen, *Designing Language Courses: A Guide for Teachers*, (Australia: International Thomson Publishing Europe), p 72.

a. Defining the context

A school that implements the concept of Islamic education based on the Qur'an and *Sunnah* is known as an reflected Islamic school. The operational concept of the Reflected Islamic School is the accumulation of the civilizing process, the transmission and development of Islamic teachings, culture, and civilization from generation to generation.

Islamic Schools are school approaches that combine the implementation of public education and Islamic education into the fabric of the curriculum. With this approach, no subject or activity in school can be divorced from Islamic messages. As teacher said, *“General lessons like mathematics, science, social studies, language, physical education/health, English and skills are framed with Islamic guidance. Curriculum in religious education has been enriched with the current contextual approach and welfare.”*²⁷

Based on the explanation above, it is possible to conclude that the context used by the English teacher at MTs QP is applied. So, during the English teaching process, the teacher brings up the Islamic theme.

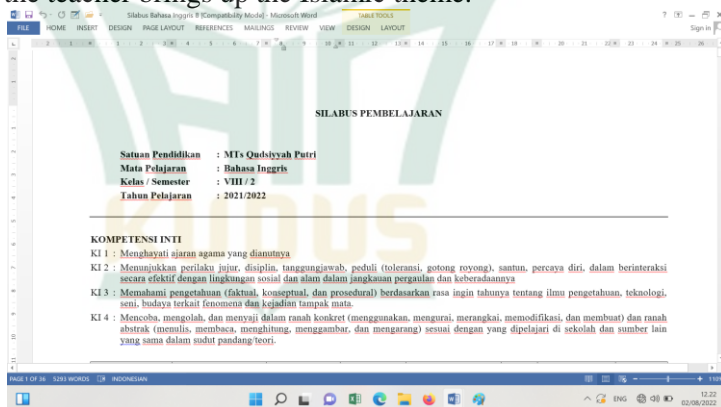


Figure 4. 1 English syllabus

Data was obtained from interview with teacher. 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.

²⁷ IT, interviewed by the researcher, March 24th, 2022, interview 1, transcript.

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. Teacher added, *“Honest behavior here is an reflection of the mandatory nature of the prophet, namely siddiq which means honest or true.”*²⁸

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ
الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا وَإِنَّ
الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ
الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا

The meaning: *“Indeed honesty will lead to goodness, and goodness will lead to heaven, verily if someone is always honest then he will be recorded as an honest person with Allah. And avoid lying, because lying will lead to evil and evil will lead to hell. A person who always lies and maintains lies, then he will be recorded as a liar with Allah.”* (narrated by Bukhari No 6094 Fathul Bari version)

Honesty in intentions, words and deeds leads a person to get the love and pleasure of Allah SWT.

b. Articulating beliefs

Articulating beliefs in MTs QP is related to the school's context definition. As the researcher previously stated, the belief about language learning entails analyzing the way language is used. It could take the form of a lesson in which students analyze the point of view of a topic that affects them and then decide how to respond to it. It is obvious that when designing a language course, teacher must consider the values she wish to instill in their students. They must decide on the appropriate content, materials, and assessment plan.

²⁸ ²⁸ IT, interviewed by the researcher, March 24th, 2022, interview 1, transcript.

In terms of relevance, MTs QP strives to instill Islamic values in a variety of activities. It becomes one of the features that distinguishes MTs QP from government schools.

This school also hopes to print the nation's cadre of successor believers who are pious, noble in character, and capable of academic and skill in accordance with their ability. Teacher can choose the appropriate content, materials, and assessment strategy. As the first step toward achieving the goals of articulating beliefs, the institution creates a school regulation that organizes all school activities in a systematic manner. It is reasonable to expect that the defined regulation will have an indirect impact on classroom teaching and learning activities, including English language classes. This is due to the fact that these rules must be followed by both teachers and students while they are in the school environment. In this case, teachers play a larger role than school regulations in creating an Islamic atmosphere in the school environment. It is understandable because teachers interact directly with students while delivering lessons. They also play an important role in transforming the values that students will be exposed to.

According to the explanation above, the English teacher of MTs QP tries to articulate the beliefs by correlating the language to the Islamic context in order for the students to agree on the Islamic values conveyed and apply them in their social environment. In this case, the teacher needs to consider the values they want to introduce to students. They can decide on the relevant content, materials and assessment plans. Teacher tries to lift Islamic values in many activities. The main process in English teaching is articulating beliefs. Here, 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. It starts from the beginning activities in the morning. The chanting of Al Qur'an verses and is heard at 06.00-06.45 am. Then, continued by doing morning ceremony and pray together to start the lesson.



Figure 4. 2 Pray together

Besides, articulating beliefs is also shown in the way they dress, both teachers and students. They wear a muslim wear which tends to be large so as not to show the curves of the body that become *aurat*. For male teachers, they wear a neat Muslim dress equipped with a cap. The proof of the way they dress is shown in picture below.



Figure 4. 3 students' uniform



Figure 4. 4 Male teachers' uniform

For male teachers, they wear a neat muslim dress equipped with a cap. Besides, the Arabic proverb at wall magazine is also support the reflecting Islamic values into English teaching in articulating beliefs. Its proverb which reads, “*istiqomah* is more important than a thousand *karomah*.” *Istiqomah* as we known as consistence to follow the straight path according to Allah’s commands is more important than a thousand miracles. This proverb can motivate students directly to always be active in seeking goodness, including learning and worship.

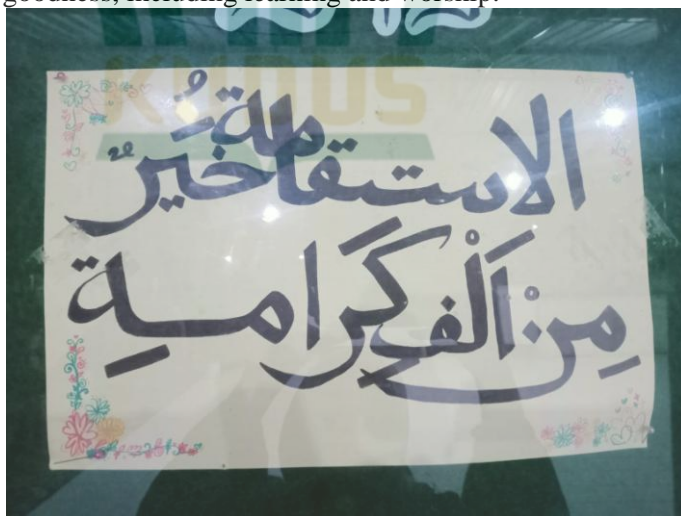


Figure 4. 5 Arabic proverb

Teacher told 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.*”²⁹

c. Formulating goals

A teacher's teaching goal is always linked to the institutional purpose. MTs QP is an institution that aspires to produce educational output that is not only scholarly but also religiously proficient. As a result, the goal of the entire teaching-learning process is to prepare students' intellectual and spiritual intelligence. MTs QP requires the students to do pray *dzuhr* together and recite Al Qur'an. It aims to create a good habit for students. The noon activities like pray *dzuhr* together and recite Al Qur'an is like in the picture below.



Figure 4. 6 Students are reciting Alquran

Thus, the English teacher has set a goal for his students to improve not only their English language skills, but also their understanding of Islamic terms. Here, the researcher found the Islamic activities at MTs QP like reciting Qur'an together at mosque and do *dhuhr* prayer together. As student 1 stated, “*We go to the mosque at 12 am to do *dhuhr* prayer together and recite quran. This is being our*

²⁹ IT, interviewed by the researcher, March 24th, 2022, interview 1, transcript.

daily routine in order to we can do prayer on time and also can study well after pray.”³⁰ The bell marking the time of dhuhur prayer is also provided in English. This indirectly familiarizes students to hear English sentences and imitates Islamic activities in English.

d. Conceptualizing content

Syllabi, as previously stated by the researcher, are the end result of conceptualizing content and organizing the course. The syllabus has become an important aspect of teaching and learning plans. It is because a syllabus includes a standard of competence, basic competence, basic material, learning activity, indicator of competence, evaluation, time allocation, and learning sources for a group of subjects, with the goal of making teaching learning activity planning easier.

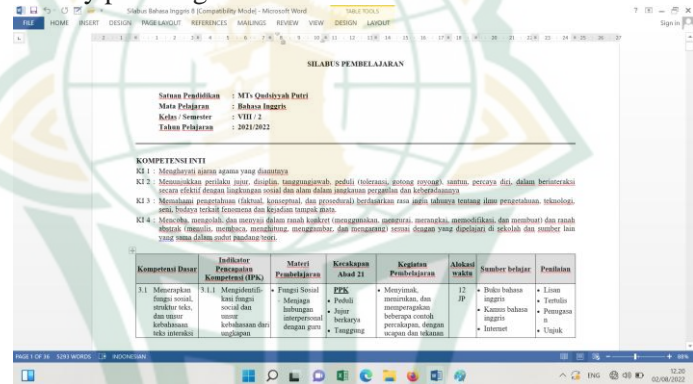


Figure 4. 7 english syllabus

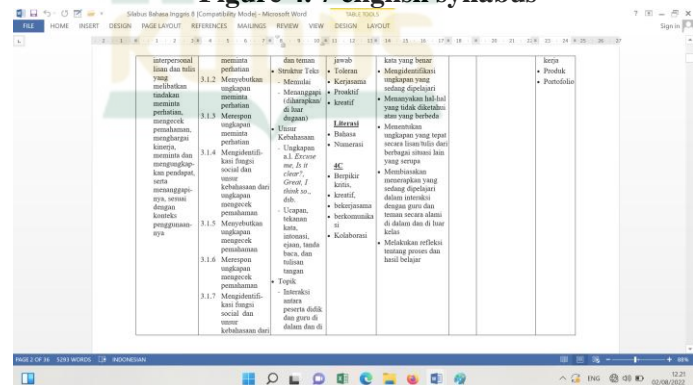


Figure 4. 8 english syllabus

³⁰ KY, interviewed by the researcher, March 26th, 2022, interview 2, transcript

MTs QP uses a syllabus adapted from the national curriculum in 2006, also known as Curriculum Education Unit (henceforth -KTSP- Kurikulum Tingkat Satuan Pendidikan). Teacher stated, *“Some of the kindness values are mentioned, but not in detail, in the Qur'an and Hadits. As a result, it appears that the syllabus was not designed for reflected Islamic teaching at first glance. So, it depends on us as English teacher. We can instill the Islamic values by ourselves without being written in the curriculum.”*³¹

e. Developing materials

Creating materials has been defined as a method of establishing a boundary for something that the teacher wishes to transfer to the students. The boundary is, of course, the lesson plan. A lesson plan is defined as a short-term plan for projecting what will be done during instruction. Simultaneously, it is an attempt to estimate the actions that will be taken to coordinate learning components. As a result, it includes basic competence, materials standards, learning outcome indicators, and assessments.

RENCANA PELAKSANAAN PEMBELAJARAN

Nama Modrasah	: MTs Qudusyiah Putri	Materi Pokok	: Chapter 8- Song
Mata Pelajaran	: Bahasa Inggris	Sub Materi	: The message of the song
Kelas/Semester	: VIII B/Genap	Alokasi Waktu	: 2 x 4 jam pelajaran

A. Tujuan Pembelajaran
Setelah mengikuti proses pembelajaran, peserta didik diharapkan dapat:

- Menirukan lirik lagu terkait kehidupan remaja MTs secara lisan
- Mengidentifikasi fungsi sosial dan unsur kebahasaan dalam lirik lagu terkait kehidupan remaja MTs

B. Langkah-Langkah Pembelajaran
1. Pertemuan Ke-1 (4 x 40 Menit)

a. Kegiatan pendahuluan : 15 menit
Guru : Orientasi, Apersepsi, Motivasi, Pemberian Acuan

b. Kegiatan Inti (130 Menit)

- **Stimulasi (Stimulation)**
Kegiatan Literasi : Peserta didik diberi motivasi atau rangsangan untuk memusatkan perhatian pada topik materi dengan cara : Melihat, Mengamati, Membaca, Menulis Mendengar, Menyimak materi Fungsi sosial - Mengembangkan nilai-nilai kehidupan dan karakter yang positif

Figure 4. 9 Lesson plan

The researcher found that the English teacher has implemented language curriculum development in the classroom in the context of curriculum development at MTs QP. The lesson plan had been written up by the teacher. A lesson plan is the explicit mode in their EFL instruction. As teacher said, *“In this mode, I prepared materials as part of the instructional materials to directly introduce Islamic*

³¹ IT, interviewed by the researcher, March 24th, 2022, interview 1, transcript.

*values, but it can also be used to improve English language skills. I give them Islamic song to introduce my students about Islamic education and how to deal with problems in islam.*³²

It does not, however, address the incorporation of Islamic values into students' English language learning. In other words, even if the teacher employs multiple teaching strategies, creates a list of teaching activities, and incorporates current material, it does not clearly show where the point of integration occurs.

Even if it is not conceptually in the text material, the Islamic values conveyed as instruction can influence student behavior. As student 2 stated, *“After I know the message of insyaallah song, I like this song more and more. It reminds me that all problems we face, there must be a way and Allah always helps me.”*³³

In this context, an English teacher attempts to reflect Islamic values through the use of implicit modes. In fact, a teacher can incorporate Islamic values into the classroom on almost any occasion, from the beginning to the end.

2. The Kinds of Islamic Values being Reflected into English Teaching

The data related to the kinds of Islamic values being reflected into English teaching were taken from conducting interview with and having observation. The presentation of findings, in this part covers two kinds, they are:

a. Belief in Allah through ‘Insyallah’ Song

The major material in teaching Islamic values was singing because the teacher worked on the text book. In song material, automatically the student asked to read and understand the lyrics. Generally, the teacher read or asked the students to read the lyric with instruments. After the text was read the teacher explained what the text talked about, discussed the message of the song. In this context, the teacher emphasizes endeavor of muslim through Insyaallah song by Maher Zein. It contains beautiful words about life, touches

³² IT, interviewed by the researcher, March 24th, 2022, interview 1, transcript.

³³ RM, interviewed by the researcher, March 26th, 2022, interview 3, transcript.

the heart to always be excited. Here is the lyric of Inshaallah song by Maher Zein;

*Every time You feel like you cannot go on
 You feel so lost and that you're so alone
 All you see is night and darkness all around
 You feel so helpless you can't see which way to go
 Don't despair and never lose hope
 'Cause Allah is always by your side
 Insha Allah Insha Allah Insha Allah You'll find your way
 Insha Allah Insha Allah Insha Allah You'll find your way
 Every time you commit one more mistake
 You feel you can't repent and that it's way too late
 You're so confused
 Wrong decisions you have made
 Haunt your mind and your heart is full shame
 But don't despair
 And never lose hope
 'Cause Allah is always by your side
 Insha Allah Insha Allah Insha Allah You'll find your way
 Insha Allah Insha Allah Insha Allah You'll find your way
 Turn to Allah He's never far away
 Put your trust in Him
 Raise your hands and pray
 Ooh ya Allah
 Guide my steps, don't let me go astray
 You're the only one who can show me the way
 Show me the way
 Show me the way
 Show me the way
 Insha Allah Insha Allah Insha Allah We'll find our way
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 Insha Allah Insha Allah Insha Allah We'll find our way*

The teacher tried to reflect the Islamic values by describing the meaning of the song. She explained that the values of the Islamic concept of divinity. It can also calm the hearts of Muslims who listen to it. The lyrics of the song Inshaallah by Maher Zain are related to Islamic teachings,

here are 5 points³⁴ of the content of the meaning of the song and the verses of the Qur'an related to it:

First, Every human being has ever felt hopeless when he got a serious problem. Some of the verses of the Qur'an that are able to provide calm and also positive inspiration when problems hit are: QS. Al-Baqarah [2]: 155-157, QS. Al-Baqarah [2]: 214, and QS. Al-Baqarah [2]: 286.

Second, every human being has made mistakes. Motivational verses that no matter how big the mistakes of a servant, Allah swt. will forgive his mistakes are: QS. Az-Zumar [49]: 53, QS. Ali 'Imran [3]: 152, and QS. Ibrahim [14]: 34.

Third, do not give up and despair. Which is a prohibition against giving up verses include: QS. Yusuf [12]: 87, Q.S. Ali 'Imran [3]: 139, and QS. Al Hijr [15]: 56. Fourth, *Tawakkal* and pray. Some verses that contain messages about the goodness of *tawakkal* for every servant of Allah include: QS. Al-Maidah [5]: 23, QS. Al-Anfal [8]: 49, QS. At-Taubah [9]: 51. While some verses related to prayer include: Q.S. Al Baqarah [2]: 186, Al-A'raf [7]: 55, Ghafir [40]: 14, 60, 65.

Fifth, God willing, there is a way, Allah is sufficient as a helper. Some verses that show that Allah swt. is the Most Helpful for each of His servants contained in the QS. Ali Imran [3]: 159-160, Ath-Thalaq [65]: 2-3, Al-Insyirah [94]: 1-8. This song tells about the belief to the existence of Allah SWT and His guidance. It 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. From this song, teacher attempts to instill an attitude of effort and acceptance in students' every condition. Acceptance will help humans in living this life.

- b. Introducing Islamic name, place and activities through Simple Present Tense and Degree of Comparison

The research findings of Islamic values reflection based on the study of the reflection of values in the lessons were analyzed in teaching-learning process. The researcher researched in the eighth grade of MTs QP. In this lesson, the topic about simple present tense. Researcher found that the

³⁴ Class observation data on March 1st, 2022

teacher give examples of simple present tense by using Islamic names, places and activities.

As teacher said, *“I explained that the function of simple present tense is to tell a fact or habitual activity. The example of fact is, Allah is our God; The pillars of islam are five. Then for habitual activity, I gave my students the example about muslims do five times prayer; Khadijah fasts every month of ramadhan; Mr. Zaka and Mrs. Zakiyah go to Mecca.”*³⁵

Introduce Islamic values through Islamic name, place and activities helped the students’ knowledge about islam in English subject. Giving these examples can remind the students about the rights and obligations of a muslim. Degree of comparison are used for comparing two or more things, person or place to denote different level of them.



Figure 4. 10 Teacher explanations

The researcher found that teacher instilled the Islamic values through degree of comparison material by giving some examples. As student 3 stated, *“Teacher explains the function learning degree of comparison and give the examples about Amar is diligent as Fadhil to go mosque everyday. Learning Akidah Akhlak is easier than Alquran hadits, and Rasulullah is the latest prophet in this world.*

³⁵ IT, interviewed by the researcher, March 24th, 2022, interview 1, transcript.

*When teacher give the examples, teacher also brings the books to make easier our understanding about comparison of three subjects, Akidah Akhlak, Alquran Hadist or Islamic History.*³⁶

Reflecting Islamic values in language class, particularly in English, is not the norm. The language of the Western world is English.

However, good values can be taught in these classes. As a result, the English teacher at MTs QP tries to incorporate Islamic values into the lessons in order to foster positive change in the students' values. Furthermore, the teacher explained that Islamic values are naturally reflected; in other words, teacher selects values at random based on the needs of the students or based on the context of the teaching-learning process.

Honesty was also emphasized as a value. Students were frequently reminded, for example, that they should only sign for their own attendance rather than that of their friends who are absent, that they should not copy other students' work, and that they should not make up excuses for missing classes or failing to complete assignments. The teacher attempts to reflect Islamic values into classroom instruction by modifying and adding material enrichment. As teacher said, *“Because English classes involve a lot of oral communication activities, there are many opportunities to reflect Islamic values at various stages of the teaching and learning of English, I divide it into pre-teaching, whilst-teaching, and post-teaching.”*³⁷

In the pre-teaching activities, teacher prepared the materials and media and also instill the Islamic values based on the syllabus. Teacher opened the class by saying Islamic greeting or *Assalamu'alaikum warahmatullah wabarakatuh* and ask the student to recite dua together. As for the dua that is read is *hadharah* and *shalawat*.

In the whilst-teaching activities, the reflection of Islamic values is carried out by inform the students about the objective of the materials in Islamic perspective. Teacher give the

³⁶ HM, interviewed by the researcher, March 26th, 2022, interview 4, transcript.

³⁷ IT, interviewed by the researcher, March 24th, 2022, interview 1, transcript.

examples in Islamic context and make a list of activities that reflect Islamic values that will be carried out during the teaching-learning process. In the post-teaching, teacher lets the students to thanks to Allah by reciting *hamdalah* and dua after studying, as student 4 stated, “*The dua that we read is sholawat asnawiyyah, qudsiyyah and tasbih.*”³⁸

Beside that, the school environment also supports the reflecting of the Islamic values at MTs QP Kudus. Based on the findings it can be said that in general the Islamic atmosphere can be seen and felt at this school. Morning habits such as: listening Alqur’an (*murattal*) and *nadhom* of *Alfiyyah Ibn Malik* recitement, shaking hands with teachers, greetings with *Assalammu’alaikum*, and reciting surrah show that the Islamic values are introduced to students of all grades/level. Besides, the way of the students and teachers’ dressed-up also showed how Islamic rules were built well.

All of them provide belief values, worship values, moral values, and social values in English teaching and learning process.

3. The Challenges and Constraints in Applying the Reflection in English Teaching Process

Global developments appear to offer an opportunity for promising educational output that is not only intelligent in academic terms, but also religiously proficient. As a result, there are numerous opportunities for an reflected Islamic school to compete with other public schools, even better than it. Furthermore, the reflected Islamic values is very flexible and does not require all students to achieve the same learning outcomes. Consequently, it gives special characteristics that distinguish the MTs QP with another school and simultaneously be excellent.

However, the researcher finds in practice, the reflected Islamic values is difficult to implement and presents additional challenges for educators and students, as teacher stated, “*Because both parties are required to take either academic or religious values. As a result, all parties need synergy efforts to*

³⁸ LA, interviewed by the researcher, March 26th, 2022, interview 5, transcript.

achieve the educational goals that have been established."³⁹ It also requires creative teachers and their awareness to accept what the reflected school must be. Furthermore, as the first reflected Islamic junior high school in MTs QP must demonstrate the superiority of the reflected curriculum used, as well as the high quality of the graduates.

As a result, the MTs QP must overcome a number of challenges and obstacles. Teacher added, *"Even though this school has a systematic approach to reflecting Islamic values, it cannot guarantee that it will always meet the expectations of all parents. It is understandable that most parents would want their child's test results to have a high luminance value."*⁴⁰ In other words, it is a measure of the parents' success in their children's learning that is passed with a high score.

In addition, the teacher revealed that the same thing occurred in class eight. Parents place a high value on their children's academic achievement, particularly in cognitive areas, but they do not value the child's attitude. For example, if their child received a lower academic score in periodic examinations, parents will complain to the teacher. They are less grateful if their child values honesty, discipline, and a sense of responsibility.

As a newly established school with an reflected Islamic values, this is the most difficult challenge for MTs QP. Teacher added, *"It must be able to answer parents' fears by producing graduates who are not only Godly and memorize many verses of the Qur'an, but also have high academic ability and can compete with other benefit schools."*⁴¹

Furthermore, in order to achieve the school's goals, it requires facilities and a large number of human resources. In fact, the English textbooks used by students are not specifically designed for reflected Islamic education. Although the book contains Islamic values, it does not explicitly refer to the Qur'an or Hadits. As a result, these values will only be understood as universal.

In short, the researcher concludes that the barriers to reflecting curriculum in MTs QP are as follows: a lack of facilities such as

³⁹ IT, interviewed by the researcher, March 24th, 2022, interview 1, transcript.

⁴⁰ IT, interviewed by the researcher, March 24th, 2022, interview 1, transcript.

⁴¹ IT, interviewed by the researcher, March 24th, 2022, interview 1, transcript.

English text or books, and a lack of supporting understanding of students' parents in implementing the curriculum compiled by a network of reflected Islamic schools.

C. Discussion

1. Teacher's Organizing in Reflecting the Islamic Values into English Teaching

It has not been simple for English teachers to implement Islamic integration. The difficulty of situating the subject being taught within Islamic principles would cause tension.⁴² Islamic values must be properly incorporated into ELT in the context of Indonesia. The process of instilling Islamic teaching in learners as a method of character education should be understood as the integration's goal. Knowing teaching methods and pedagogy is not enough to teach English as a second or foreign language. It calls for, among other things, that teachers are aware of the importance, as this could affect how they view the language⁴³.

Before starting the teaching, teacher needs to prepare the materials that contain the Islamic values. Both of them should be match in order to give the best result to students understanding. The investigation result shows that the reflection of Islamic values into English teaching in MTs QP has done. 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.

Teachers' organize some steps, they are defining the context, articulating beliefs, formulating goals, conceptualizing

⁴² Rohmana, "Immersing Islamic Value in English Language Teaching: A Challenge for English Teachers." *Journal of English Language Teaching* - Vol. 04 Issue 02 (March, 2020) 47-50.

⁴³ Hawanti, S. "When Islamic Values Infused into ELT. Proceeding of Consortium of Linguistics and Literature", Yogyakarta 26th May 2016

content, and developing materials. In defining the context, the teacher brings up the instruction in Islamic theme. Some of Islamic themes are song by Maher Zain entitle Insha Allah and Introducing Islamic name, place and activities through Simple Present Tense and Degree of Comparison. The use of song in instilling the Islamic values in ELT was also done by an English teacher and the participants of its research agreed that the songs are catchy and easy to be taught⁴⁴

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 like the chanting of Al Qur'an verses and doing morning ceremony and pray together to start the lesson as morning habit. Beside that, articulating beliefs is also shown that there in the way they dress, both teachers and students. They wear a muslim wear which tends to be large so as not to show the curves of the body that become *aurat*. For male teachers, they wear a neat Muslim dress equipped with a cap. Besides, the Arabic proverb at wall magazine is also support the reflecting Islamic values into English teaching in articulating beliefs. Its proverb which reads, "*Istiqomah* is more important than a thousand *karomah*." Istiqomah as we known as consistence to follow the straight path according to Allah's commands is more important than a thousand miracles. This proverb can motivate students directly to always be active in seeking goodness, including learning and worship.

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 like a habituation to do pray *dzuhr* together and recite Al Qur'an. To achieve the goal, the teacher has also formulated the adjective in accordance with the school frame. In conceptualizing content, teacher used the syllabus. Some of the kindness values are contained therein although not refers in detail to the Qur'an and Hadits. The last, in developing materials, teacher made the lesson plan as short-term planning for projecting what will be done in the instruction. Of

⁴⁴ Hassim, S. H. & Aziz, A. A. "Using Soleh English (SE) Teaching Materials with The Integration of Cultural and Islamic Values: Islamic Preschool Teachers' Voices." *Malaysian Journal of Social Sciences and Humanities (MJSSH)* Volume 6, Issue 4, April 2021.

course, the teacher has to prepare well before start the English teaching. Good preparation will make teaching and learning run by obtaining the desired results.

2. The Kinds of Islamic Values being Reflected into English Teaching

Teachers can teach students to use the greeting "*Assalamu'alaikum*, Good Morning, Good Afternoon, Good Evening, How is life, Are you good? instead of the standard "Good Morning, Good Afternoon, How Are You?" Alhamdulillah" Additionally, directions can be requested by saying, "*Assalamu'alaikum*. Forgive me. "Is there a mosque nearby?"⁴⁵

The teacher includes the Islamic values in the materials indirectly through song, Islamic names, places and activities. Song title, such as, '*Insha 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

⁴⁵ Md Yusof, et. al. "Integrating Islamic Themes and Values in English Classes (Eds.)" *In English Language Teaching: A Way Forward*. (2008). Accessed from eprint.utm.my/22048/.

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, how they dress look like and the proverb on wall magazine. All of that supports the process of instilling Islamic values in learning English.

Generally speaking, incorporating content and topics into the curriculum, teaching resources, and learning activities is one way to incorporate Islamic values into language learning. Through its implementation, it is hoped that students will be able to effectively learn foreign languages while also becoming aware of Islamic values in society and filtering out irrelevant cultures.⁴⁶

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.

3. The Challenges and Constraints in Applying the Reflection in English Teaching Process

The barriers which occur from the reflecting Islamic values in MTs QP as follows: a lack of facilities such English text or books, and lack of supporting understanding of students' parents in implementing the curriculum that has been compiled by a network of reflected Islamic school. Students' parents still prioritizing the academic value of their child compared to the Islamic value attached to the child's self.

However, such reflection in practical and oral term at MTs QP is still not perfect. Based on the explanation provided above, it is possible to conclude that the level of reflection of Islamic values into English language teaching in MTs QP can be classified as partial reflection, with the following indicators: (1) the reference syllabus is not designed for such reflection; and (2) the topics for the main learning materials and media used are not chosen with Islamic values in mind. Only a few present media with basic Islamic content; (3) not all learning activities (only the majority) are carried out from the standpoint of Islamic values; and (4) the Islamic values are reflected only as material enrichment, not as the lesson's content. It is clear from the planning and process of English teaching in the classroom where there are no relevant materials in Al-qur'an and hadits.

⁴⁶ Irawan, Y. "Situating Islamic Values in English Language Teaching: Documenting the Best Practices in Indonesia". *Jurnal Islamika: Jurnal Ilmu-Ilmu Keislaman* Vol. 20, No. 01 , Juli 2020, 95-103.