



## The Integration of Islamic Values in English Classroom in Integrated Islamic School in Mataram Viewed From Teaching Instruments

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### ABSTRACT

*This research was designed as descriptive qualitative research and aimed at figuring out whether or not the Islamic values were integrated with the lesson plan and the syllabus teachers designed. It is essential to see if these values are integrated, considering that JSIT mandates all Islamic schools to incorporate them in all subjects at all levels. The research took place in Mataram, taking English teachers and schools' curriculum vice principals in four different Islamic integrated schools spread in Mataram as the subjects. Data was collected through document study and interviews. A document study was conducted to see if the Islamic values were added to the indicators and the teaching procedures teachers designed in both the lesson plan and syllabus. A semi-structured interview was carried out with 4 English teachers and 4 curriculum vice principals who were purposively chosen to get more in-depth and comprehensive information on the lesson plan and syllabus they designed. This research suggested that one school successfully implemented integration among the four integrated Islamic schools. This is seen in their indicators and the teaching procedures that reflect Islamic values. The three schools were yet to implement the integration properly as they considered prayers before and after the lesson and some advice during the lesson as the integration.*

**Keywords:** *Integration, Islamic Values*

### INTRODUCTION

The emergence of Integrated Islamic Schools is a response to dissatisfaction with the National Education System, which is considered incapable of addressing the needs and challenges of the times, especially those related to the advancement of science and technology. The national education system is seen as failing to instill morals in students and protect them

from the use of illegal drugs, free mixing, and delinquency. Concerns like these are primarily caused by urban residents who witness the negative influences of modernization and globalization. It is also influenced by the awareness of some Muslim groups regarding the need to combine general knowledge with an Islamic approach (Kurnaengsih, 2015). Lasdy et al. (2021) argue that modernization and

globalization have a negative impact on people's lives. Therefore, schools as educational institutions are expected to be a means for students as future generations to have an attitude ready for the times.

Integrated Islamic Schools place a strong focus on nurturing religious aspects like theology (akidah), ethics (akhlaq), and practical religious practices (Sekhri, 2015). Aligned with the educational theory of Al-Banna, their objective is to foster students' character and moral values with an Islamic essence that manifests in their thoughts, attitudes, and everyday conduct. The aim of education extends beyond the mere transmission of knowledge, be it in religious or general subjects, and instead, education is employed as a tool for molding a well-rounded Muslim individual, encompassing both their cognitive and behavioral dimensions (Kurnaengsih, 2015).

Integrated Islamic Schools are attempting to pave the way to build quality education by creating a balanced approach to teaching that integrates both secular knowledge and Islamic values by internalizing various components of Islamic activities that can shape a strong and effective character education (Robingatin, 2015). Basyari & Hidayatullah (2017) state that internalization is the absorption process of values and norms by society, the learning process to adapt to circumstances, conditions, and the environment. By studying these, experiences also increase (Sujatmiko, 2014). Meanwhile, according to Mulyasa (2012),

internalization is the effort to comprehend and deeply understand values so that they are ingrained in every human being. Meanwhile, Ihsan (1997) interprets internalization as the effort to instill values into the soul, making them one's own.

Integrated Islamic Schools (SIT) are essentially schools that implement Islamic education based on the Quran and Sunnah (the traditions and practices of the Prophet Muhammad). The operational concept of SIT is an accumulation of the cultural process, inheritance, and development of Islamic teachings, culture, and civilization from generation to generation. The term "integrated" in SIT reinforces the concept of Tauhid (the oneness of God) within Islam. This means a complete, comprehensive, integral Islam, not partial or fragmented, and not compartmentalized. This is the main spirit in the educational field as a "resistance" against secular, dichotomous, and incomplete understandings. This statement is supported by Daradjat, Zakiah Daradjat (1992), stating that religious education should encompass all aspects of life needed by human beings therefore, can enhance their understanding and experience of religion in societal, religious, national, and state life.

In its application, SIT is defined as a school that implements an approach that combines general education and religious education into a single curriculum framework. With this approach, all subjects and school activities are

not separate from the framework of Islamic teachings and values. There is no dichotomy, no separation, and no "secularization" where lessons and discussions are devoid of Islamic values and teachings, nor "sacralization" where Islam is taught independently of the context of the well-being of contemporary and future life. General subjects such as Mathematics, Science, Social Studies, language, physical education/health, and skills are framed with Islamic principles, guidance, and directives. Meanwhile, the curriculum of religious education is enriched with a contemporary context and benefit-based approach.

Within SIT, an emphasis is also placed on integrating teaching methods to optimize the cognitive, affective, and conative domains. The implications of this integration demand the development of a rich, diverse, and flexible learning process that utilizes a wide range of teaching media and resources. The teaching methods emphasize approaches that stimulate and encourage optimizing the left and right brain. With this understanding, learning in SIT should be conducted based on (a) problem-solving, which trains students to think critically, systematically, logically, and solitarily, and (b) creativity, which trains students to think originally, flexibly, smoothly, and imaginatively. These skills enable students to engage in various activities that are beneficial and meaningful for themselves and their environment.

Integrated Islamic Schools also combine intellectual (aqliyah), spiritual (ruhiyah), and

physical (Jasadiyah) education. This means that SIT strives to educate students to develop their intellectual capabilities, enhance their faith and piety to Allah SWT, build noble character, maintain health, fitness, and skills, and actively participate in the learning environment, which includes school, home, and the community. SIT aims to optimize and synchronize the roles of teachers, parents, and the community in the school management and learning process, creating a constructive synergy in developing students' competencies and character. Parents are actively involved to enrich and provide adequate attention to their children's education. Additionally, activities such as school visits or interactions with the outside world are efforts to connect students with the real world present in the community (Behrendt & Franklin, 2014).

With the various understandings mentioned above, a comprehensive general understanding can be drawn that Integrated Islamic Schools (SIT) are Islamic schools that are organized by integrative incorporating Islamic values and teachings into the curriculum structure, using effective teaching approaches, and ensuring optimal and cooperative involvement between teachers, parents, and the community to nurture the character and competence of students.

From the explanation, one of the ways to implement the curriculum of the Integrated Islamic School Network (JSIT) is to incorporate Islamic values into all subjects that will be taught to students. This integration should be reflected

in the lesson preparation documents, the syllabus, and lesson plans (content standard). Islamic values integrated into the learning process involve quotations from the verses of the Quran, Hadith, Islamic stories, and examples of its prominent figures, instilling historical importance with a proper perspective, and using Islamic symbols and names. Therefore, an educator must have extensive knowledge and understand teaching strategies to achieve educational goals.

In implementing the educational process, Integrated Islamic Schools refer to the Minister of Education Regulation No. 65 of 2013 concerning process standards (Indra, 2020). Furthermore, JSIT also develops process standards that adhere to the specificity of JSIT. These process standards are based on the SIT learning principle, which is (*sajikan*) Present, (*internalisasikan*) Internalize, and (*terapkan*) Apply, as explained as follows (Alaydroes, F., Muhab, S., Zahri, M., Sunarsono, T., Shofwan, A., Sucitro, H., 2014; Muhab, 2017).

At the theoretical level, the integration of Islamic values becomes a necessity. Therefore, every school under the supervision of JSIT must carry out this integration. Several schools in various regions of Indonesia have implemented the integration mandated by JSIT. Robingatin (2015) found that SMPIT Daarussalaam in North Sangatta, East Kutai, had internalized Islamic values in all subjects. Specifically in English language learning, integration was carried out through classroom and extracurricular activities

by linking learning indicators with relevant Quranic verses. Other activities included Quran recitation and prayers before and after studying, participation in speech contests, and an English Corner. Erwanto (2019) researched the Application of the Curriculum of the Integrated Islamic School Network (JSIT) in the Formation of Religious Characters of SMPIT Khoiru Students, Ummah Rejang Lebong. He figured out that applying the JSIT curriculum through the internalization of Islamic values on all subjects, local content and program curriculum could develop the religious character of students. He further suggests that the evidence of the integration of Islamic values should be reflected in the teaching methods designed in lesson plans.

In the city of Mataram, West Nusa Tenggara (NTB), four integrated Islamic schools are spread across three districts under the JSIT umbrella. So far, there have been no reports on how the integration process of Islamic values is taking place in the integrated Islamic schools in NTB, particularly in Mataram. Therefore, this research examines how integrated Islamic schools in Mataram integrate Islamic values into English language learning.

## METHODS

This research used a descriptive qualitative method to explore and identify the application of Islamic values in the syllabus and lesson plan in the context of English language learning in the Junior High Integrated Islamic School in Mataram. Descriptive qualitative

research requires the researcher to describe, write, analyze, and interpret the current issue (Mardalis, 2007; Sugiyono, 2010). In this research, several procedures were carried out. The procedures were preparing the instrument by making a checklist for document study and making a list of questions for the interview. The checklist instrument was used to measure the suitability of the lesson plans and syllabus used in schools with Islamic values, whereas a list of interview questions was prepared to deepen the findings through semi-structured interviews with teachers and vice curriculum principals.

Four English teachers and four vice curriculum principles were taken as the subjects of this research, each of whom taught in different integrated Islamic-based schools in Mataram. Analysis emphasizes more on comprehensive activities in learning seen from the syllabus and lesson plan used. Although the results may not be widely generalized, they offer in-depth information regarding the extent to which Islamic values are applied to English language learning. The purposive sampling technique used in this research to determine which teachers have the criteria to teach English by integrating their lesson plans and syllabus with Islamic values.

This research observed the syllabus and lesson plans designed and implemented by English teachers in integrated Islamic-based schools. The primary data collection method in this research was document study where a checklist was used to see the suitability of the

syllabus and lesson plan with Islamic values. Then interview was used to identify and study the points of view of the teachers who took part in the interviews.

## **FINDING AND DISCUSSION**

### **1. Findings**

The integration of Islamic values into English language learning is necessary, given that it is one of the requirements for implementing education in Integrated Islamic Schools (Content Standards, Process Standards: Guidelines for SMPIT Licensing Instrument). The internalized Islamic values refer to the Quran, Hadith, and the teachings of the Prophet Muhammad (peace be upon him), and this internalization should be reflected in the syllabus and lesson plan.

Regarding the internalization of Islamic values at SMPIT A, no integration of these values has been found based on the analysis of documents such as the syllabus. This leads to the absence of internalization during the lesson plans (RPP) planning stage, i.e., the absence of indicators and designed teaching steps that reflect Islamic values. Consequently, the lack of internalization affects the classroom learning process.

Based on interviews with English language teachers and the school's curriculum vice principal, this occurred because the Integrated Islamic School standards had not established Islamic values that could be internalized into English language teaching. This complicated matters for the school, particularly the teachers, in internalizing Islamic values from the planning

phase, including syllabus and lesson plans, to the actual teaching in the classroom. To compensate for this oversight, English language teachers tended to offer advice or speeches before and after delivering the material to infuse an Islamic atmosphere into the learning process.

In line with the analysis results at SMPIT A, the analysis of the syllabus and lesson plans developed by English teachers at SMPIT B demonstrated the same outcome: the absence of internalization of Islamic values in the planning stages within the syllabus, lesson plans, and teaching practices. Indicators that should reflect Islamic values and teaching steps that should mirror these values were not found in the planned lesson plans. For the same reason, based on interviews, the English teachers and the school's curriculum vice principal confirmed that there were no specific guidelines in the book of integrated Islamic school quality standards to guide them in integrating Islamic values into English language learning.

Similar issues occurred at SMPIT C, where the internalization of Islamic values was not well-reflected in the planning stages, such as in the syllabus and lesson plans, as well as in practical application. The internalization of Islamic values, which should be evident in indicators and teaching steps, was not observed, resulting in the classroom's lack of integration into the English language learning process. Teachers typically tried to imbue more Islamic elements in the class by reciting prayers before and after lessons and delivering brief preaches

during teaching breaks. Based on interviews, English teachers affirmed that there were no specific guidelines in the book of integrated Islamic school quality standards to guide them in integrating Islamic values into English language learning.

Contrary to the three previous findings, there was evidence of internalization in the development process of teaching instruments such as the syllabus and lesson plans by English teachers at SMPIT D. This is evident from the inclusion of several Islamic values quoted from the Quran and linked to teaching indicators in the syllabus and lesson plans developed. This integration went beyond what was planned in the syllabus and lesson plans; this internalization also occurred in the teaching. This information was gathered from in-depth interviews with the English teachers and the school's curriculum vice principal.

Based on the interview, one significant reason for this integration was that the former school principal was a trainer who provided orientation to the integrated Islamic school teachers in NTB. Although there were no specific guidelines about internalizing Islamic values in English language learning, the principal emphasized that teachers should strive to review Islamic values that could be linked to teaching indicators, thereby allowing the integration of Islamic values in English language education.

## 2. Discussion

Integrating Islamic values into English language learning is necessary and must be implemented according to the standard developed by JSIT. According to Muhab (2017), the integration of Islamic values should be implemented in all subjects. The integration is reflected in the syllabus and lesson plans that teachers design. According to the current study, it was found that not all schools integrated Islamic values into English classrooms properly. Instead of reflecting the Islamic values in indicators, teaching steps, and teaching methods, most schools considered that integrating Islamic values was merely the reciting of prayer before and after teaching, advising, and preaching to students during the lesson. Therefore, it can be said that the integration of Islamic values in English language learning has not occurred correctly as expected, although one school successfully achieved this integration accurately. This current study was not in line with Erwanto (2019) finding that the integration of Islamic values was reflected in SMPIT Khoiru curriculum on all subjects, local content and program curriculum could develop the religious character of students. Specifically, the evidence of integration of Islamic values was reflected in the teaching methods designed by the teachers in lesson plans.

Previously, in 2015, Robingatin (2015) found that teachers at SMPIT Daarussalaam Sangatta Utara Kutai Timur had implemented and integrated Islamic values into their syllabus,

lesson plan, and teaching practices. She added that implementing the JSIT curriculum at SMPIT Daarussalaam in North Sangatta, East Kutai, was applied to all subjects, whether sourced from the Department of Education, the Ministry of Religious Affairs, or Local Content. Related to the English classroom, the internalization of Islamic values was carried out through classroom and extracurricular activities where teachers linked learning indicators with relevant Quranic verses. Other activities include reading the Quran and prayers before and after lessons, participating in speech contests, and an English Corner. Pertaining to the current study, it was found that not all schools implemented the integration of Islamic values in English classrooms. Only one school was proven to properly integrate the values by linking the indicators with relevant Quran verses and hadiths. The rest tried to reflect the integration by only reciting prayers before and after the lessons and advising and preaching during the lessons.

## CONCLUSION

Based on the data analysis, it can be stated that not all schools implemented the integration correctly. Referring to the lesson plan and syllabus designed by the teachers, the teachers in three integrated Islamic schools didn't seem to instill Islamic values in the indicators they composed or in the teaching steps they designed. This finding suggests that these schools have yet to implement integration properly. On the other hand, one school successfully instilled Islamic values in the English

classroom properly. The teacher designed the syllabus and lesson plan to show that the Islamic values were reflected in the indicators and teaching steps he created.

The result of this study is expected to be a valuable reference for the teachers and school unity that are implementing the integration of Islamic values in their English classroom to conduct self-assessment on how well the integration has been conducted in the English classroom. Furthermore, after figuring out the problem, the teachers, the principals, and curriculum vice principals will be able to map which Islamic values they can integrate with the lesson plan and syllabus they will use in the classroom so that the mandated integration expected by JSIT can be realized.

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