

CHAPTER I

INTRODUCTION

This chapter provides an introduction to this study. It includes the background of the study, research questions, research purposes, research significance, and framework of thinking.

1.1 Research Background

In Indonesia, a Muslim-majority country, the education system is inseparable from the influence of religious values. The integration of values plays a vital role in shaping cognitive development and the moral and ethical foundation of learners. Indonesia, within a societal framework, is recognized as the largest nation globally with a Muslim-majority population. Indonesia is the most populous Muslim-majority country in the world, with 87.2% of its population officially practising Islam (Hefner, 2020). Muslim as the majority population, is characterized by its values such as compassion, justice, honesty, and respect. Religious values play a significant role in shaping the lives of Indonesian Muslims. They serve as a moral compass, guiding individuals in their daily decisions and fostering a sense of community and belonging. These values are not only reflected in religious practices but also permeate social interactions, family structures, and educational systems.

Islamic values include a comprehensive framework of moral and ethical principles derived from Islamic teachings. Islamic values, set out from the Qur'ān and the teachings of Prophet Muhammad, form a comprehensive framework for moral education and community development. These values include duties (*akhlaq*), manners (*adab*), and qualities of character, which are stressed by timeless religious principles and divine guidance on moral autonomy (Halstead, 2007). In the educational context, teachers are essential in integrating Islamic values to foster ethical behavior and cultural understanding among students (Umar, 2024).

The effort to spread Islamic values is accomplished through education. Education can cultivate and develop the potential of individuals following societal

values. However, teaching Islamic values should not be limited to religious subjects, but other general subjects. Students are responsible for the nation's survival need to be given an understanding of Islamic values from an early age. Irveanty, as cited in Madkur & Muharom Albantani (2018), states that students can implement Islamic character values in their daily lives because the values of Islamic teaching have been integrated into all educational subjects, among other things in English classes.

Based on the values of Pancasila, Indonesia's education system aims to produce young people who are not only academically intelligent but also possess noble character, are capable of coexisting harmoniously, and contribute positively to society. The P5PPRA (Project *Penguatan Profil Pelajar Pancasila* and *Profil Pelajar Rahmatan Lil 'Alamin*) model is an Indonesian educational initiative to strengthen Pancasila values and Islamic teachings among students (Muthoharoh, 2024). The Rahmatan lil Alamin Student Profile Framework (PPRA) emphasizes ten core values: Ta'addub (simplicity), Qudwah (role modelling), Muwāṭanah (citizenship and nationalism), Musāwah (equality), Tawāzun (moderation), I'tidāl (balance), Syūra (deliberation), Tasāmuh (tolerance), and Taṭawwur wa Ibtikār (dynamism and innovation) (Asrohah et al., 2022). The P5-PPRA initiative within the Merdeka Curriculum aims to foster independence and holistic development. In addition, non-madrasa schools can incorporate Islamic values into lessons to educate students to become reasonable and responsible individuals.

Nowadays, parents are more aware of sending their children to Islamic schools. Many of them allocate additional time for their children to learn English. This prevalence is evident in Islamic schools that use English as their primary language of instruction. Parents tend to choose to enrol their children that offer English as the primary language of instruction while maintaining Islamic values. The aim is to ensure a balance between English proficiency and Islamic values. Therefore, it is important to integrate Islamic values in children to develop a fear of God, responsibility for themselves and society, honesty, humility, and benefit their country (Zaitun & Wardani, 2019). To address this increasing need, various

schools, such as Quba Islamic School in Bekasi, have adopted curricula that integrate English language learning with Islamic principles.

Quba Islamic School in Bekasi is one of the international standard schools that implements IHES (Integrated and Holistic Education System) and Cambridge International Curriculum. Students have been motivated to use English since primary school as the basis for international knowledge. Despite this, Quba Islamic School harmonizes Islamic values in its curriculum. Through the Cambridge curriculum, the students understand more English skills and its relations according to international standards. As a result, it makes it easy to compete at the global level. This school addresses the challenges of modern times by striking a balance between general education and religious education. Hence, this research investigates how English teachers integrate Islamic values into EFL teaching and learning processes.

Furthermore, integrating Islamic values into the English classroom is a complex task, as teachers face various challenges. Despite the perceived importance of this integration, there is a gap between teachers' understanding and the actual implementation of Islamic values in English lessons. This gap is reflected in their lesson plans, which are mostly adapted from the national curriculum and do not explicitly incorporate Islamic values throughout the entire teaching process. (Alfian, 2021). Based on the results of a preliminary study through interviews with English teachers at Quba Islamic School, it was found that they faced various challenges in trying to integrate Islamic values. One of the challenges is that teachers do not consistently integrate the Islamic values listed in their lesson plans. This is often due to time constraints, as teachers should integrate Islamic values from the beginning of learning, but in practice, this is frequently overlooked. This research aims to find out how English teachers integrate Islamic values into English language learning, identify teachers' challenges, and find solutions to overcome them. By understanding the existing challenges and solutions, Islamic values in English language learning in Islamic schools can be integrated more effectively and meaningfully.

English is comprehensively taught at all levels of education in Indonesia, from kindergarten to university level, primarily as a foreign language, to accommodate students from diverse linguistic backgrounds. Teaching English is about more than just ensuring that students understand the language itself (Anggarini et al., 2022). The integrative approach is currently applied because most students need help understanding the basic principles of Islam. This approach allows the insertion of Islamic principles into educational materials by incorporating sources of Islamic topics such as the Quran, Hadith, Aqidah, Akhlak, and Fiqh (Wulan et al., 2021). Rohmana (2020) emphasized that teachers will develop Islamic materials while guiding students in mastering the necessary English skills and elements. This integration may include the use of relevant Qur'anic verses or Hadith. Therefore, English has become a global topic that can be applied in various contexts.

Additionally, several researchers conducted integrating research on Islamic values in teaching the English learning process. For instance, a study by Rohmah et al. (2019) revealed that teachers believe integrating Islamic values is important in learning English. These beliefs influence the teachers' practices as they have tried to incorporate Islamic values into their teaching activities. In addition, Alfian et al. (2021) reported that teachers have integrated Islamic values into teaching and learning during their teaching and learning activities. To reveal how integrating Islamic values can be inserted into English lessons is through exploring teachers' real practices and analyzing lesson plans that teachers use. The research by Rohmana (2020) showed that emphasizing the importance of creativity in conveying Islamic teachings through English language teaching aims to shape Islamic character in students and reduce the negative impact of cultural elements that are not in line with Islamic values. Moreover, some researchers argue that integrating Islamic values into English language teaching is essential to counteract these negative influences and enhance student character development (Astuti et al., 2024).

Furthermore, considering the context of this research and other studies on the integration of Islamic values in an English context, this study aims to address a minor gap that has not been extensively explored. While previous research has discussed the integration of Islamic values in English language teaching, most studies have focused on general or higher levels of education, such as secondary schools or madrasahs. There is limited research specifically examining how Islamic values are integrated into English teaching at the primary school level. The current research aims to examine the integration of English language learning teachers with Islamic religious values in the primary school of Quba Islamic school in Bekasi.

1.2 Research Questions

This study aims to investigate teachers' challenges in integrating Islamic values into the English teaching process at Islamic primary schools in Bekasi. Therefore, the study formulates three research questions related to the context of integrating Islamic values in English language learning, as follows:

1. How do English teachers integrate EFL instruction with Islamic values into the process of teaching and learning?
2. What are teachers' challenges in integrating Islamic values into the English teaching and learning process?
3. How do teachers overcome the challenges of integrating Islamic values into the English teaching and learning process?

These three questions explain how Quba Islamic School integrates Islamic values into English learning. When English teachers implement these values, some obstacles arise, and they must find solutions to overcome them. This research discusses how teachers integrate Islamic values into the English classroom.

1.3 Research Purposes

This study contains three research objectives relating to the difficulties encountered in teaching English in Islamic schools. The initial goal is to explore how English teachers incorporate Islamic beliefs into their teaching of English as a foreign language (EFL). The study aimed to find instructors' ways to effectively implement Islamic beliefs in English. The second goal is to explore instructors'

difficulties in incorporating Islamic beliefs into the English learning process. This study tries to identify potential impediments.

The third objective is to explore how the teachers overcome these challenges. The research focuses on the solutions and approaches teachers use to overcome obstacles and ensure that the integration of Islamic values into English language teaching can be done successfully. Thus, this research is expected to provide a comprehensive insight into the best practices in integrating Islamic values into English language teaching in Islamic schools.

1.4 Significances of the Study

This research contributes significantly to numerous disciplines of study, enriching knowledge and comprehension.

1. To educators, the research findings can offer practical guidance and strategies for teachers on how to integrate Islamic values into their English language teaching. This includes specific techniques, resources, and practices.
2. To students, this research can contribute to creating a more meaningful and engaging learning experience for students.
3. To future researchers, this study inspires further research in the same field. Future researchers can use its findings and methodology as a reference to explore other aspects of the integration of Islamic values in education in different contexts.

1.5 Framework of Thinking

This research investigates how English teachers integrate Islamic values and the challenges of integrating Islamic values into the English teaching and learning process at Quba Islamic School. The researcher outlines the conceptual framework of the study, as follows:

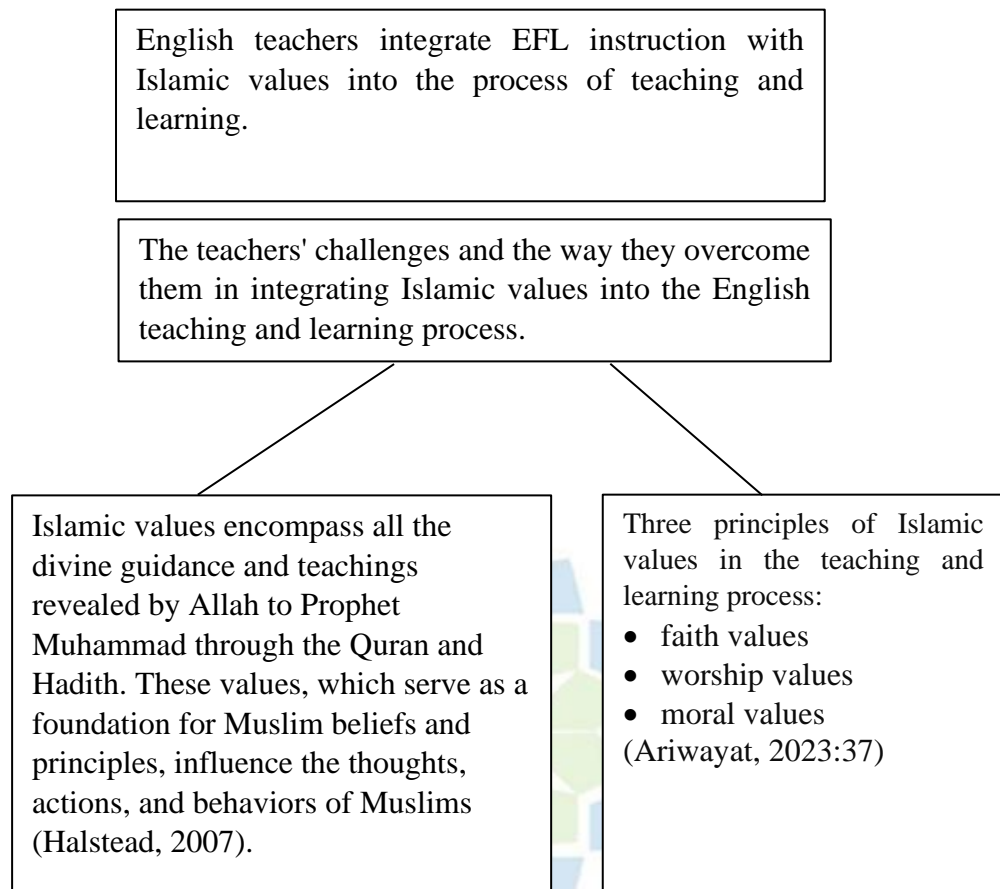


Figure 1. 1 Conceptual framework

According to Halstead (2007), Islamic values encompass all the divine guidance and teachings revealed by Allah to Prophet Muhammad through the Quran and Hadith. These values, which serve as a foundation for Muslim beliefs and principles, influence the thoughts, actions, and behaviors of Muslims. Islam believes that humans were created as God's vicegerents to fulfil His will. The value within Islam serves to regulate human conduct within a Muslim community, guiding and regulating behavior for the collective welfare of society and its members, while also ensuring a favorable outcome in the afterlife for all individuals. These values seek to harmonize human qualities, actions, and endeavors to cultivate devout followers of Islam, delineating a path towards righteousness as outlined by Islamic teachings (Nuriman & Fauzan, 2017). The value system in Islam aims to prepare the individual to be a solid foundation in pursuing God's will. This concept differs from the standard view of the good citizen

in contemporary systems (Karpas, 2001). In the Islamic view, an exemplary individual seeks to build his or her society by considering the balance between self-interest and other community interests, which aligns with the principle of balance upheld in the Islamic value system.

Islam seeks to integrate all aspects of life materialistic or spiritual, and seeks to establish individual goals as well as societal goals, calling on everyone to integrate words with deeds, and balancing between man's needs in this world and his aspirations in the hereafter. According to Alavi (2007), Islam emphasizes that morality is the measure of goodness in action, and moral values are the main focus of Islamic teachings. The noble prophet was sent to perfect noble morals. Islam pays attention to the development of moral consciousness in human beings and establishes righteousness as a guide to behavior in public and private life because Islam affirms moral values in every act of worship. On the other hand, it is recognized that religion regulates beliefs and behaviors related to sacred matters and promotes unity within the community of faith (Halstead, 2010).

According to Ariwayat (2023:37), there are three principles of Islamic values in the teaching and learning process. The first principle involves faith values, which entail instructing students to believe in the existence of the one and only God, namely Allah. The second principle pertains to worship values, whereby students are taught to perform righteous deeds following the teachings of Islam as outlined in the Quran and Hadith. Lastly, the third principle focuses on moral values, aiming to guide students in their behavior following Islamic teachings derived from the Quran and Hadith.

Learning with a holistic approach can be attributed to implementing the integration of Islamic values education through a holistic approach. The holistic learning approach aims to develop students as whole individuals, integrating cognitive, emotional, and spiritual aspects of learning (Putri & Ilmi, 2023). The holistic approach aligns with Islamic education principles, emphasizing spiritual character development through learning.

As stated by A-Zarnuji in research by Huda et al., (2017) to overcome the challenges in the integration of Islamic values, one can be done to integrate Islamic values in learning: First, holistic perception in education, where teachers can integrate Islamic moral and spiritual teaching materials. Second is perseverance and repetitive study. Learning Islamic values must be done consistently and repeatedly. For example, selected texts and Quranic verses can make explicit connections between lesson content and Islamic values (Osman, 2024). Third, a supportive learning environment. In the holistic approach, the teacher is a role model in reflecting Islamic values in the classroom. For example, when teachers begin class with *Bismillahirrahmanirrahim* or demonstrate gratitude and honesty, they show students how to live according to Islamic principles (Rohmana, 2020). Fourth, *tawakkal* and spirituality in learning, students try to provide an understanding that human efforts must always be accompanied by faith in Allah (Fauzan, 2022).

