



ANALYZING THE INTEGRATION OF ISLAMIC VALUES IN ENGLISH LANGUAGE TEACHING (ELT) IN ISLAMIC SCHOOLS: Teacher's Perception & Strategies

R. Medina Kusumah P., Muhammad Aminuddin, Sajidin

Universitas Islam Negeri Sunan Gunung Djati Bandung

Corresponden Email: rmedinakusumahp@gmail.com

Abstract

Among the concerns of parents and educators in English as a Foreign Language (EFL) learning at school is regarding the western values that are contradictory to Islam. This can also be a challenge for teachers when students study in integrated Islamic schools or Pesantren, where students are equipped with Islamic values to be upheld and applied in their daily lives. It is not uncommon for inner turmoil for English teachers and some questions also come from students regarding the difference between the values taught in Islam and the values obtained from English lessons. Therefore, the author thinks about the need of integrating Islamic values in English lessons. The research is aimed at achieving the following goals: (1) describing teachers' perception of integration of Islamic values in ELT; (2) exploring teachers' strategies to integrate Islamic values to ELT. To reach the end, a descriptive qualitative approach was adopted. The study employed observation and interviews by involving EFL teachers and students. The research is expected to help EFL teachers or school managers foster Islamic values among EFL learners. After analyzing data, the following findings emerge: (1) teachers' perception of integration of Islamic values in ELT are formulated as follows: (a) perception toward the recent curriculum (b) perception toward the spiritual aspect in the curriculum (c) perception about the importance of integrating Islamic values into ELT. Then (2) teachers' strategies to integrate Islamic values to ELT are carried out through ways (a) classroom activities, and (b) through content. The research recommends the following points: (1) more emphasis should be placed on the incorporation of Islamic values (2) addressing the topics and situations connected to moral degradation that occur today and proposing a remedy by gradually incorporating Islamic ideals into the curriculum and (3) always tie the topic to Islamic beliefs and to treat students with kindness, and (4) in order for Islamic values to be legitimate and meaningful, teachers and schools must have a thorough understanding of both religious beliefs and their application in daily life and (5) selecting resources, textbooks, or English learning materials that reflect Islamic principles and ensure that the content is relevant to the English learning objective.

Keywords: *Islamic values, ELT, Islamic Schools, Teacher's perception, Teacher's reflection*

Abstrak

Kekhawatiran orang tua dan pendidik dalam pembelajaran Bahasa Inggris sebagai Bahasa Asing (EFL) di sekolah salah satunya adalah mengenai nilai-nilai barat yang bertentangan dengan

Islam. Hal ini juga dapat menjadi tantangan bagi guru ketika siswanya belajar di sekolah Islam terpadu atau Pesantren, dimana siswanya dibekali dengan nilai-nilai Islam untuk dijunjung dan diterapkan dalam kehidupan sehari-hari. Tidak jarang terjadi gejolak batin di kalangan guru bahasa Inggris dan beberapa pertanyaan juga datang dari siswa mengenai perbedaan nilai-nilai yang diajarkan dalam Islam dengan nilai-nilai yang diperoleh dari pelajaran bahasa Inggris. Oleh karena itu, penulis memikirkan perlunya mengintegrasikan nilai-nilai Islam dalam pembelajaran bahasa Inggris. Penelitian ini bertujuan untuk mencapai tujuan sebagai berikut: (1) mendeskripsikan persepsi guru terhadap integrasi nilai-nilai Islam dalam ELT; (2) mengeksplorasi strategi guru untuk mengintegrasikan nilai-nilai Islam ke dalam ELT. Untuk mencapai tujuan tersebut, pendekatan kualitatif deskriptif digunakan. Penelitian ini menggunakan observasi dan wawancara dengan melibatkan guru dan siswa EFL. Penelitian ini diharapkan dapat membantu guru EFL atau manajer sekolah menumbuhkan nilai-nilai Islam di kalangan pembelajar EFL. Setelah dilakukan analisis data, diperoleh temuan sebagai berikut: (1) persepsi guru terhadap integrasi nilai-nilai Islam dalam ELT dirumuskan sebagai berikut: (a) persepsi terhadap kurikulum terkini (b) persepsi terhadap aspek spiritual dalam kurikulum (c) persepsi tentang pentingnya mengintegrasikan nilai-nilai Islam ke dalam ELT. Kemudian (2) strategi guru untuk mengintegrasikan nilai-nilai Islam ke dalam ELT dilakukan melalui cara (a) kegiatan kelas, dan (b) melalui konten. Penelitian ini merekomendasikan poin-poin berikut: (1) penekanan lebih harus diberikan pada penggabungan nilai-nilai Islam (2) menangani topik dan situasi yang berhubungan dengan degradasi moral yang terjadi saat ini dan mengusulkan solusi dengan secara bertahap memasukkan cita-cita Islam ke dalam kurikulum dan (3) selalu mengaitkan topik dengan keyakinan Islam dan memperlakukan siswa dengan baik, dan (4) agar nilai-nilai Islam sah dan bermakna, guru dan sekolah harus memiliki pemahaman yang mendalam baik tentang keyakinan agama maupun penerapannya dalam kehidupan sehari-hari dan (5) memilih sumber, buku teks, atau materi pembelajaran bahasa Inggris yang mencerminkan prinsip-prinsip Islam dan memastikan kontennya relevan dengan tujuan pembelajaran bahasa Inggris.

Kata kunci: Nilai-nilai Islam, ELT, Sekolah Islam, Persepsi guru, Refleksi guru

A. INTRODUCTION

As an international language, English is widely studied in Indonesian schools at all levels. English is also known as a foreign language that is thick with the content of western values and culture that are sometimes in accordance with Islamic values, such as discipline, work hard, and other good attitudes. However, it is often also contradictory to Islamic values, such as not covering the *aurat*, free association between men and women, and so on. Among the concerns of parents and educators in this matter is regarding values that are contradictory to Islam. Parents are worried about the bad influence of western culture if their children learn English without being introduced to Islamic values (Lailiyah & Setyaningrum, 2022).

This can also be a challenge for teachers when students study in integrated Islamic schools or pesantren, where students are equipped with Islamic values to be upheld and applied in their daily lives. Because most of Indonesian Islamic society still categorizes English as a non-religious subject, thus putting aside interest in learning English. Another reason is because when discussing about English and western country, it is also connected to the discussion of the globalization. The globalization derives secularism of knowledge which became a problem since in the era of Early Islam Civilization resulting in a crisis of leadership (Wiryanto, 2016). Baytiyeh points out the globalization has treat some Muslim to be resistance since Islam has been taught as a subject not to be integrated into science (Baytiyeh, 2018). Therefore, it is not uncommon for inner turmoil for English teachers and some questions also come from students regarding the difference between the values taught in Islam and the values obtained from English lessons.

The ability to manage language skills (listening, reading, writing and speaking) is not the only indicator of language learning success; cultural potential is also 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 (Lailiyah, et al 2022).

Our nation's and country's current state, that is driven by money and their riminal acts, I undeniably the result of a massive character. Failed manners can hinder he 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 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 ne God. (Lailiyah, et al. 2022)

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 merged, 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 (Lailiyah, et al 2022)

From this case, the present study believes it requires the integration of Islamic values in English lessons. Cahyo, et al (2019) also stated that integrating Islamic values into the subject is the answer to the social education problems of secularism within Islam. Therefore, using a descriptive qualitative as the method of the study, this project observes and analyzes how the integration of Islamic values in the teaching learning process of English as a foreign language takes place in a pesantren in Garut, West Java. The research collects interview data from English teachers and students and through observation into the classrooms.

B. RESEARCH QUESTIONS

This study focuses on the implementation of integration of Islamic values in ELT that are divided into two scope, those are:

- (1) How do the students' response toward the integration of Islamic values to ELT?
- (2) How to integrate Islamic value into ELT, as perceived by teachers?

C. LITERATURE REVIEW

The Use of English

This study aims at analyzing the integration of Islamic values into English Language Teaching in Islamic Schools. English is a foreign language that is widely used in the world. Saville-Troike in Baihaqie (2009: 13) stated that when a learner acquires a foreign language, it means that they are learning it in addition to their native tongue and that language is not commonly used in their daily lives. They may use the language for travel or other cross-cultural communication scenarios in the future, or they may study it as an elective or requirement for their curriculum in school (Parera, 1993: 16).

Hardjono (1988: 14) explains that foreign language teaching is Formal teaching teaches theoretical knowledge that will be used as a basis in practicing the language. Further, Hardjono (1988: 78) states that currently the goal of teaching foreign languages is directed to development

of skills using a foreign language that is learned accordingly with the level and level determined by the applicable curriculum.

As a foreign language, English is even referred to as one of the international languages. Many people are inspired to study and master English as a result of this. There are two ways to understand and master English: formal and casual. In a formal setting, students learn English at a college, institute, or university under the supervision of a teacher or lecturer. In an informal situation, people acquire English themselves or with families with or without media (Khasanah, et al 2021).

By understanding and being able to communicate in English, we can broaden our horizons, increase our knowledge, get to know different cultures and many other benefits. Another benefit is that you are able to get and share information with people around the world; receive a broader opportunity to continue their study in English speaking country (Khasanah, et al 2021).

English, for example, is the most important subject taught from elementary 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. (Lailiyah, et al. 2022).

Islamic Values

Islam encourages humankind to acquire a wide range of useful knowledge. The Qur'an and The Sunnah urges mankind to think, ponder, reflect and acquire knowledge that will bring them closer to God and his creation (Wani & Maqgbool, 2012). There are many evidences and virtues of seeking, acquiring, and spreading the knowledge of deen as Prophet Muhammad SAW said "Seeking knowledge is obligatory upon every Muslim (male and female)" (Sunan Ibn Majah, 224) (Mt, et al. 2021)

Hashim (2005) proposes the Islamization of the curriculum, which is very clear and practical for school institutions. She suggested that Muslim teachers have to instill Islamic concepts in Muslims students. However, most teachers do not inculcate Islamic concepts and values into their teaching schools (Mt & Mustaffa, 2019).

The learning of Islamic education is very important for every Muslim because it is a gateway to know Islam and its teachings (Mustafa, 2010). Through Islamic education, the

character building of a good Muslim as an individual and a member of society would be emphasized and developed. In other words, teachers play an essential role not only in transferring knowledge and training skills but also inculcating values to their students (Amin Mt & Mustaffa, 2019).

Talking about Islamic values is also related to Islamic education. Islamic education is complete human education: mind and heart; spiritual and physical; character and skill. Education is the basic and necessary approach for any Islamic movement that seeks to change the state of affairs by changing people themselves. (Ekowijayanto, 2020). The point focus in the field of education should be the preparation of the Muslim vanguard who will aid the cause of Islam. They would be to our age what the Prophet's Companions were to the Prophet's age (Al-Qaradhawi, 1992; 2020). While Islamic education as a process of preparing young people to fill their roles, transfer Islamic knowledge and values that are aligned with the human function to do good deeds in the world and reap the rewards in the afterlife (Ekowijayanto, 2020).

Thus, when it comes to Islamic education, is not only to fill cognitive realm but is also psychomotor and affective. It is not enough if the teacher only teaches knowledge and develops physically but is negligent in practicing values, attitudes and behavior. Islamic education in question is education that is influenced by Islamic values. Islamic values become the spirit of education. Everything done in school/campus should be following Islamic values. The teachers/lectures and students/students behave as Islamic teachings have set it (Ekowijayanto, 2020).

Teaching and Learning in Islamic Schools

Pesantren is one of the oldest religious educational institutions in Indonesia. According to Mastuhu in Manfred that cited in Oepen and Karcher (1988), the purpose of Islamic boarding school education is creating and developing a Muslim personality, namely a personality that believes and pious to God, noble, useful for society or devoted to society by becoming a subject or servant of the community as well as being an apostle, that is become a public servant as the personality of the prophet Muhammad saw (following sunnah of the prophet), able to stand alone, free and firm in personality, spreading religion or upholding Islam and the glory of Muslims in society (*izzul Islam wal Muslimin*) and love knowledge in order to develop personality Indonesia (Mumtahanah, 2015).

National education works develop capabilities and shape national character and civilization dignified in the context of educating the life of the nation, aiming at development the potential of students to become human beings who believe and fear God Almighty, with noble character, healthy, knowledgeable, capable, creative, independent, and a citizen democratic and responsible state". Law Number 23 of 2003 concerning the National Education System (Umbara, 2003 p.7).

Pesantren/MTs/MA is under the auspices of the ministry of religion, so the learning given to the students is also more focused on religious studies. This is where problems can arise. Young students who have received Islamic religious lessons sometimes find that what is taught at the pesantren and what is learned at school is contradictory, as in English lessons in particular. English-language books, both textbooks and reading books outside of school, often provide a picture that is different from the ideal understanding that has been obtained from Islamic religious studies, both for Muslims in general and for children in Islamic schools in particular.

For example, when Muslims have been taught that it is obligatory to cover the private parts of both men and women. English textbooks contain pictures of women who do not wear *hijab*. And this is one of the things that researchers got while teaching, a student asked why the woman in the picture didn't cover her head with veil. Apart from that, both in the pictures and in the text, the presence and proximity of men and women who are not mahram cannot be denied. English lessons in Islamic integrated school's teaching and learning.

Integrating Islamic values in English Language Teaching

English is a language that is used all over the world and is crucial to learn. English is a representation of western countries that, in many cases, uphold secular cultural ideals that are at odds with Islamic principles (Rohmana, 2020). Therefore, there has been a conflicting situation on English teaching in Islamic schools. At the same time students are facing conflicting situations because students have to learn the target language which is totally different from their cultural norms. There was a common stereotyping that English is oriented to world life and does not give any benefits to their afterlife (Rohmah, 2014; Umam, 2014).

It becomes one of the influential factors for madrasah students to learn English. Some studies were conducted to advance information about integration. Umam (2014) conducted a research on how to maintain Islamic values n ELT in Indonesian pesantren. Rohmah (2012)

employed a research entitled *Incorporating Islamic Messages in the English Teaching in the Indonesian Context* (Romah, G. et al. 2019).

According to Brown (1990), "most language symbols cannot be interpreted without knowing the contents of the language culture taught" (p. 130). However, the representation of religious symbols or practice, culture, and beliefs of Western people in the language teaching materials can cause conflicts and misunderstandings (Rohmah, 2012) for the learners who have different religious beliefs and cultures within the Indonesian context of EFL learning (Amelia, 2012; Rohmah 2012; Rambe & Salminawati, 2019; Wijayanto, 2020) whose learners are predominantly Muslims (Afian; Yusuf; Nafiah, 2022).

In fact, what students learn can have an impact on students. As research has constantly shown that the cultural practice and beliefs of western people demonstrated in the teaching materials such as books and authentic materials such as from social media influence the students' way of life and thinking (Cahyo et al., 2019; Hasyim & Suhono, 2017; Rohmah, 2012; Wijayanto, 2020; cited in Afian et al., 2022)

Among the things that can become a problem is when student who have received religious teachings then get a conflicting understanding of the subject matter they get. For example, the concept that God does not exist held by certain Westerners (Atheists) have affected numerous thought groups outside of the West, especially Muslim societies (Wijayanto, 2020).

Another example is the widely differing problem of social decorum. As an example, Conversations in English classes frequently includes films of men and women interacting daily. The manners of Muslim men and women are strictly regulated in Islamic teachings, such as shaking hands between men and women who are not married (a mahrome is a family member who includes a mother, father, brother, and sister), which is now considered normal even though it is prohibited in terms of religion (Wijayanto, 2020).

The values that are suitable to be adopted by the students from western people include discipline, hard work, etc. (Wijayanto, 2020) Especially for children who are still at the elementary level when their curiosity is so there may be misconceptions and misunderstandings for the students who have limited knowledge about their different culture and religion. To avoid students' misconceptions about culture differences and religious beliefs in English teaching materials as well as to improve their understanding about the similar side of western culture with

the Islamic values, a teacher is strongly encouraged to explain clearly to the students about the differences and similarities (Wijayanto (2020).

After all of the conditions, it is concluded that both learning English and Islamic values is needed for students. However, the integration of islamic values in English language teaching and materials are needed. Therefore, the integration of Islamic values can be one way of better understanding cultural and belief differences (Isa, 2017; Nihayati, 2017; Rohmah, 2012; Umm, 2014).

Integrating Islamic values into ELT is crucial nowadays. Since integrating Islamic teachings into English language teaching materials can enhance students' listening, speaking, reading, and writing skills while also imparting Islamic understanding. (Rohmana, 2020). In Indonesia, as in many other Asian nations, learning western ideals is not wanted, despite the practical necessity of English being acknowledged (Finnery, Kirkpatrick and Prescott, 1995; Rohmana, 2020).

Writers and educators must transform imperialist English into a language for instrumental purposes in order to meet the expectations of the Islamic educational community (Philipson, 1992; Rohmana, 2020). Teachers can incorporate any particular topic that aligns with the aim of the institution. Teachers at Islamic schools, as Pesantren in this instance, can create Islamic curriculum with an Islamic message while assisting pupils in mastering the necessary English language skills and components (Rohmana, 2020). Not just in the instructional materials, but also in the learning process and while teaching English in the classroom, integration is necessary. Therefore, this research aims to analyze the integration of Islamic Values in English Language Teaching in Pesantren.

Previous Research

The integration of religion, in this case Islamic value, into all courses at school is desperately needed, according to Wahyu Indah Mala Rohmana (2020) in her work titled "Immersing Islamic Value in English Language Teaching: A Challenge for English Teacher." The reason for this is because it has to do with developing character, particularly in kids who have been raised by themselves. Additionally, there are an increasing number of pupils who lack morals and values. This essay introduces and examines Islamic ethics and principles, including their origins and manifestations. More information is provided about the integration of Islamic

ethics and values into ELT, the role of teachers, and the difficulties in incorporating Islamic principles into English-language resources.

Alfian, Yusuf & Nafiah (2022) stated in their paper entitled *Integrating Islamic Values in Teaching English: Lessons Learned From An Integrated Islamic School* that studying English is strongly tied to Western culture, which may be at odds with Indonesia's predominant faith of Islam. The purpose of this study is to determine how Islamic principles are implemented in English instruction at an integrated Islamic school in Indonesia. Since all of the students attend this school, the curriculum established by the institution requires that the topic be integrated with Islamic values. This case study was conducted in an integrated Islamic school; the information was gathered by means of teacher interviews and a thematic analysis of the lesson plans.

In their paper entitled *Islamic Values Reflection in The English Teaching and Learning Process at an Islamic educational institution in Kudus*, Lailiyah & Setyaningrum (2022) noted that it is a significant study to investigate the reflection of Islamic values in the English teaching and learning process. The way that English teachers prepare their students and how Islamic principles are reflected in the teaching and learning of English are both examples of how Islamic values are reflected. Five phases of preparation and three procedures for reflecting Islamic principles were discovered by the study.

Additionally, a study to determine how well students, who are aspiring teachers of Islamic Religious education, can incorporate Islamic values into English language learning is presented in the paper "The Integration of Islamic Values in Implementation of Learning English: Islamic Education Students Perspective" by Wijayanto (2020) and colleagues from Lembaga Penerbita, Penelitian dan Pengabdian Kepada Masyarakat (LP3M) Universitas Nurul Jadid, Probolinggo. The issue is how to incorporate Islamic principles into English language instruction in the classroom using a religious framework.

While earlier research has focused on the challenges faced by teachers, the implementation examined through lesson plan analysis and observation, the reflection of Islamic values in ELT, and the perspectives of students regarding the integration of Islamic values in English language learning, this study focuses on the implementation, particularly the strategies used by teachers to integrate Islamic values into ELT and response of students to this integration in Pesantren.

D. METHODOLOGY

The qualitative investigation is essential since this study is focused on the perspective and reflection of English Teachers in incorporating Islamic values in English Language Teaching. Because the purpose of this study is to describe teachers' perspectives, a descriptive qualitative study is the ideal technique to collect data. According to Creswell (2007), qualitative research focuses on the phenomena that creates data in the form of written words from humans. This means that qualitative research is data that explains with descriptive data from people in the form of written words. This method was chosen since the analysis of this research is not numerical, and the researcher can better describe all of the phenomena that exist in the community qualitatively.

The data were acquired using an interview that used the WhatsApp application since it is the most compatible approach to obtain more complete data than the other techniques, so the questions would be flexible and dependent on and teachers' responses rather than text.

Because the teachers are scattered around the province, this study on English Language Teaching with Islamic Values Integration will be conducted online. With the use of technology, this research should be able to obtain data more easily. The WhatsApp application will be utilized to conduct the interview with English Teachers as participants.

Four English teachers from diverse Islamic Schools were interviewed and asked open-ended questions about their opinions and experiences (reflection) of incorporating Islamic values into English language teaching in their classrooms in order to collect data for the study. The interview will be conducted one-on-one via WhatsApp communication to acquire the data. Following that, the data will be analyzed.

Thematic analysis was used to analyze the data. Thematic analysis is required in this study to examine or gather more particular information in order to answer the research issue. The transcription of the interview, pre-coding and coding, theme and sub-themes, drawing conclusions, and adding descriptions and details were all performed in five steps.

E. FINDINGS AND DISCUSSION

In this study, two major research aims are presented: (1) to explore the teachers' perception toward the integration of Islamic values to ELT, and (2) EFL teachers' strategies to integrate Islamic value into ELT as perceived by the teachers.

1. Teachers' Perception toward the integration of Islamic values to ELT

This section will examine teachers' perspectives in integrating Islamic values into English language teaching. This section is separated into two parts: the first part is general questions which contains teacher's perception about curriculum and the second part is specific questions which contains teacher's perception about the integration of Islamic values in ELT.

a. General Questions

Perception about curriculum 2013

- 1) R1 (GRA): *The 2013 curriculum is a curriculum that was created many years after the 2006 ktsp and before the Merdeka curriculum.*
- 2) R2 (RNN): *A curriculum that assesses not only cognitive but also skills and attitudes into consideration for assessment.*
- 3) R3 (NW): *I don't know how the 2013 curriculum system and the independent curriculum work because the school I teach uses an Islamic character-based curriculum. However, what I know is that the 2013 curriculum focuses on making students more active in learning activities in the classroom.*
- 4) R4 (MRW): *In my opinion, Curriculum 13 is a curriculum that emphasizes student-centered learning, character development, and strengthening scientific aspects and skills.*

In general, all teachers know about curriculum 2013. Even though teacher R3 seems unsure at first since the school where she works uses Islamic-based curriculum, but generally she knows about curriculum 2013.

Perception about the difference between curriculum 2013 and Merdeka curriculum

- 1) R1 (GRA): *Yes, there are changes*
- 2) R2 (RNN): *First, the difference in terms. Second, the substance of the Merdeka curriculum gives teachers the freedom to teach and*

administer. Third, it emphasizes students to learn entrepreneurship and be creative because it explores student potential with differentiated learning. If curriculum 13 is not differentiated, learning is generalized for all students.

- 3) R3 (NW): *I don't know how the 2013 curriculum or the independent curriculum works, but the curriculum implemented in the school where I teach has already led to religious aspects. Sometimes I integrate it into English lessons by relating the differences between western culture and local culture.*
- 4) R4 (MRW): *The difference is that the 2013 curriculum is designed with a competency approach, while the Merdeka Belajar Curriculum gives students more freedom and flexibility.*

Three teachers (R1, R2 & R4) have the same perceptions that curriculum 2013 and Merdeka curriculum have differences. R1 stated that there are changes from curriculum 2013 to Merdeka curriculum, R2 stated that the differences are in the terms used, the substance that Merdeka gives teachers the freedom to teach and administer and that Merdeka curriculum emphasizes students to learn entrepreneurship and be creative while curriculum 2013 is not. And R4 stated that Merdeka curriculum gives students more freedom and flexibility while curriculum 2013 is designed with a competency approach. While teacher R3 has different perceptions since her school already integrates religion in their curriculum and sometimes she integrate Islamic values into teaching English while giving students understanding about the difference between western culture and local culture.

Perception about the religious (spiritual) aspects in the curriculum and how the teacher integrated it into English teaching

- 1) R1 (GRA): *The 2013 curriculum is not very prominent for local religious/spiritual content. In the lesson plans, every meeting is required to read a prayer before starting learning. And linking learning to religious elements such as giving thanks to God.*

- 2) R2 (RNN): *Yes, of course. There is the concept of differentiation. Which means that human potential is different and unique from each other. So, from there we learn tolerance in Islam tasamuh is more interpreted as tolerance which is also interpreted as tolerance, tolerance, and generosity. Tasamuh is mutual respect and appreciation between humans and other humans. In relation to English, we position English as Sunnatullah, where one world will have different languages and we are obliged to get acquainted with it as in Surah Alhujrat verse 13.*
- 3) R3 (NW): *I don't know how the 2013 curriculum or the independent curriculum works, but the curriculum implemented in the school where I teach has a religious aspect. Sometimes I integrate it in English lessons by relating the differences between western culture and local culture.*
- 4) R4 (MRW): *Yes, because English may often be considered a secular subject. The teaching methods can use moral and spiritual principles without violating the principle of diversity. elements such as giving thanks to God. Applying it to learning could be through selecting texts or content that reflects these values, discussing ethical or moral issues in the context of English, and giving assignments or projects that encourage student reflection on spiritual values.*

All teachers have explained their perceptions about the difference of curriculum 2013 and Merdeka curriculum before, and in this part, they gives more detailed opinions about what they have explained earlier related to the spiritual aspect and their strategies. In general they agree and already immerse Islamic values into their teaching due to their understanding of Merdeka curriculum and schools' curriculum that give them opportunity to explore more about it. The prayer before starting the class, giving thanks to God is a form of Islamic values implemented.

Another form is by understanding each other that in islam suits with value of tasamuh or tolerance and generosity, it is also fit with Islamic values since the Qur'an mention it in surah Al-Hujurat verse 13. The differences of western culture and local culture that is closer to Islamic values is also a form of teacher's initiation in infusing Islamic values into the teaching process.

“Selecting texts or content that reflects these values, discussing ethical or moral issues in the context of English, and giving assignments or projects that encourage student reflection on spiritual values” are also parts of integrating Islamic values since English is considered as a secular subject, thus the teacher’s strategy is needed to achieve the general purpose described in Merdeka curriculum and school’s curriculum related to Islamic values integration.

b. Specific Questions

This section contains specific questions. Specific questions are questions that contain teacher perceptions regarding the integration of Islamic values in English teaching.

The importance of Islamic integration at school subjects

- 1) R1 (GRA): *Yes, it is important. So that students become a virtuous society and obey the rules of religion and state.*
- 2) R2 (RNN): *Yes, because our school is Islamic-based and implements pesantrenan values.*
- 3) R3 (NW): *Important, because it is stated in the school syllabus to insert Islamic values in the learning process.*
- 4) R4 (MRW): *Because my school is based on Islam, of course it is necessary to apply Islamic values in the material taught. Because it teaches students to apply English materials with Islamic values into their daily lives.*

All teachers said that their schools consider integrating Islamic values in the classroom or teaching learning process is important.

The importance of Islamic integration in English language teaching

- 1) R1 (GRA): *Yes, Because Islamic values are universally useful, in addition to dealing with God, Muslims are regulated to deal well with other human beings.*
- 2) R2 (RNN): *Yes, it is important. So that students become a virtuous society and obey the rules of religion and the state*

- 3) R3 (NW): *Yes, it is important because it can provide a new view and release the view of English and western culture that is not in accordance with Islamic sharia.*
- 4) R4 (MRW): *Yes, because as students, they can apply the material that the teacher teaches not only general things but Islamic things.*

All teachers also agree 100% that the integration of Islamic values in their English teaching is important and good for both students and teachers.

The challenges in integrating Islamic values to ELT

- 1) R1 (GRA): *Integration of Islamic values can be linked as long as the teacher is aware of integrating Islamic values.*
- 2) R2 (RNN): *Very easy. The majority of our students are santri so Islamic terms make it easier for them to understand the material.*
- 3) R3 (NW): *In my opinion it is quite difficult because sometimes it is not so clear in the learning curriculum, there are only instructions to include Islamic values but in terms of practice it is still the teacher in action, seeing students' abilities in English need to be honed sometimes learning is only focused on language learning.*
- 4) R4 (MRW): *Because of my relaxed yet serious way of teaching, the students learn more relaxed and less tense, making it easier for them to receive the material well and play an active role.*

Three teachers said that the integration of Islamic values is relatively easy, but one teacher said that it is quite difficult. The reasons for making it easy are: (1) as long as the teacher is aware of integration of Islamic values, (2) the majority of students are Santri (a student studying at Pesantren) so the Islamic values even make them easier to understand English materials, (3) the teacher teaches in a relaxed yet serious way so that the students also learn more relaxed and less tense, therefore they receive the material well, play an active role and easier.

But what makes the integration of Islamic values in English Language Teaching is when there is no clear explanation in the curriculum, only instructions to include Islamic values but in terms of practice it is still the teacher in action and this asks the teacher confuse about what to do. In the end, because seeing students' abilities in English need to be honed sometimes the teacher only focused on language learning.

2. Strategies to integrate Islamic value into ELT as perceived by EFL teachers

There are two main strategies to integrate Islamic value into ELT at the school:

(1) through classroom activities, and (2) through content

a. Through classroom activities

Teachers' strategy in integrating Islamic values into ELT contains two parts, the first part is the teacher's strategy in integrating Islamic values in English language teaching through classroom activities and the second part is the teacher's strategy in integrating Islamic values in English teaching through the content used during the teaching learning process.

Table 3.1: Strategies of integration by Respondent (R #1)

| No | Classroom secessions /strategies | Sample activities |
|----|----------------------------------|---|
| | Opening | Greetings, reading prayers |
| | Initial Activities | Providing information if there is a recent humanitarian issue and always remind us to always be grateful. |
| | Core Activities | Dear friends, today's material is about labels on food, how many snacks do you have a day? children answer) alhamdulillah, it means that your snacks are more than enough then don't forget to be grateful that your parents make a living for school, you can have snacks. (then learn about the labeling assignment) tomorrow bring the snack packs that you eat paste in the book we will write in the book about the nutrient facts of your food. |
| | Course Material | - The material is general but the teacher incorporates Islamic values in the teaching |
| | Closing | There is a joint prayer, namely the final prayer of the assembly which is usually done by students at the change of hours. |

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Teacher R1 opens the lesson with greetings and invites students to pray first. In the introductory activity, teacher R1 provides information if there are humanitarian issues that need to be conveyed to students so that students have awareness and concern for humanitarian issues that occur because caring for each other is part of Islamic teachings. teacher R1 also teaches students to always be grateful which is also part of Islamic teachings. at the core of learning, teacher R1 provides material in accordance with the material listed in the lesson plan, namely about labels in food. this material is general material in content, but teacher R1 incorporates Islamic values in the teaching process such as incorporating the value of gratitude and using the word "alhamdulillah". at the closing of the lesson, teacher R1 invites students to pray again and this closing prayer is a prayer that is usually read with students every time it is time for the change of hours.

Table 3.2: Strategies of integration by Respondent (R #2)

| No | Classroom secessions /strategies | Sample activities |
|----|----------------------------------|--|
| | Opening | Praying, reciting short <i>surah</i> in the qur'an and greeting students. |
| | Initial Activity | - Quotes hadith are not always there but sometimes, the most is to motivate the students. I also often hold QUIZs or games. |
| | Core Activities | News item text. taking the latest news from Aljazeera as a highly credible media on the theme of Islamic themes. |
| | Course Material | Al-jazeera |
| | Closing | Greetings and collective prayer |
| | | |

Teacher R2 opens the class by praying, chanting short surahs in the Qur'an and greeting students, this is interesting because there is a recitation of the holy Qur'an as an opening in English learning. In the introductory part of learning, teacher R2 does not always use hadith but often uses that time to provide motivation or words of encouragement for students, besides that teacher R2 also holds quizzes or games. In the core learning part, teacher R2 uses learning materials taken from credible media with Islamic themes, namely Al-Jazeera news. So in the

core learning part during the learning process and judging from the content of the learning material, teacher R2 has integrated Islamic values into his English teaching. Then there is the closing part of learning, teacher R2 says greetings and prays with students.

Table 3.3: Strategies of integration by Respondent (R #3)

| No | Classroom secessions /strategies | Sample activities |
|----|----------------------------------|---|
| | Opening | By praying and translating the prayer into English and reading it together. |
| | Initial Activity | - Quotes or vocabulary memorization. |
| | Core Activities | For example, learning narrative texts whose topics are raised from Islamic values related to speaking learning where students - teachers or students and students discuss the topic. |
| | Course Material | Narrative text with Islamic values |
| | Closing | Closing the learning process in the classroom usually includes several steps, including: Final discourse. This can be an open-ended question or a thought-provoking topic. The overall aim is to reinforce what has been learned and encourage students to keep thinking critically. Then Evaluation. Here, I will assess the students' learning outcomes and recognize what they have done well. Then finally a prayer together. |
| | | |

Teacher R3 opens the lesson with a prayer, then translates the prayer into English and recites it together. This is interesting because students learn additional vocabulary in English as well as understand the prayer that they read when they want to learn. In the introduction, teacher R3 gives quotes or memorizes vocabulary in English. In the core learning, teacher R# uses narrative texts that have Islamic values and are discussed together by the teacher and students/ this is also interesting because the teacher has prepared the content of the material that contains Islamic values in English teaching. In the closing section, teacher R3 uses this time to evaluate the remaining understanding of what has been taught and ends with a prayer together.

Table 3.4: Strategies of integration by Respondent (R #4)

| No | Classroom secessions /strategies | Sample activities |
|----|----------------------------------|--|
| | Opening | If I teach in the first hour, usually the prayer together is led by me. After that, I greet the students with English such as "Good morning everyone, how are you?". |
| | Initial Activity | - Usually I often review the material that has been delivered and throw some questions to some students related to it. However, sometimes I also make small talk first such as asking how the students are and others. |
| | Core Activities | For example, when I taught class X, there was material that I had taught about Greetings (<i>Salam</i>), before discussing the material I first asked the meaning of Greetings. If someone can answer, I usually give appreciation to the students who answer. Then, I start explaining what the words that include greetings are, such as "Hello, Hi". I apply the Islamic value that we can also use "Assalamualaikum" as a form of greetings. |
| | Course Material | - The material is general (about greetings) but the teacher has integrated the Islamic values into the teaching learning process. |
| | Closing | Closing is usually by summarizing the learning discussed. Then end with the sentence "Okay class, that's all for today's material and don't forget to review the next material about (topic). I'll see you guys in the next meeting <i>inshallah</i> ." |
| | | |

Teacher R4 opens the lesson by leading a prayer with the children and greeting the students by asking how they are. In the learning background, Teacher R4 reviews the material that students have previously learned, sometimes teacher R4 also just makes small talk with students to break the ice. In the core of learning, teacher R4 uses greetings material and includes Islamic values by conveying that if in English the greeting is in the form of "hello" or "hi", in Islam we can use "Assalamu'alaikum", in this section the teacher has included Islamic values in his English teaching even though the material presented is general material in English lessons. Then in the closing section the teacher closes by using the phrase "inshallah" which is an Islamic value. These tables show the teaching strategy used by the teachers. In general, all teachers have been integrating Islamic values in their English classes in various ways. Teacher R1 have already integrated Islamic values from opening to closing the English class even though the course

material is a general material in English but the teacher can deliver the lessons with Islamic values in the teaching process.

Teacher R#2 has also integrated Islamic values in the process of English language teaching, but the initial activity is not always infuse Islamic values as she said that “quotes hadith are not always there but sometimes” because “what most often is to motivate the students” she also often hold QUIZs or games.

Teacher R3 has already integrated the Islamic values in her English class fully from opening to closing.

Last but not least, Teacher R4 have already integrated Islamic values from opening to closing the English class, but the note was in the initial activity that has not infuse Islamic values since the teacher “often use the time for reviewing the material that has been delivered and throw some questions to some students related to it.” However, he “sometimes also make small talk first such as asking how the students are and others.”

b. Through content of English teaching materials

Beri pengantar

Table 3.5: Strategies of integration by Respondent (R #1)

R#1

| | | |
|----------------------|-------------------|--|
| Islamic terms | Names | - |
| | Places | - Not always, the places in the textbook tend to be random, it can be school, house, forest, kitchen according to the material. |
| | Activities | There are usually times during the month of Ramadan when the terms <i>shaum</i> , <i>tarawih</i> , breaking the fast, etc. vocabulary used during fasting. |
| Writing Style | Arabic | There are usually during the month of Ramadan when the terms <i>shaum</i> , <i>tarawih</i> , breaking the fast, etc. vocabulary used during fasting. |
| | Latin | There are usually during the month of Ramadan when the terms <i>shaum</i> , <i>tarawih</i> , breaking the fast, etc. vocabulary |

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| | | used during fasting. |
| | Translation | There are usually during the month of Ramadan when the terms <i>shaum</i> , <i>tarawih</i> , breaking the fast, etc. vocabulary used during fasting. |

Table 3.6: Strategies of integration by Respondent (R #2)

R#2

| | | |
|----------------------|--------------------|---|
| Islamic terms | Names | - None. I often give regional names or students' names as examples, and it always brings laughter |
| | Places | Of course there are. Palestine, mosque, mecca, pilgrimage, etc. |
| | Activities | Yes, often in recount material about fasting experiences usually. |
| Writing Style | Arabic | Yes. For example, verb changes 1 2 3 I compare with <i>tashrif</i> . For example, the present tense if in <i>tashrifan</i> is <i>fiil mudore</i> . Past tense has the same meaning as <i>fiil madi</i> after which an explanation of the difference is given. |
| | Latin | There are examples of the pronunciation of the similar to <i>dzal</i> . etc. |
| | Translation | During Ramadhan I always ask the students to look for vocabulary related to Ramadhan such as praying, worship, breakfast etc. |

Table 3.7: Strategies of integration by Respondent (R #3)

R#3

| | | |
|----------------------|--------------|---|
| Islamic terms | Names | - No, the common names used follow the common names in the English textbook. |
|----------------------|--------------|---|

| | | |
|----------------------|--------------------|---|
| | Places | There is, for example, when going to take a break - praying - eating will refer to the mosque (Masjid). |
| | Activities | The topic is more about Islamic character. I don't really remember the details of the material. |
| Writing Style | Arabic | - In general, the term "Islamic" is not used in English language teaching. However, there may be some Islamic concepts that can be initiated with a word derived from Arabic. For example, the term "salat" meaning prayer, or "ramadhan" meaning the month of fasting. However, these terms are not initiated in English teaching because they are not included in the set curriculum topics. |
| | Latin | The term "islamic" in Arabic with Latin letters can be written in several ways, including Islamic, which means related to Islam and Quran, which means Al-Qur'an. |
| | Translation | Yes, for example <i>Ramadan</i> , which means the month of fasting, can be translated as "month of fasting" in English. |

Table 3.8: Strategies of integration by Respondent (R #4)

R#4

| | | |
|----------------------|-------------------|--|
| Islamic terms | Names | There are, usually used in English conversation exercises such as Annisa, Hasan, Saokillah. Common/foreign names are also commonly used such as Rachel, Aaron, Jack. Or names from Indonesia such as Asep, Cecep, Wildan, Sendi etc. |
| | Places | Yes, usually in the text, such as Mosque, <i>Mecca</i> (Mekah), <i>Madinah</i> , Prayer room. |
| | Activities | There are, for example when there is a conversation, "Where are you going?" "I'm going to mosque for praying <i>dhuzur</i> " |

| | | |
|----------------------|--------------------|---|
| Writing Style | Arabic | - |
| | Latin | - |
| | Translation | - |

These tables shows the integration of Islamic values in six points: (1) Islamic terms that are divided into names, places and activities, and (2) writing styles that are divided into arabic letters, latin letters and translation.

Teacher R1 hasn't use muslim names and places in the English teaching process, but she has already used Islamic terms in the activity such as *shaum, tawarih and break the fast*. For the writing style whether it is in Arabic letters, latin letters and translation, she also used them in the lesson during Ramadhan such as *shaum, tawarih and break the fast*.

Teacher R2 hasn't used muslim name in the English class, as she said that she "often give regional names or students' names as examples, and it always brings laughter". But for the rest, she has already used the Islamic terms and writings styles in the table. The Islamic terms for places used such as Palestine, mosque, mecca, pilgrimage, etc. Then, the Islamic terms for activity comes often in recount material about fasting experiences usually. For writing style in Arabic letters, she used *tashrif* compared to verb changes. "For example, the present tense if in *tashrifan* is *fiil mudore*. Past tense has the same meaning as *fiil madi* after which an explanation of the difference is given." While the example for Islamic terms in latin letter was "the pronunciation of the similar to *dzal*. etc." and for Islamic terms in translation such as "ask the students to look for vocabulary related to Ramadhan such as praying, worship, breakfast etc." during *Ramadan*.

Teacher R3 hasn't used muslim names in he English class as well, because "the common names used follow the common names in the English textbook". But for the other, she has already include the Islamic terms in places such as Masjid (mosque) and for activities, even though it's more about Islamic character but character (akhlak) is something that the muslim do in daily life so the author thinks that it is similar to Islamic activity. For writing style in Arabic letters, she said that since the Islamic content is not initiated in the curriculum topics in English subject, in general there is no Islamic terms written in Arabic, but she initiated by herself to include the term such as "salat" mean prayer, "Ramadan" means moth of fasting, etc. Then for

the Islamic terms in latin letters, it comes out such as Islam and Al-Qur'an and for the example of translation from Islamic term is "Ramadan" than means the month of fasting.

Teacher R4 in his English class has already used various name including muslim names in the conversation and exercises such as Annisa, Hasan, Saokillah, Wildan (Arabic name), Asep & Cecep (common muslim name in Indonesia). The Islamic terms that refer to places also used "usually in the text, such as Mosque, *Mecca* (Mekah), *Madinah*, Prayer room." Then the Islamic terms that refer to activity also included in the conversation such as when saying "I'm going to mosque for praying *dhuzur*" while for the other points such as writing styles whether it is in Arabic, latin or translation, he said that there is none in the English language teaching in his class.

After all the perception and reflection from the teachers about integrating Islamic values in English Language Teaching, here are some expectations from them as English teachers for future teaching process of Islamic integration in English:

R1: In the rpp and teaching module, more activities with Islamic values related to the English maple material are added.

R2: Creating students who have faith, piety and self-protection in the midst of the onslaught of a transparent and borderless global world where bad values are very much voiced on social media.

R3: I hope that the curriculum can clearly explain the material with Islamic values so that teachers can better understand the application in class.

R4: My hope might involve comprehensive student character development, where Islamic values are not only applied in religious subjects, but also permeate English learning and the whole curriculum.

All teacher hope for the better English class with Islamic values integration such as by including in the lesson plan and teaching module, then hoping for creating students to have faith, piety and self-protection to protect themselves from negative environment globally and in social media, another hopes that the curriculum can clearly explain the material with Islamic values in order to help the teachers in delivering the English lesson with Islamic integration and the other teacher hopes that

Suggestions/recommendations for teachers/schools who want to integrate Islamic values in teaching English

R1: *Always relate the material to the awareness of Islamic values and always spread kindness to students.*

R2: *Suggestion: address the topics and issues that are circulating about moral degradation that is now happening and exemplified in social media, then provide solutions by slowly inserting Islamic values in teaching.*

R3: *I hope that the insertion of Islamic values in learning is given more attention so that Islamic values are more felt by students.*

R4: *For teachers or schools who want to integrate Islamic values in English teaching, teachers need to have a deep understanding of Islamic values, both in terms of religious teachings and their application in daily life. This is important so that the integration of these values can be done authentically and meaningfully. Also, select teaching materials, textbooks or English learning resources that reflect Islamic values. Make sure that the content is relevant to the learning objectives of English and in accordance with Islamic understanding.*

In this part, all teachers gives suggestions and recommendation for teachers and schools that aim to integrate Islamic values in the teaching learning process. The first one is to always relate the material to Islamic values and spread kindness to students. The second, addressing the topics and issues related to moral degradation that happens nowadays and providing the solution by inserting the Islamic values slowly in the teaching. Third, the integration of Islamic values need to be given more attention in order to make students get the more benefit and experienced it. The last, the teachers/schools need to have a deep understanding of Islamic values both in terms of religious values and the implementation in daily life to make it authentic and meaningful. Selecting materials, textbook or English learning material that reflect Islamic values and making sure that the content is relevant to the English learning objective is also important.

F. CONCLUSION

This study found that from 4 teachers that teach in various Islamic schools, whether it is pesantren, MTs, MA, SMPIT or SMAIT have already BEEN aware and understand the importance of integrating Islamic values in their class especially in English Language Teaching. The strategies they used also vary, creative and excellent despite the fact that there are still some aspects haven't been included. Because the way that teachers initiates to integrate Islamic values in English Language Teaching is already good and can accelerate them to do more improvisation and innovation in their teaching.

For the teachers' perception about integration of Islamic values in English language teaching in general, the majority of teachers know about the curriculum that has been running in Indonesia, namely the 2013 curriculum and the curriculum that is currently running, namely the Merdeka curriculum. They also realize that there are spiritual or religious aspects in the curriculum that is implemented now. Although there is one teacher who does not know about it, this teacher already understands the planting of Islamic values in learning because the school where she teaches implement a curriculum that is integrated with Islamic values. As for specific questions, all teachers agree that integrating Islamic values in teaching in general and English teaching in particular is important and they are in the process of implementing it. And for the challenges faced by teachers, three teachers said that integrating Islamic values in English teaching is easy but one teacher said it is difficult because of the lack of clear direction from the curriculum on this matter.

For the teachers' strategies toward the integration of Islamic values in English language teaching through classroom activities, it can be seen that teachers vary in applying Islamic values in their teaching process in the classroom. Basically, all teachers apply Islamic values in the opening and closing parts of the lesson, namely by reciting prayers. As for the introductory part of learning, the content of learning and the content of learning materials, teachers have different strategies for incorporating Islamic values and there are also those who have not integrated Islamic values into one or several of these aspects.. Through the content used during the teaching learning process.

And in the section on the integration of Islamic values in English language teaching, the material content used during the learning process is divided into 2 points, each of which has 3 sub-points, namely the Islamic terms point which is divided into

names, places and activities. The second point is the writing style used in the learning process. Each teacher has fulfilled aspects of Islamic values in various points. However, even though there are some that are not fulfilled, overall all teachers have Islamic values that are in accordance with these six points.

The suggestions were also given by the English Teachers as follow: The first is to always tie the topic to Islamic beliefs and to treat students with kindness. The second is addressing the topics and situations connected to moral degradation that occur today and proposing a remedy by gradually incorporating Islamic ideals into the curriculum. Third, more emphasis should be placed on the incorporation of Islamic beliefs in order to provide students with additional benefits and experiences. Finally, in order for Islamic values to be legitimate and meaningful, teachers and schools must have a thorough understanding of both religious beliefs and their application in daily life. It is also necessary to select resources, textbooks, or English learning materials that reflect Islamic principles and ensure that the content is relevant to the English learning objective.

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