

# 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 skills (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. 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 be 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 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 teaching and learning process 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 Mukarramah, et.al (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 Mukarramah, et.al 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 11<sup>th</sup> grade students to become its subject. But, in this research English teacher and 8<sup>th</sup> grade students were the subject. Previous research indicates that Islamic values were not fully present in the process of teaching English.

Considering the importance of reflecting the 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 English teaching and learning process has an impact on the development of student character. As a result, the topic of this study is Islamic Values Reflection in the English Teaching and Learning Process at an Islamic educational institution in Kudus.

### 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. In addition, Kurniawati (2009) explained 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. Therefore, Islamic values can be characterized as a concept and belief that people hold in relation to a number of fundamental issues in Islam and that they use to guide them in daily life. These values may be derived from Allah or from human interactions that do not contravene 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

Many nations have English as their official language. Commonwealth nations and is well known and employed. Compared to other languages, English is spoken in more countries around the world. In the meantime, English is the first foreign language that is regarded as crucial for the purposes of accessing information, absorbing and developing science, technology, art, and culture, and establishing relations with other countries, according to Kasihani (2001).

English is a tool for verbal and written communication, according to Wells, who cited Kepmendiknas No. 22 of 2006 from the Ministry of National Education. Understanding and

expressing ideas, feelings, and information while using language to advance science, technology, and culture are all parts of communicating. The ability to comprehend, create, and/or produce spoken and/or written texts is what is meant by communication skills in its broadest sense. These four language skills are listening, speaking, reading, and writing. These four abilities are used to participate in or initiate conversation in social situations. Because of this, English courses are designed to foster these abilities so that graduates can speak and write in English at a certain level of literacy.

Then, according to Chodijah (2000), learning English is crucial for everyone, especially young children and adults, as English is a universal language that is required for communication. English must also be mastered in addition to understanding and comprehension. It is clear from the statement above that teaching is an important part of learning a language, whether it be a first, second, or foreign language.

### **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**

A descriptive qualitative methodology was used in this study. This qualitative study looked at how Islamic principles are reflected in the way that English is taught and learned. It was described as a study that produces verbal or written descriptions of the people or behaviors observed. The methodology section of the study goes into great detail about how it was carried out. The reader can assess the suitability of the research methodology with the help of an exhaustive description of the methods used. It explains how Islamic principles are incorporated into the teaching and learning of English to the eighth-graders at MTs QP.

The subjects and informants of the study were eighth-grade students and English teachers. The writers used a class observation checklist and documents as their instruments for gathering data. While the writers observed the school and the 8th grade class, which had

35 students, to get a direct picture of whether the teacher also integrated and or blended the Islamic values in the classrooms, they also used lesson plans and English textbooks to see if Islamic values were also inserted in these documents.

**Result**

MTs QP is an Islamic institution that has been reflecting Islamic values into English teaching in order to create Islamic women generation since 2018. Reflecting Islamic values are requirement at MTs QP in each subject, include of English. The main goal is to equip students with religious values in studying general science and maintain students’ moral so that they remain in Allah’s sharia.

**Teacher ‘s preparation in Reflecting the Islamic Values into English Teaching**

Reflecting Islamic values in the English teaching and learning is not easy for the English teacher. The teacher has to adjust the material with Islamic values that will be conveyed to students. That is a reason why the teacher must be good at understanding both, of course the teacher must have an arrangement before start the teaching and learning process.

Based on the investigation, MTs QP was reflecting the Islamic values into English teaching to create Islamic generation. 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. The following picture shows the MTs QP’s syllabus.

SILABUS PEMBELAJARAN						
Satuan Pendidikan : MTs Qudsiyyah Putri						
Mata Pelajaran : Bahasa Inggris						
Kelas / Semester : VIII / 2						
Tahun Pelajaran : 2021/2022						
KOMPETENSI INTI						
KI 1 : Menghayati ajaran agama yang dianutnya						
KI 2 : Menunjukkan perilaku jujur, disiplin, tanggungjawab, peduli (toleransi, gotong royong), santun, percaya diri, dalam berinteraksi secara efektif dengan lingkungan sosial dan alam dalam jangkauan pergaulan dan keberadaannya						
KI 3 : Memahami pengetahuan (faktual, konseptual, dan prosedural) berdasarkan rasa ingin tahunya tentang ilmu pengetahuan, teknologi, seni, budaya terkait fenomena dan kejadian tampak mata.						
KI 4 : Mencoba, mengolah, dan menyaji dalam ranah konkret (menggunakan, mengurai, merangkai, memodifikasi, dan						
membuat) dan ranah abstrak (menulis, membaca, menghitung, menggambar, dan mengarang) sesuai dengan yang dipelajari di sekolah dan sumber lain yang sama dalam sudut pandang/teori.						
Kompetensi Dasar	Indikator Pengetahuan Kompetensi (IPK)	Metode Pembelajaran	Kecakapan Abad 21	Kegiatan Pembelajaran	Alokasi Waktu	Sumber Belajar
3.1. Mengetahui fungsi sosial, struktur teks, dan unsur kebahasaan teks komunikasi interpersonal lisan dan tulis yang melibatkan tindakan menyapa, memperkenalkan diri, dan menjawab pertanyaan.	3.1.1 Mengidentifikasi-kas fungsi sosial dan unsur kebahasaan dari teks komunikasi interpersonal lisan dan tulis yang melibatkan tindakan menyapa, memperkenalkan diri, dan menjawab pertanyaan.	• Fungsi Sosial • Mengapa • Perbeda • Menerapkan • Berkomunikasi • Berinteraksi • Berkolaborasi	• Berpikir Kritis • Berkomunikasi • Berkolaborasi	• Menyimak, memahami, dan menerapkan bahasa komunikasi secara kontekstual. • Berkomunikasi secara lisan dan tulisan. • Berinteraksi secara lisan dan tulisan. • Berkolaborasi secara lisan dan tulisan.	12 JP	• Buku • Lembar Kerja • Kartu • Gambar • Video • PPT
3.2. Mengetahui fungsi sosial, struktur teks, dan unsur kebahasaan dari teks komunikasi interpersonal lisan dan tulis yang melibatkan tindakan menyapa, memperkenalkan diri, dan menjawab pertanyaan.	3.2.1 Mengidentifikasi-kas fungsi sosial dan unsur kebahasaan dari teks komunikasi interpersonal lisan dan tulis yang melibatkan tindakan menyapa, memperkenalkan diri, dan menjawab pertanyaan.	• Fungsi Sosial • Mengapa • Perbeda • Menerapkan • Berkomunikasi • Berinteraksi • Berkolaborasi	• Berpikir Kritis • Berkomunikasi • Berkolaborasi	• Menyimak, memahami, dan menerapkan bahasa komunikasi secara kontekstual. • Berkomunikasi secara lisan dan tulisan. • Berinteraksi secara lisan dan tulisan. • Berkolaborasi secara lisan dan tulisan.	12 JP	• Buku • Lembar Kerja • Kartu • Gambar • Video • PPT
3.3. Mengetahui fungsi sosial, struktur teks, dan unsur kebahasaan dari teks komunikasi interpersonal lisan dan tulis yang melibatkan tindakan menyapa, memperkenalkan diri, dan menjawab pertanyaan.	3.3.1 Mengidentifikasi-kas fungsi sosial dan unsur kebahasaan dari teks komunikasi interpersonal lisan dan tulis yang melibatkan tindakan menyapa, memperkenalkan diri, dan menjawab pertanyaan.	• Fungsi Sosial • Mengapa • Perbeda • Menerapkan • Berkomunikasi • Berinteraksi • Berkolaborasi	• Berpikir Kritis • Berkomunikasi • Berkolaborasi	• Menyimak, memahami, dan menerapkan bahasa komunikasi secara kontekstual. • Berkomunikasi secara lisan dan tulisan. • Berinteraksi secara lisan dan tulisan. • Berkolaborasi secara lisan dan tulisan.	12 JP	• Buku • Lembar Kerja • Kartu • Gambar • Video • PPT
3.4. Mengetahui fungsi sosial, struktur teks, dan unsur kebahasaan dari teks komunikasi interpersonal lisan dan tulis yang melibatkan tindakan menyapa, memperkenalkan diri, dan menjawab pertanyaan.	3.4.1 Mengidentifikasi-kas fungsi sosial dan unsur kebahasaan dari teks komunikasi interpersonal lisan dan tulis yang melibatkan tindakan menyapa, memperkenalkan diri, dan menjawab pertanyaan.	• Fungsi Sosial • Mengapa • Perbeda • Menerapkan • Berkomunikasi • Berinteraksi • Berkolaborasi	• Berpikir Kritis • Berkomunikasi • Berkolaborasi	• Menyimak, memahami, dan menerapkan bahasa komunikasi secara kontekstual. • Berkomunikasi secara lisan dan tulisan. • Berinteraksi secara lisan dan tulisan. • Berkolaborasi secara lisan dan tulisan.	12 JP	• Buku • Lembar Kerja • Kartu • Gambar • Video • PPT
3.5. Mengetahui fungsi sosial, struktur teks, dan unsur kebahasaan dari teks komunikasi interpersonal lisan dan tulis yang melibatkan tindakan menyapa, memperkenalkan diri, dan menjawab pertanyaan.	3.5.1 Mengidentifikasi-kas fungsi sosial dan unsur kebahasaan dari teks komunikasi interpersonal lisan dan tulis yang melibatkan tindakan menyapa, memperkenalkan diri, dan menjawab pertanyaan.	• Fungsi Sosial • Mengapa • Perbeda • Menerapkan • Berkomunikasi • Berinteraksi • Berkolaborasi	• Berpikir Kritis • Berkomunikasi • Berkolaborasi	• Menyimak, memahami, dan menerapkan bahasa komunikasi secara kontekstual. • Berkomunikasi secara lisan dan tulisan. • Berinteraksi secara lisan dan tulisan. • Berkolaborasi secara lisan dan tulisan.	12 JP	• Buku • Lembar Kerja • Kartu • Gambar • Video • PPT

Figure 1. English’s syllabus

Before teaching the students, the teacher always prepared the lesson plan. Even though 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.

### RENCANA PELAKSANAAN PEMBELAJARAN

Nama Madrasah	: MTs Qudsiyyah 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

- Menyebutkan pesan yang terkait dengan fungsi sosial dan unsur kebahasaan 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

Picture 2. Lesson plan

Then, teacher organized some steps, they are defining the context, articulating beliefs, formulating goals, conceptualizing content, and developing materials. Four of these aspects are important to support the reflecting of Islamic values into English teaching.

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 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. The Islamic values is shown in the picture below.

#### ④ KOMPETENSI INTI

KI 1 : Menghayati ajaran agama yang dianutnya

KI 2 : Menunjukkan perilaku jujur, disiplin, tanggungjawab, peduli (toleransi, gotong royong), santun, percaya diri, dalam berinteraksi secara efektif dengan lingkungan sosial dan alam dalam jangkauan pergaulan dan keberadaannya

KI 3 : Memahami pengetahuan (faktual, konseptual, dan prosedural) berdasarkan rasa ingin tahunya tentang ilmu pengetahuan, teknologi, seni, budaya terkait fenomena dan kejadian tampak mata.

KI 4 : Mencoba, mengolah, dan menyaji dalam ranah konkret (menggunakan, mengurai, merangkai, memodifikasi, dan

Picture 3. Islamic character

The principal 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. Pray together

Besides, 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. The proof of the way they dress is shown in picture below.



Figure 6. Students and teachers' dress

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.

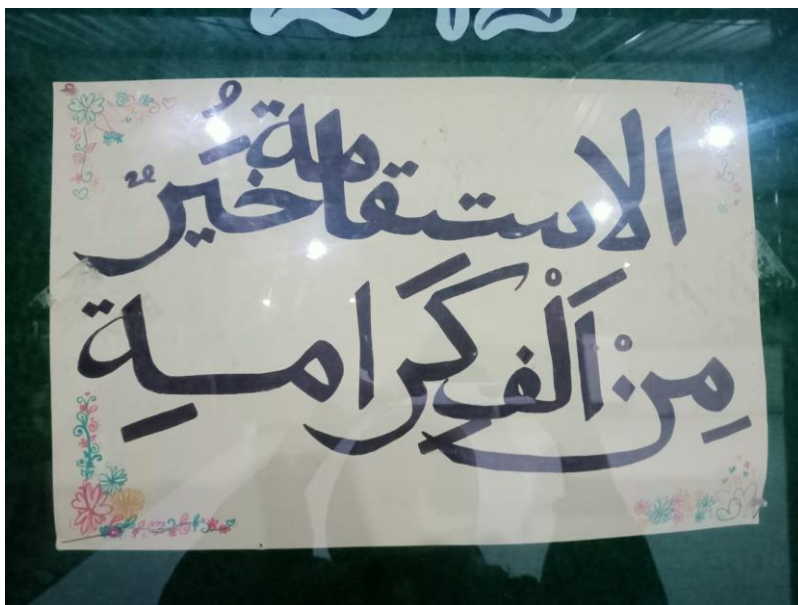


Figure 6. Arabic proverb

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.*”

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. 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 7. Students are reciting Al Qur'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.

**RENCANA PELAKSANAAN PEMBELAJARAN**

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- Menyebutkan pesan yang terkait dengan fungsi sosial dan unsur kebahasaan 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 8. lesson plan

### 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 'Insha Allah' 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 Insha Allah song by Maher Zein. It contains beautiful words about life, touches the heart to always be excited. Here is the lyric of Insha Allah song by Maher Zein.

<b>Insha Allah</b> 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 Insha Allah Insha Allah Insha Allah We'll find our way Insha Allah Insha Allah Insha Allah We'll find our way Insha Allah Insha Allah Insha Allah We'll find our way Insha Allah Insha Allah Insha Allah We'll find our way Insha Allah Insha Allah Insha Allah We'll find our way

Figure 9. Insha Allah song

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 Insha Allah by Maher Zain are related to Islamic teachings, here are 5 points 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 is: 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 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 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 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. Researchers found that the teacher gave 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 does five times prayer; Khadijah fasts every month of Ramadhan; Mr. Zaka and Mrs. Zakiyah go to Mecca."*

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 were used for comparing two or more things, person or place to denote different level of them.



Picture 9. Islamic material

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 every day. Learning Akidah Akhlak is easier than Al Qur’an hadith, and Rasulullah is the latest prophet in this world. When teacher give the examples, teacher also brings the books to make easier our understanding about comparison of three subjects, Akidah Akhlak, Al Qur’an Hadith or Islamic History.”*

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.”*

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 wa rahmatullah wa barakatuh* and ask the student to recite du’a together. As for the du’a 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 gave the 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 *du’a* after studying, as student 4 stated, *“The du’a that we read is sholawat asnawiyah, qudsiyah and tasbih.”*

Besides, 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 Al Qur’an (*murattal*) and *nadhom* of *Alfiyyah Ibn Malik* recitement, shaking hands with teachers, greetings with *assalamu’alaikum*, and reciting surah 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.

## Discussion

### Teacher 's preparation 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 (Rohmana, 2020). 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 language (Hawanti, 2016).

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 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 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. 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 taught (Hassim & Aziz, 2021).

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 Hadith. The last, in developing materials, teacher made the lesson plan as short-term planning for projecting what will be done in the instruction. Of 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.

### The Kinds of Islamic Values being Reflected into English Teaching

According to Md Yusof et al. (2008), 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?"

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 *hmdalah*, *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, 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 (Irawan, 2020).

## Conclusion

Following is some of the conclusions drawn from the data analysis:

1. Based on the observations made at the school, it can be concluded that Islamic values are being applied very effectively there, starting with morning customs like greeting students with "assalamu'alaikum" or another Islamic greeting, and continuing with how teachers and students dress, among other things.
2. The teacher effectively applied Islamic values in the three stages of teaching and learning activities—pre, while, and post—as evidenced by the class observation. The 13-statement observation sheet was predominately made up of "No" check-lists, with 6 statements for "Yes," 6 statements for "No," and 1 statement for neither Yes nor No.
3. The lesson plan, which covered four language skills, incorporated a number of Islamic principles into each section. It makes "The expected characteristics" the objectives of instruction and the actual process; this point is explicitly applied and refers to dependability, respect, diligence, responsibility, and courage. As was previously mentioned, the Al Qur'an and hadith both mention these qualities.
4. Basic English for Junior High School, published in 2017 by the Ministry of Education and Culture of the Republic of Indonesia, served as the English textbook. The authors notice that this book incorporates a number of Islamic values, either in the discussion of each chapter or in the exercises and passages provided.
5. As a result of these findings, it can be said that the 8th grade students at MTs QP were receiving English instruction that was well-aligned with Islamic principles.

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