THE INTEGRATION OF ISLAMIC VALUES IN ENGLISH TEACHING AT SDIT AN-NAHL KOTAMOBAGU

THESIS

Submitted in Partial Fulfillment of The Requirement for the Degree of *Sarjana Pendidikan* (S.Pd.) in Teaching English

By

MAQFIRAH FARDAYANI MOKOGINTA

NIM: 20126010

ENGLISH EDUCATION STUDY PROGRAM

FACULTY OF TARBIYAH AND TEACHER TRAINING

MANADO STATE INSTITUTE OF ISLAMIC STUDIES

1446 H/2024 M

THESIS RATIFICATION

The thesis entitled "*The Integration of Islamic Values in English Teaching at SDIT An-Nahl Kotamobagu*" compiled by Maqfirah Fardayani Mokoginta with student registration number 20126010 a student of English Education Study Program. Has been examined and defended in the Munaqasyah session held on 15 October of 2024 and has been declared acceptable as one of the requirement to obtain Sarjana Pendidikan (S.Pd) degree with several improvement.

BOARD OF EXAMINERS

The Chairperson	: Nur Halimah, M.Hum	(.............................)
The Secretary	: Indah Wardaty Saud, M.Pd	(.............................)
Munaqisy I	: Dr. Andi M. Nagauleng, M.Pd	(.............................)
Munaqisy II	: Fadhlan Saini, M.Pd	(.............................)
Advisor I	: Nur Halimah, M.Hum	(.............................)
Advisor II	: Indah Wardaty Saud, M.Pd	(.............................)

Approved by:

The Dean of Tarbiyah and Teacher Training Faculty IAIN Manado

Dr. Arhanuddin, M.Pd
NIP. 198301162011011003

ii

PERNYATAAN KEASLIAN SKRIPSI

Nama	: Maqfirah Fardayani Mokoginta
NIM	: 20126010
Tempat Tanggal Lahir	: Kotamobagu, 15 Maret 2002
Fakultas	: Tarbiyah dan Ilmu Keguruan
Program	: Tadris Bahasa Inggris
Alamat	: Biga, Kotamobagu Utara, Sulawesi Utara
Judul Skripsi	: The Integration Of Islamic Values In English Theacing At SDIT An-Nahl Kotamobagu

Menyatakan dengan sesungguhnya dan penuh kesadaran bahwa SKRIPSI ini secara keseluruhan adalah hasil penelitian atau karya sendiri. Jika dikemudian hari terbukti bahwa ini merupakan duplikasi, tiruan, atau dibuat oleh orang lain, sebagian atau seluruhnya, maka Skripsi ini dan gelar yang diperoleh karenanya batal demi hukum

Manado, 10 Oktober 2024

Maqfirah F. Mokoginta
NIM. 20126010

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Assalamu'alaikum Wr.Wb

Alhamdulillahiroobil' alamin, Prise be to Allah , the Almaighty God of all the worlds, the most wise of all abundance of grace and blessing. Praise and gratitude be to Allah SWT for giving strength and guidance to the researcher so that this thesis can be finished. Shalawat and greetings hopefully bestowed on our Great Prophet Muhammad SAW, to this family, friends, and all his followers.

This thesis entitled "The Integration of Islamic Values in English Teaching at SDIT An-Nahl Kotamobagu" It is presented to the English Education Department of Tarbiyah and Teacher Training as compulsory fulfillment of the requirement for strata 1 degree. The completion of this research would not be achieved without the support and encouragement from many people.

The researcher deeply thanks to reseacher beloved parents Drs. Mardani Mokoginta, S.Pd and Dra. Farida Damopolii, S.Pd, who always gives the strength, pray, lobe and supported to finish the study.

Additionally, I wish to extend my gratitude to all the individual listed below for their support and encouragement in completing during my educational pursuit:
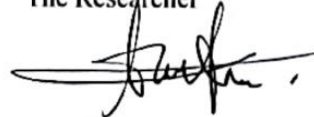
1. Prof. Dr. Ahmad Rajafi, M.HI, as the Rector of Manado State Institute of Islamic Studies.
2. Dr. Edi Gunawan, M.HI, as the first Deputy Rector of Manado State Institute of Islamic Studies.
3. Dr. Salma, M.HI, as the second Deputy Rector of Manado State Institute of Islamic Studies.
4. Dr. Mastang Ambo Baba, M.Ag. as the third Deputy Rector of Manado State Institute of Islamic Studies.

5. Dr. Arhanuddin, M.Pd.I, as the Dean of Tarbiyah and Teacher Training Faculty of Manado State Institute of Islamic Studies.

6. Dr. Adri Lundeto, M.Pd.I, as the First Deputy Dean of Tarbiyah and Teacher Training Faculty of Manado State Institute of Islamic Studies.

7. Dr. Nurhayati, M.Pd.I, as the Second Deputy Dean of Tarbiyah and Teacher Training Faculty of Manado State Institute of Islamic Studies.

8. Dr. Ishak Wanto Talibo, M. Pd.I, as the Third Deputy Dean of Tarbiyah and Teacher Training Faculty of Manado State Institute of Islamic Studies.

9. Nur Halimah, M.Hum, as the Head of English Education Study Program and also as my first Advisor who always some suggestions for the researcher to complete this Thesis.

10. Fadhlan Saini, M.Pd as the Secretary of English Education Study Program and also as my second Examiner who always gives some suggestion for the researcher to complete this thesis.

11. Indah Wardaty Saud, M.Pd.I as the my second advisor always gives some suggestions for the researcher to complete this Thesis.

12. Dr. Andi M. Nagauleng, M.Pd., as the my first Examiner always gives some suggestions to complete this Thesis

13. All of my big family my aunties and my uncles who gives me support.

14. All of the researcher beloved friends who always helps and support me in all situations sad or happy. Especially for Hairan, Citra, Yoan, Ayu, Naya, Group of TBI batch 2020, Group of PPKT Posko 10 Cempaka Pada Idi.

15. Last but not least, to Maqfirah Fardayani Mokoginta thank you for surviving this far, thank you for still choosing to try and celebrate yourself to this point, even though you often feel hopeless about what you are trying and have not succeeded, but thank you for always wanting to try and not getting tired of trying.

The researcher realizes that this thesis is still far from being perfect, and hopefully,this thesis can provide benefits and input for reader.

Manado, lo October 2024

The Researcher

Maqfirah Fardayani Mokoginta

20106010

TABLE OF CONTENTS

LIST OF TABLE

LIST OF APPENDICES

ABSTRACT

Name of the Author : Maqfirah Fardayani Mokoginta

Student Id Number : 20126010

Faculty : Tarbiyah anda Teacher Training

Study Program : English Education Department

Thesis Title : The Integration of Islamic Values in English   Teaching at SDIT An-Nahl Kotamobagu

The purpose of this research is to find out the Integration of Islamic Values in English Language Teaching at SDIT An-Nahl Kotamobagu. Therefore, this research used a qualitative approach using descriptive qualitative. Data was obtained through observation and interview. Observation was used to find out the Integration of Islamic Values in English Language Teaching. Data collection was carried out using an observation sheet adapted from the thesis made by Wahyu Indah Mala Rohmana entitled Immersing Islamic Values in English Language Teaching: A Challenge for English Teachers. The respondents in this study was one English teacher.The results showed that 1) Integration of Islamic Values in English Language Teaching had been integrated in SDIT An-Nahl Kotamobagu and to integrate it teacher use teaching modules that have Islamic values. 2) The obstacles experienced by teachers when integrating Islamic values in English teaching that have been: limited resources and teaching time. 3) Efforts in overcoming the obstacles experienced by teachers in the Integration of Islamic Values in English Language Teaching were: developing materials and providing teaching resources related to Islamic values and rearranging the schedule to make the integration of Islamic values more flexible.

Keywords*: Integration, Islamic values, English Language Teaching*

ABSTRACT

Name : Maqfirah Fardayani Mokoginta

NIM : 20126010

Study Program : Tadris Bahasa Inggris

Thesis Title : The Integration of Islamic Values in English Teaching at SDIT An-Nahl Kotamobagu

The purpose of this research is to find out the Integration of Islamic Values in English Language Teaching at SDIT An-Nahl Kotamobagu. Therefore, this research used a qualitative approach using descriptive qualitative. Data was obtained through observation and interview. Observation was used to find out the Integration of Islamic Values in English Language Teaching. Data collection was carried out using an observation sheet adapted from the thesis made by Wahyu Indah Mala Rohmana entitled Immersing Islamic Values in English Language Teaching: A Challenge for English Teachers. The respondents in this study was one English teacher.The results showed that 1) Integration of Islamic Values in English Language Teaching had been integrated in SDIT An-Nahl Kotamobagu and to integrate it teacher use teaching modules that have Islamic values. 2) The obstacles experienced by teachers when integrating Islamic values in English teaching that have been: limited resources and teaching time. 3) Efforts in overcoming the obstacles experienced by teachers in the Integration of Islamic Values in English Language Teaching were: developing materials and providing teaching resources related to Islamic values and rearranging the schedule to make the integration of Islamic values more flexible.

Keywords: Integration, Islamic values, English Language Teaching

CHAPTER 1
INTRODUCTION

A. Background of Research

Education is a conscious and planned effort to create an atmosphere of learning process so that students actively develop their potential to have religious spiritual strength, self control, personality, intelligence, noble character and skills needed by themselves and society.[1] The purpose of education is to develop the potential of students to become human beings who have a balance between mastery of science and technology and appreciation of the values of faith and devotion to God Almighty. For this reason, the teaching and learning process in Indonesia must be integrated with the values of faith and devotion. As a surah At-Taubah verse 122, which reads:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوْا كَآفَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَآئِفَةٌ لِيَتَفَقَّهُوا فِى الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ إِذَا رَجَعُوا اِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ2

Translation :

" And it is not fitting that the believers should all go (to war). Why should not some of each group of them go to deepen their knowledge of religion and to warn their people when they return so that they may protect themselves?".[3]

The interpretation of verse 122 of surah At-Taubah is an explanation from Allah that relates to the activities of war and studying. It is intended that Muslims understand their obligations. The difference is that if defending religion is *fardhu kifayah*, then studying is obligatory. In the field

---

[1] Desi Pristiwanti et al., "Pengertian Pendidikan," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 6 (2022): 7911–15.

[2] R I Kementerian Agama, "Al-Qur'an," *Al-Qur'an Dan Terjemahannya. Jakarta: Lajnah*, 2015.

[3] Kementerian Agama.

of knowledge, every Muslim has three kinds of obligations, namely to study, practice and teach it to others. This verse gives a firm suggestion that some of the Muslims deepen their religion and are responsible for the search for knowledge that can be used for themselves and others.[4] Therefore, the interpretation of verse 122 surah At-Taubah implies the demand for knowledge that is emphasized in the field of religious sciences such as teaching English with Islamic values in the learning process.

As explained in the Qur'anic verses, it is emphasized that some Muslims deepen their religion and are responsible for seeking knowledge that can be used for themselves and for others. Similarly, the teaching of English, as an important part of the education curriculum in many countries including Indonesia, offers a good opportunity to integrate religious values, especially Islamic values. Islam as the majority religion in Indonesia has teachings that are rich in ethical, moral, and social values that can be applied in various aspects of life, including in language learning.

Teaching languages, especially English for children, is a must because we are entering the era of globalization where almost all activities use English as an international language. Modernity that occurs requires us to not be unfamiliar with learning English. One's ability to use English is needed along with the progress of a country. That is why English as an international language began to be introduced as early as possible to students. At the concrete operational stage ages 7-12 children understand and think concretely. generally at this stage children already have the ability to understand the concept of conservation that is even if an object changes its shape, but its mass, its amount or its volume is fixed and not changed. The children are also able to make observations, assessing and evaluating something so they are not so egocentric like before. The children's thinking skills at this stage are still in concrete form, they have not been able to think abstract, so they are also only able solve concrete lesson problems. Learning

---

[4] Dr Abdullah bin Muhammad bin Abdurrahman, "Bin Ishaq Aal Al-Syeikh," *Lubab Al-Tafsir Min Ibnu Katsir, Jil. III, Kairo, Mu'assasah Dar Al-Hilal*, 1994.

activities which effective compared teacher's explanation in verbal form such as words or sentences.[5]

The English taught to students is both active and passive. It does not only teach grammar but also covers its various social uses in the native-speaking community. Cultural differences and thoughts that are not in accordance with what Islam has taught must be explained by English teachers so that students do not simply imitate these values. The whole learning process should be a means for the realization of integrated Islamic values.[6] The solution to the problem is to integrate Islamic values in English learning which is starting to disappear. this will be a challenge for teachers, because teachers must be smart to integrate Islamic values in the material to be conveyed. teachers must be able to integrate religious values without reducing the enthusiasm of students in learning English.

However, the concrete implementation of the integration of Islamic values into English language teaching in schools still needs further investigation. Several studies have examined the integration of Islamic values in English teaching. For example, a study conducted by Dedi Efrizal titled "Implementation of Islamic Values and Character Education in English Teaching Materials for Students in Islamic Boarding Schools" found the application of Islamic values and character education planning. The research indicates that the application of values in English teaching can create an integrative character curriculum, respect for learners' creativity, and strict moral supervision. However, the results obtained from Dedi Efrizal's research are not entirely the same as those from the study conducted by Indah Wardaty in her research titled "Embedding Islamic Values in English Teaching and Learning at IAIN Manado," which states that the integration of Islamic values into lesson plans occurs in the parts

---

[5] Nanik Shobikah, "English Education for Early Childhood Learner," *At-Turats: Jurnal Pemikiran Pendidikan Islam* 12, no. 1 (2018): 50–62.
[6] Yovita Dyah Permatasari, "Integrasi Pembelajaran Bahasa Inggris Berbasis Pendekatan Islami," *Jurnal Pendidikan Glasser* 3, no. 2 (2019): 205–10.

detailing learning objectives and teaching materials. Additionally, Idris Sadri's research, titled "English Language Teaching and Islamic Values: A Case Study of an Islamic School in Medan, Indonesia," highlights that the integration of Islamic values in English teaching can be achieved through the selection of appropriate teaching materials, the application of innovative teaching methods, and strong support from the school. Teachers also face challenges in creating or customizing their own teaching materials, as well as maintaining a balance between language teaching and the teaching of religious values. Previous research shows that the use of content relevant to religious values can enhance students' understanding and appreciation of those values, as well as enrich the English learning process with a deeper perspective.

Based on the preliminary study to the English teacher at SDIT An-Nahl Kotamobagu, the researcher found that the teacher integrates Islamic values in teaching English so that children can more easily understand the material provided by the teacher. In the implementation of learning, the teacher uses the Smart With English printed book issued by JSIT (Integrated Islamic School Network) and the teacher also uses her own teaching module integrated with Islamic values.Therefore, this research focuses on the integration of Islamic values in English teaching, the obstacles faced by teachers, and how teachers overcome obstacles in the process of integrating Islamic values. Related to the reasons about, the researcher is interested in conducting a study entitled the integration of Islamic values in teaching English at SDIT An-Nahl Kotamobagu. It is hoped that this research can provide new insight and meaningful contributions in teaching English, especially for elementary school teachers.

B. Research Questions

Based on the background of research, the researcher formulates this research questions as follows:

1. How does the teacher integrate of Islamic Values in Teaching English at SDIT An-Nahl Kotamobagu ?
2. What are the obstacles faced by the teacher in integrate Islamic Values in Teaching English at SDIT An-Nahl Kotamobagu ?
3. How does the teachers overcome the obstacles in integrate Islamic Values in Teaching English at SDIT An-Nahl Kotamobagu ?

C. Objective of Research

Based on the research questions above, the objective of this research are as follows:

1. To find out how teachers integrate Islamic values in teaching english.
2. To explore the obstacles faced by the teacher in integrate islamic values in teaching english.
3. To figure out the teacher ways to overcome the obstacles while integrate islamic values in teaching english

D. Limitation of Research

The limitations of this research are focused on the integration of Islamic values in English language learning in class V SDIT An-Nahl Kotamobagu, the obstacles faced by teachers in integrating Islamic values in English language learning, and the efforts made by teachers in overcoming the obstacles faced by teachers in integrating Islamic values in English language learning in class V SDIT An-Nahl Kotamobagu

E. Significance of Research

The results of this research are divided into two as follows:

1. Theoretical Significance

   This result helps to convey more information or theories related to the integration of Islamic values in teaching English.

2. Pratical Significance

   a. For the students

      Integrating Islamic values in the English learning process is beneficial for students and can help students improve skills in English learning such as speaking, listening writing and reading.

   b. For Teachers

      Research on the integration of Islamic values in teaching English helps teachers to evaluate whether integrating Islamic values in the English learning process is effective or not in the learning process.

   c. The next researcher

      This research can be used as a reference for students of English education study programs and English teachers who are interested in teaching Islamic-based English learning.

F. Definition Of Key terms

There are three concepts of key terms are defined in this research as follow:

1. Integration

   Integration comes from English "integration" which means the whole. The term integration means the blending or unification of different elements so

that they become a whole or rounded unity.[7] Integration is literally the opposite of separation, an attitude that puts each field in a different box.[8]

2. Islamic Values

Islamic values are part of material values that are realized in the reality of spiritual and physical experience. Islamic values are a level of personality integrity that reaches the level of the mind. Islamic values are absolute, universal and holy.[9]

3. Teaching English

Teaching English is a teaching and learning process that aims to teach English to students. It involves the use of various methods, strategies and resources to help students understand, speak, read and write in English well and effectively.[10]

Based on the key terms mentioned above, integration means the blending or unification of various elements to form a complete unity. Integrating Islamic values into English teaching involves various methods, strategies, and resources to help students understand the learning process effectively and thoroughly.

---

[7] Tim Redaksi Kamus Besar Bahasa Indonesia, "Kamus Besar Bahasa Indonesia," 2018.
[8] Zainal Abidin Bagir, *Integrasi Ilmu Dan Agama: Interpretasi Dan Aksi* (Mizan Pustaka, 2005).
[9] Galuh Nur Rohmah et al., "Islamic Values Integration in English Lesson at Madrasah Tsanawiyah: Teachers' Beliefs and Practices," *Jurnal Bahasa Lingua Scientia* 11, no. 1 (2019).
[10] Dominic Wyse et al., *Teaching English, Language and Literacy* (Routledge, 2018).

CHAPTER II
REVIEW OF RELATED LITERATURE

A. Concept of Teaching and Learning English

1. English Teaching

English Teaching as a foreign language in Indonesia can be provided starting from the primary school level. This shows that English language teaching involves teaching English to students who do not use English as their native language.[11] English is a universal language because it is used by most countries in the world as the main language. In addition, English is one of the important international languages to master or learn. Although in Indonesia English is a foreign language, it occupies an important position in the daily life of the community. This is clearly seen in the world of education in Indonesia. English is one of the lessons taught to students starting from elementary level to college. In the learning process of a foreign language approach, each student should be exposed to an approach that emphasizes habituation and the ability (speaking, reading, writing and listening) to use the language they have learned.

As pointed out earlier, teaching English at the school level was envisaged to teach all the four language skills in order to help the pupils achieve a good command over the language. However, in actual practice only two skills were taught, reading and writing. Very little or no attempt was made to encourage listening and speaking in the school because the schools were ill-equipped to undertake the other two skills. Especially, speaking needed teachers who were fluent in english and who could become models for the learners. Since getting such teachers was rather impossible, teaching suffered seriously. Moreover, a structural syllabus aimed to teach

---

[11] Geoffrey Broughton et al., *Teaching English as a Foreign Language* (Routledge, 2002).

language structures as isolated pieces without relating them to functions and meanings they convey.[12]

2. English Teaching in Islamic School

As a predominantly Muslim country, indonesia has its own culture and values that are quite distinct from those of english speakers. Therefore, in teaching English, it is also necessary to persue the culture and Islamic values, which also requires the teachers attention and consideration in teaching english so that there is always the transmission of Islamic values in the learning process.

The religious values presented in english language learning materials reflect or demonstrate Islamic thought patterns, emotions, and behaviors, which are incorporated in the English language learning materials and applied in the classroom. Knowing everything a learner needs in learning foreign language will help teachers carry out the learnig process according to plan. The general and special needs of students, as outlined in the lesson plan, can make learning run smoothly so that the targeted goals will be achieved. [13]

The teaching and learning process involve both the teacher and students in acquiring not only knowledge but also experiences. Creating a classroom atmosphere that fosters enjoyable interactions among students and with the teacher is essential for this process. Achieving such a condition relies on the English teacher's application of appropriate methods and strategies. The teacher's skill in employing these methods depends on the specified teaching and learning objectives outlined in the lesson plan.[14]

---

[12] Mohammad Aslam, *Teaching of English* (Foundation Books, 2006).
[13] Andi Asmawati and Ahmad Riadi, "Integrating Islamic Values into English Materials," *English Language, Linguistics, and Culture International Journal* 2, no. 3 (2022): 224–30.
[14] Indah Wardaty Saud, Moon Hidayati Otoluwa, and Khoirotun Nisa Assifa, "Embedding Islamic Values in English Teaching and Learning at IAIN Manado," *Journal of English Language Teaching, Linguistics, and Literature Studies* 3, no. 2 (2023): 142–53.

B. Concept of Islamic Values

1. Islamic Values

   Islamic values are what is taught by the Islamic religion that affect how someone behaves in their life. Therefore, the things that are the foundation of Islamic values, the values that Allah SWT reveals in the Qur'an, and the practice of the Prophet Muhammad peace be upon. Islamic values are the values covered in the Qur'an and Hadith that are the source of Islamic values, which include the ideal ways of life as a human being, such as helping other, honest, responsibility, courage.[15]

2. The kinds of Islamic Values

According to Lubis, Islamic values are divided into three types, namely:[16]

a) Aqidah Values

   Values of faith or Aqidah teach humans to believe in the existence of God Almighty, and God Almighty is the only creator of yhe universe, which will always supervise and calculate all human actions in the world. In the Muslim, Aqidah is crucially important because the first lesson about Islam that a muslim should understand is the Syahadah which admits that the only God is Allah SWT. Therefore, to show that they have a good Aqidah, which believes that Allah SWT is the only God. When students demonstrate complete trust in Allah and implement concept leading to good deed daily, aqidah teaching is considered successful. Implementing Aqidah values to students can be done through asking the student for discussing essential aspects in the

---

[15] Masdinah Alauyah Md Yusof, Sarimah Shamsudin, and Abdul Halim Abdul Raof, "Integrating Islamic Themes and Values in English Classes," *Motivation to Learn English: Is It Determined by Gender, Proficiency Levels and Plans after Graduation*, 2008.

[16] Lahmuddin Lubis et al., "Muslim Youths and Islamic Values: An Implementation in Tanah Enam Ratus Medan," *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam* 4, no. 1 (2021).

aqidah, for example, teaching Islamic law, teaching reading Al-Qur'an, the right or parents, and teaching Islamic characters.[17]

b) Moral Values

Moral values is derived from *khalaqa-khuluqun* which means attitude or laterally translated into English as "ethics" which constantly teaches humans to behave well to the right and good norms or manners.[18] Akhlak values are significant for the students and must be infused by a muslim as a good character as a true muslim. Practising the concept of akhlak values is been from people just, disciplined, honest, responsible, and like to help others. There moral values would lead to a peaceful, harmonious, and balanced human life.

c) Sosial Values

Social values are instilling a noble mentality, paying attention to the rights of others, commitment to social ethics in general. instilling a noble mentality the values in it are how to put the value of taqwa, brotherhood, compassion, forgiving others, courage. Then in paying attention to the rights of people then what must be considered is the rights of parents, the rights of relatives, the rights of neighbors, the rights of teachers, the rights of elders. Educators can instill ethics and embed them in the hearts of children, including the ethics of eating and drinking, the ethics of saying greetings, the ethics of asking permission, ethics in the majlis, ethics of speech including social ethics that deserve attention, ethics in joking, ethics of congratulating, ethics of visiting the sick.[19]

---

[17] Wan Hassan Wan Embong, Ajmain Jimaain Safar, and Bushrah Basiron, "Teaching Aqidah: Islamic Studies in Malaysia," *UMRAN-International Journal of Islamic and Civilizational Studies* 7, no. 1 (2020): 25–32.

[18] Elsayed Ragab Farag Elhoshi et al., "The Role of Teachers in Infusing Islamic Values and Ethics," *International Journal of Academic Research in Business and Social Sciences* 7, no. 5 (2017): 426–36.

[19] Eulis Cici Nurunnisa and Husni Husni, "Nilai-Nilai Pendidikan Sosial Perspektif 'Abdullah NāṢih 'UlwāN Dan Relevansinya Terhadap Tujuan Pendidikan Nasional," *Tarbiyat Al-Aulad: Jurnal Pendidikan Islam Anak Usia Dini* 1, no. 1 (2018).

3. Integrating Islamic Values

Integrated learning can aslo be interpreted as a learning model by combining several subjects/materials/themes based on spesific topics that are integrated to explore students knowledge based on interactions with the environment or experience to provide meaningful experiences for students.[20] There are a lot of ways of integrating a lesson into another lesson. There are five ways of integrating a lesson into another lesson, namely:[21]

a) Active construction, comprehension of plainly expressed cultural characteristic in the next, music, and drama.

b) Establishing a link between local culture and foreign civilisations, as well as Islamic culture.

c) Social engagement, which includes group work or working in pairs to debate a certain issue and expressing one's opinion to others.

d) Students can be responsible and uphold Islamic principles while respecting other cultures by reflecing on what is happening or commenting on others opinions

e) Responsibility, leading the teaching and learning process

Islamic values can also be integrated through the curriculum, design implementation and execution of an english language curriculum from an Islamic perspective is greatly feasible is an educational institution is willing to deal with detailed prerequisites, determine existinng challenges and declare the superiority of an Islamic model of education grounded in Tawhid.

---

[20] Muh Nasekun, "Integrasi Nilai-Nilai Agama Islam Dalam Pembelajaran IPS Sejarah Di Kelas VIII MTs Ma'arif Wadas Kandangan Temanggung Tahun Pelajaran 2014/2015" (IAIN Salatiga, 2014).

[21] Anthony Liddicoat, "Static and Dynamic Views of Culture and Intercultural Language Acquisition [This Paper Was Originally Delivered as the Inaugural Keitrh Horwood Lecture at the AFMLTA National Conference (2001: Canberra).]," *Babel* 36, no. 3 (2002).

4. Ways of Integrating Islamic Values

Integration of Islamic values in English language teaching can be done through various approaches and strategies. Here are some common types of Islamic value integration in the context of English language teaching:[22]

A. Integrating Islamic Values in the English Teaching

1. Islamic character is also integrated into the activities of student coaching.
2. Reflecting the Islamic values to the topic presented.
3. Modifying the Islamic names of people, place and events
4. Embedding the verses Al-Qur'an to the suitable materials
5. Mixing Islamic expressions and the relevant English expressions with the main materials.
6. Conducting code mixing and code switching between English and the Islamic expressions:
   a. Say Islamic greeting *(Assalamu'alaikum)* at the meeting.
   b. Open the learning with say Basmallah *(Bismillahirahmannirrahim)*
   c. Use expression: *(Subhanallah, Masyaallah)*
   d. Use Islamic material: (The topic ingrediate Islamic massage, Islamic value, Islamic law, and Islamic stories)
   e. And close the learning with say Hamdallah *(Alhamdulillahhirabbil'alamin)*

---

[22] Ade Saputra, "Integrasi Budaya Islam Dalam Pengajaran Bahasa Inggris Pada Siswa Madrasah Aliyah (Ethnography Pada Elas Sepuluh Siswa Pesantren Arsallaum Ota Bengulu Tahun Ajaran 2018/2019)." (IAIN Bengkulu, 2019).

B. Integrating Islamic Art and Music in the English Teaching

In moslem society music use to remember Allah SWT and Muhammad SAW than remember mouslim in order to do not sin, the Islamic music such: Nasyid, Marrawis and Cassidah, the song they sing use arabic language, in boarding school they integrate Islamic music and English teaching as strategy to improve students English proficiency. The teacher change the language, it usual use arabic song and now use English but the song till in Islamic category. For example Islamic song form Maher Zain with the title *(Insya Allah)*. When ta muslim feel getting lose, lonely, and his/her life is so dark, hopeless, don't forget we have Allah put your trust in Him and raise your hands to pray, Insya Allah there is a way. Allah will guide you when you believed in Him. So the Islamic values in this material is religious.

C. **Teachers' obstacle in Integrating Islamic values in English Teaching**

Teachers face the obstacle of keeping students motivated to learn English while respecting their Islamic values. Understanding how students perceive the integration of these values can help teachers in strategizing better ways to overcome this obstacle. For English teachers, implementing Islamic integration is not easy. This challenge will create tension as the subjects taught are not easy to relate to Islamic values.[23]

1. The Teachers Creativity

Creative teachers are needed in the world of education, because they are able to carry out the learning process in different ways and make the atmosphere in learning interesting and fun. Creative is when teachers create diverse learning activities, so as to meet the various levels of

---

[23] Dale H Schunk, *Learning Theories an Educational Perspective* (Pearson Education, Inc, 2012).

student abilities and of course with a pleasant teaching and learning atmosphere.[24]

1. Resource Limitations

English teachers' qualifications and competencies show that most English teachers in Islamic schools have limited educational backgrounds in English. The lack of adequate training and support can hinder teachers' ability to teach English effectively.[25]

2. Lack of learning materials that are in accordance with Islamic Values

The lack of Islamic learning materials can be addressed by incorporating an Islamic perspective in the curriculum to ensure that students not only learn academic information but also understand and apply their religious values in an educational context.[26] Quality textbooks, teaching materials, and teaching aids can greatly support the learning process. many English teachers in Islamic schools complain about the lack of appropriate resources, which often forces them to improvise with limited materials. The government and relevant parties need to ensure that Islamic schools have access to adequate and relevant resources to support English language teaching.[27] In some regions maybe English material with Islamic Values is still very limited. Textbooks which contain of Islamic integration are hardly found. In this case, teachers are

---

[24] Bob Jeffrey* and Anna Craft, "Teaching Creatively and Teaching for Creativity: Distinctions and Relationships," *Educational Studies* 30, no. 1 (2004): 77–87.

[25] Idris Sadri, "Pengajaran Bahasa Inggris Dan Nilai-Nilai Keislaman: Studi Kasus Sekolah Islam Di Kota Medan Indonesia," 2024.

[26] James A Banks and Cherry A McGee Banks, *Multicultural Education: Issues and Perspectives* (John Wiley & Sons, 2019).

[27] Sadri, "Pengajaran Bahasa Inggris Dan Nilai-Nilai Keislaman: Studi Kasus Sekolah Islam Di Kota Medan Indonesia."

demanded to be creative. Teachers can improve their instruction based on the available resource.[28]

3. Teachers skills and understanding

This limitation is often caused by a lack of access to quality and sustainable training programs. Many English teachers in Islamic schools do not have the opportunity to attend professional training that can improve their skills in teaching English. Available training often does not cover important aspects such as innovative teaching methods, the use of technology in learning, as well as strategies for integrating Islamic values in English language teaching.[29]

D. Previous Studies

Table 2.1 Previous Studies

NO	Research Identity	Similarity	Difference	Research Originally
1.	Dedi Efrizal, *implementation of Islamic Values and Character Education in English Teaching Materials for Students in Islamic Boarding Schools*	This study focused on implementation of Islamic Values	This study produced three findings for the aspects of planning, implementation, and evaluation namely creating an integrative character	This study focused on planning, implementation and evaluation for the implementation of Islamic Values and planning for

---

[28] Wahyu Indah Mala Rohmana, "Immersing Islamic Value in English Language Teaching: A Challenge for English Teachers," *Scope: Journal of English Language Teaching* 5, no. 1 (2020): 47–50.

[29] Sadri, "Pengajaran Bahasa Inggris Dan Nilai-Nilai Keislaman: Studi Kasus Sekolah Islam Di Kota Medan Indonesia."

NO	Research Identity	Similarity	Difference	Research Originally
			curriculum, respecting the creativity of students, and strict supervision of morals.	character education
2.	Indah Wardaty Saud, *Embedding Islamic Values in English Teaching and Learning at IAIN Manado*	This research focused on embedding Islamic Values in English Teaching and Learning	This research produced three findings namely Embedding Islamic Value in Teaching Preparation, Embedding Islamic Value in the Classroom Activities, Embedding Islamic Value in Evaluation	Exploration and analysis focused on how the integration of Islamic values into English teaching is carried out by emphasizing the planning process, implementation process and evaluation process.
3	Muhammad Yusuf, *Integrating Islamic Values in Teaching English: Lessons Learned for an Integrated Islamic School*	This study focused on integrating Islamic Values in Teachinng English	This study shows that all teachers in this integrated school have a similar view that integrating Islamic values is important, but	The studies covers the integration of Islamic values in the RPP and teaching and learning activities.

NO	Research Identity	Similarity	Difference	Research Originally
			they do not really understand how to integrate these Islamic values in learning.	
4.	Wahyu Indah Mala Rohmana, *Immersing Islamic Values in English Language Teaching : A Challenges for English Teachers*	This study focused on Immersing Islamic Values in English Language Teaching : A Challenges for A English Teachers	This research discusses about the urgency of islamic immersion ini ELT, the challenges of integrating islamic messages in ELT, immersing islamic values in english language teaching	This research discusses more about the cultivation of Islamic values and ethics in ELT, the role of teachers, the challenges faced in embedding Islamic values into English language materials.
5	Idris Sadri, *English language teaching and Islamic values : a case study of an Islamic school in Medan, Indonesia*	This study focused on English Teaching and Islamic Values: a case study of an Islamic School	This research discusses the integration of Islamic values in curriculum and learning, the challenges faced by teachers in implementing Islamic values in	This study further explores how Islamic values can be effectively integrated in English language teaching in

NO	Research Identity	Similarity	Difference	Research Originally
			English teaching and English teaching in Islamic schools contributes to the fulfillment of education in Indonesia.	Islamic schools and identifies the challenges teachers face in the teaching process.

The first study, "*Implementation of Islamic Values and Character Education in English Teaching Material for Students in Islamic Boarding Schools (Qualitative research at Islamic Boarding Schools in Academic Year of 2021/2022)". was conducted by Dedi Efrizal.*[30] This research aims to describing the planning, implementation, and evaluation for the implementation of Islamic Values and planning for character education in English courses for students. This research was conducted in Desember 2022 at Islamic Boarding Schools using qualitative research. The data collection method in this study was carried out using three methods, namely interviews, observation, and documentation. In this study, researchers understood and internalized the implementation of Islamic values and character education in English subjects in the Darussalam Kepahiang modern Islamic boaring school environment for the academic year 2021/2022. Based on the results of this study, it can be concluded that are in the form of creating an integrative character curriculum by providing opportunities for teachers to become class managers who creatively enliven the learning atmosphere in translating the

---

[30] Dedi Efrizal, "Implementation of Islamic Values and Character Education in English Teaching Materials for Students in Islamic Boarding Schools," *At-Ta'lim: Media Informasi Pendidikan Islam* 21, no. 2 (2022): 244–52.

contents of the minimum standard curriculum demanded by the central government by providing freedom in determinng learning media to be carried out.

The second study, *"Embedding Islamic Values in English Teaching and learning at IAIN Manado",* was conducted by Indah Wardaty Saud.[31] This research employs a qualitative research method with a descriptive approach based on data analysis from observations, documentation, and interviews. The participants in this study are an English lecturer at IAIN Manado and 30 students in the Islamic Education Study Program. From this class, it has been found that the teaching processes have implemented English language learning using an Islamic approach. The observation is conducted by observing the English language learning process in the classroom to gather information about the procedures for implementing the integration of Islamic values in English language teaching, from preparation to the evaluation stage. Documentation is carried out by collecting document data such as lecturer lesson plans (RPS), modules, textbooks, and used media. Meanwhile, interviews are conducted with teachers and students to understand their perceptions of English language learning with Islamic values content. The research findings unfolded as follows: firstly, the integration of Islamic values into lesson plans occurred in the sections detailing instructional objectives and instructional materials. The integration of Islamic values into material development took various forms, including 1) providing texts and exercises that mirrored Islamic values relevant to the presented topic, 2) adapting the Islamic names of individuals, locations, and events within added exercises, 3) embedding pertinent verses from Al-Quran and Al-Hadith into the main material, and 4) interweaving Islamic expressions with corresponding English expressions in the main materials. Secondly, the integration of Islamic values into English teaching-learning activities involved (1) employing code mixing and code switching between English and Islamic expressions, (2) linking the discussed topic to verses from Al-Qur'an, (3) using Islamic names for individuals. Finally, the integration of Islamic values into

---

[31] Saud, Otoluwa, and Assifa, "Embedding Islamic Values in English Teaching and Learning at IAIN Manado."

evaluation was accomplished through both informal and formal assessment methods.

The third study, *"Integrating Islamic Values in Teaching English:Lessons Learned for an Integrated Islamic School"* was conducted by Muhammad Yusuf.[32]This case study took place at an Integrated Islamic School, and the data were collected through interviewing 7 English teachers and conducting a thematic analysis on their lesson plans. This study revealed that the integration of Islamic values should be started from designing RPP. In this study, the teachers reported that they have integrated Islamic values in teaching and learning during their teaching and learning activities. This study contributes to the field of integrating religious values in learning to teach and learning English by filling the gap of previous studies which only invertigate the integration of Islamic values through library research and on ways of integrating Islamic values conceptually as it is stated that the novelthy of this study is that this study revealed the integrating Islamic values by not only exploring the real practice of the teachers but also analysing the RPP used by teachers.

The fourth study, *"Immersing Islamic Values in English Language Teaching: A Challenges for English Teachers.* Was conducted by Wahyu Indah Mala Rohmana.[33] This paper uses qualitative descriptive research. Library research was used by taking into account some journals and sources related with instilling Islamic values in English teaching. This paper presents and discusses the values and ethics in Islam its forms and sources. It shades more lights on the infusion of Islamic values and ethics in ELT, the role of teachers, challenges faced in embedding Islamic values into English materials. This study concludes with some recommendations for tracking the challenges such as inserting exercise with Islamic values in the English topics, using Islamic names for person, event or places,

---

[32] Alfian Alfian, Muhammad Yusuf, and Uyun Nafiah, "Integrating Islamic Values in Teaching English: Lessons Learned from an Integrated Islamic School," *Elsya: Journal of English Language Studies* 4, no. 1 (2022): 1–11.
[33] Rohmana, "Immersing Islamic Value in English Language Teaching: A Challenge for English Teachers."

connecting the relevant verse of Holy Book or using it as the material to be translated and using English books containing Islamic messages.

Moreover, Finally, The research conducted by Idris Sadri entitled *"English Language Teaching and Islamic Values: A Case Study of an Islamic School"*.[34] The purpose of this study is to explore how Islamic values can be effectively integrated in English language teaching in Islamic schools in Indonesia, as well as to identify the challenges faced by teachers in the process. This study used a descriptive qualitative method with in-depth interviews as the main data collection technique. The research participants consisted of five English teachers and two vice principals for curriculum and student affairs in Islamic schools. The results show that the integration of Islamic values in English language teaching can be done through the selection of appropriate learning materials, the application of innovative teaching methods, and strong support from the school. Teachers face challenges in creating or customizing their own learning materials, as well as in maintaining a balance between language teaching and teaching religious values.

However, from the previous studies mentioned above, it can be seen that there is a similarity between earlier research and this study in terms of the topic and issues discussed. The differences between this study and previous research lie in the theoretical framework, research subjects, research instruments, and research locations. This study is conducted to identify the integration of Islamic values in English teaching, addressing the integration of these values and the challenges encountered in English instruction. Additionally, this research discusses how teachers address the obstacles faced by both teachers and students. The emphasis on how teachers overcome these challenges fills a gap in the existing literature. Therefore, the novelty of this research lies in how teachers integrate Islamic values into English teaching and how they address obstacles during the learning process. This writing employs a qualitative approach through interviews, resulting in richer

---

[34] Sadri, "Pengajaran Bahasa Inggris Dan Nilai-Nilai Keislaman: Studi Kasus Sekolah Islam Di Kota Medan Indonesia."

and more contextual data compared to the commonly used quantitative survey methods.

CHAPTER III
RESEARCH METHODOLOGY

A. Research Design

The research design used in this study is qualitative. This qualitative design refers to the definition provided by Creswell, who describes qualitative analysis as the examination and interpretation of observations in a non-numerical manner to find meaning and patterns of relationships underlying the phenomena being studied. In the context of this study, the qualitative method is used to explore how teachers integrate Islamic values in English teaching, the obstacles faced by English teachers, and the efforts made by English teachers to address these challenges in the process of integrating Islamic values into English teaching at SDIT An-Nahl Kotamobagu.

B. Research Setting

This research was conducted at SDIT An-Nahl Kotamobagu, which is located on Hi. Zakaria Imban Street, Poyowa Kecil, Kotamobagu Selatan Sub-District, Kota Kotamobagu, North Sulawesi. This research was conducted one month (August-September 2024) and the research data consists of English teachers at SDIT An-Nahl Kotamobagu.

C. Research Participant

The participants in this study one English teacher at SDIT An-Nahl Kotamobagu.

D. Data and Source of Data

The data source of this research are classified in two types as follows:

1. Primary Data

      Primary data refers to the data collected firsthand by the researcher through methods such as surveys, interviews, observations, or experiments.[35] The primary data in this study results of observations and interviews that obtained by researcher from SDIT An-Nahl Kotamobagu.

2. Secondary Data

      Secondary data refers to data that has been collected by someone other than the researcher for purposes other than the current research. Secondary data in this study includes documentation in the form of teaching materials, teaching modules, articles, and thesis.

E. Research Instrument

      The research instrument, know as a measuring instrument, is an important element in research. Research instruments are normally in the form of test, questionnaires, interview guides, and observation guidelines will be used by researcher to collect relevant and valid data.[36] This research uses 3 research instrument, namely observation sheet, interview guideline and documentation as the main tools for collecting the necessary data.

      First, observation is an effective research method for observing the behavior of teachers, activities, and interactions in the classroom without interference from the researcher. Through observation, the researcher can gain insights into how teachers integrate Islamic values in English language learning, the obstacles faced by teachers, and the efforts made by teachers to address the challenges encountered in the teaching process. Second,

---

[35] John W Creswell and J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017).
[36] Profesor Sugiyono, "Metode Penelitian Kombinasi (Mixed Methods)," *Bandung: Alfabeta* 28, no. 1 (2015): 12.

interviews are a process for obtaining information for research purposes through direct question-and-answer sessions between the interviewer and the interviewee, with the respondents' answers recorded using a recorder. Lastly, documentation is used to obtain secondary data from teaching modules and materials related to the issues being studied.[37]

F. Data Collecting Techniques

Data collection techniques as a method that is independent of the analytical method or even become the main tool of data analysis methods and techniques. Researcher will use several data collection techniques to support the writing of this thesis namely:

1. Observation

In this study, the researcher used an observation sheet. The researcher set clear criteria to observe the integration of Islamic values in English language learning which became the focus of observation, including observing the opening of the class, the delivery of the topic by the teacher, clarity in explaining the material, the application of Islamic values, managing student attention and learning, checking student understanding, overcoming student difficulties, reviewing the content of the lesson and drawing conclusions, and closing the lesson effectively (see page 34). This research used direct observation. Observations were carried out repeatedly and in various learning, situations to ensure the validity and reliability of the data collected.

The observation process is structured by paying attention to the interactions between teacher and students and the students attitudes toward participating in learning activities. In addition, the researcher noted that the teacher faced obstacles in teaching English with Islamic values in Grade 5.

---

[37] Suharsimi Arikunto, "Prosedur Penelitian Suatu Pendekatan Praktek," *(No Title)*, 2010.

2. Interview

    In this study researcher used a semi-structured interview model. the interview was conducted by first preparing alternative questions and answers. but in practice it is accessible and open, where informants are asked for their opinions and ideas and the interviewer records what the informant says. in the informant selection technique, the researcher interviews the informant.

    The interview instrument was chosen because the researcher aims to collect information related to the teaching methods used by teachers in integrating Islamic values in the English learning process. The researcher asked about how the teacher chose the material and how to integrate it. In addition, the interview also contains questions about the existing obstacles faced by teachers in integrating Islamic values in English language learning. The researcher conducted the interview using an interview sheet consisting of nine questions outlined in the blueprint below.

Tabel 3.1 Blue Print of Interview Sheet

NO	INDICATOR	ITEM
1	Teacher efforts in the teaching and learning	No.1 No. 2
	Constraints experience in learning	No.3
2	Knowledge and skills in english language learning	No.4 No.5
	Books used by teachers in learning	No.6
	Learning process	No.7
	Implementation time	No.8

3	How teachers apply Islamic Values in the learning process	No.9

1. Documentation

The documentation research instrument used is a documentation checklist, as shown in the table below.

Tabel 3.2 Documentation Checklist

No	Documentation	Aims	(√)
1.	Teaching Materials	Understanding the integration of values in English language teaching	√
2.	Modules	Teaching modules provide a structured guide that helps students understand the flow of the material	√
3	Video and Power Point	Teachers using engaging animated videos can capture students' attention and enhance their interest in the subject matter, PowerPoint allows teachers to present information visually, helping students better understand concepts	√

One of the important documentation research instruments is teaching materials used by teachers in teaching Islamic values in English language teaching. researchers need to collect and analyze teaching materials to understand the Islamic values material that teachers choose and integrate in English language teaching. documentation of teaching materials can also provide an overview of the material taught and whether the teaching materials are in accordance with the development and understanding of students at SDIT An-Nahl Kotamobagu.

E. Data Analysis Techniques

In data analysis, researcher applied the flow model developed by Miles and Huberman.[38] This model consists of three important stages: data collection, data reduction, data display, and verification.*Component of Data Analysis : (adopted from Miles and Huberman:*

1. Data Reduction
   At this stage, the data obtained from observation sheets, interview guides, and documentation are systematically arranged and selected to achieve an orderly and relevant organization. Organizing this data involves grouping, removing irrelevant data, and simpliying and rearranging data. The observation sheet is used to record in detail the interaction between teachers and students when teaching Islamic values in the English language learning process. Meanwhile, the interview sheet is used as a reference in recording and analyzing teachers' responses regarding the integration of Islamic values in English language learning at SDIT An-Nahl Kotamobagu.

2. Data Display
   The reduced data is then explained formally and systematically. This data is presented using narratives that help describe more complex findings. Data obtained from observation sheets, interviews sheets and documentation are explained in the form of descriptive narratives, which will provide an in-depth interpretation of how the integration of Islamic values in English teaching and identify the obstacles faced by teachers. the presentation of this data aims to facilitate understanding and provide a clear picture of the research findings.

---

[38] Matthew B Miles and A Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (sage, 1994).

3. Conclusion Drawing/Verification

The last stage is to draw in-depth conclusions from the data presented to understand the integration of Islamic values in English teaching and identify the obstacles faced by teachers. Drawing conclusion focuses on systematically interpreting data by integrating findings from various research instrument such as observation sheet, interview sheets and documentation

CHAPTER IV
FINDINGS AND DISCUSSION

A. The Description of Research Subject

1. The Brief Description of SDIT An-Nahl Kotamobagu

    SDIT An-Nahl Kotamobagu is one of the B accredited elementary schools in Kotamobagu. This school is located on Hi. Zakaria Imban, Poyowo Kecil Village, South Kotamobagu subdistrict, Kotamobagu, North Sulawesi. This school was founded in 2013 with the National School Identification (Nomor Pokok Sekolah Nasional) 69888715, and the postal code is 95717. This school is a integrated Islamic school.

2. Vision and Mission of SDIT An-Nahl Kotamobagu

    1. The Vision of SDIT An-Nahl Kotamobagu
    The realization of an Islamic school that is trustworthy, superior, independent, innovative in producing competent and pious graduates.
    b. The Mission of SDIT An-Nahl Kotamobagu
        1) Applying Qur'an and Hadith based Islamic principles in trustworthy and professional school management.
        2) Develop excellence in the achievement of educational standards by utilizing technological and information developments.
        3) Manage resources in a trustworthy, effective and efficient manner to achive school independence and development.
        4) Facilitating continuous learning activities for all school members and encouraging innovation to support the quality of competitive and devoted gradutes

B. Findings

Based on the research that was conducted at the five grade SDIT An-Nahl Kotamobagu. The research found results about the *"Integration of Islamic Values in English Teaching",* what are the obstacles faced by teachers in the process of *"Integration of Islamic Values in English Teaching"* and what are the efforts of teachers to overcome the obstacless faced by teachers. Researchers collected data throught observation, interviews, and documentation.

Observation were carried out to observe the physical conditions that accured in the field and also to find out wheter SDIT An-Nahl Kotamobagu has integrated Islamic Values into English Teaching or not. After conducting preliminary research, it was found that SDIT An-Nahl Kotamobagu has integrated Islamic Values into the English Teaching for grade 5. After collecting data and conducting field observations at SDIT An-Nahl Kotamobagu, the researcher reports that the field observation align with the data sources discovered during the research, indicating that SDIT An-Nahl Kotamobagu integrates Islamic values into English language instruction.

During the research process, the reseacher employs notebooks, cameras, and other equipment. Notebooks are used to write relevant information that the researcher gather while observing. Then, the camera is used to document the research process by taking pictures, while the recorder is used to interview the sources

Based on the data colleted through interviews with several sources and supplemented with direct observations and documentation, the results of the study are as follows:

1. **The Integration of Islamic Values in English Teaching at SDIT An-Nahl Kotamobagu**

In an Islamic school environment, the emphasis on teaching English is often accompanied by efforts to integrate Islamic values. This creates a unique dynamic in English instruction, where the teaching goals focus not only on developing language skills but also on understanding Islamic values. Formulating teaching objectives that integrate these values presents its own challenges, as it requires a holistic approach that encompasses both linguistic aspects and religious values. Teaching English in Islamic schools is not just about mastering language skills; it is also about preparing students to be competent and responsible global citizens.When English teachers at SDIT An-Nahl Kotamobagu integrate Islamic values into their English instruction, they observe an improvement in the quality of student learning. By linking English with Islamic values, students at SDIT An-Nahl Kotamobagu find it easier to learn English because, fundamentally, it is not just in English lessons where Islamic values are integrated, but in other subjects as well. This presence of Islamic values in learning makes students more interested in their studies. Besides being more interested and finding it easier to understand English lessons, teachers also observe that students are more emotionally connected to the material linked to Islamic values. This connection motivates students further in their English learning.

English teachers in Islamic schools need to blend English language learning with Islamic values to create an inclusive and meaningful learning environment for students. This requires a holistic and outcome-oriented approach, where linguistic, academic and religious aspects are balanced in the design of the curriculum and teaching practices. The teacher implements English language values through several steps as follow:

a. Planning

The stages of planning for Integrating Islamic values into English language teaching include profesional development training for teachers, resource and learning material development, and the design of teaching modules. The planning phase involves teachers preparing for the learning process.The explanation above aligns with the statement of Ustadzah Ranila Bulut, S.Pd, an English teacher at SDIT An-Nahl Kotamobagu, as follows:

> "... *Jadi for mo kase maksimal ini pengajaran bahasa inggris dengan konten islam, guru mo perhatikan aspek-aspek sama deng pelatihan deng pengembangan profesional for guru bahasa inggris di sekolah islam supaya mo memperdalam pemahaman tentang cara mo integrasikan ini nilai-nilai islam di pembelajaran bahasa inggris kong pengembangan sumber daya deng materi pembelajaran yang sesuai deng konteks islam, deng termasuk pembuatan bahan ajar yang mencerminkan nilai-nilai islam deng budaya lokal* (To maximize the process of teaching English with Islamic content, teachers must pay attention to aspects such as, training and professional development for English teachers in Islamic schools to deepen their understanding for how to integrate Islamic values with English language learning and the development of resources and learning materials that are appropriate for the Islamic context, including the creation of teaching materials that reflect Islamic values and local culture".[39]

In addition, Ustadzah Ranila Bulut, S.Pd stated that besides the importance of professional training for teachers and resource development, teachers must also adhere to provisions such as:

> "... *Sebelum mo mulai pelajaran, aku da siapkan modul ajar yang so rancang sesuai deng pedoman dari JSIT (Jaringan sekolah islam terpadu) indonesia. Modul ajar ini so mencakup samua langkah pembelajaran. Baru untuk media, aku so kase sadia gambar di powerpoint. Setelah itu, aku da kase tampil gambar tudia menggunakan proyektor. Baru abis itu aku menjelaskan media yang aku so sedia dg kase tugas pa siswa"* (Before starting the lesson, I prepare a teaching module that

[39] *Ranila Bulut, S,Pd, as the English teacher at SDIT An-Nahl Kotamobagu, Interview, Kotamobagu 23 August 2024*

has been designed in accordance with the guidelines from JSIT (Integrated Islamic School Network) Indonesia. This teaching Module contains all the learning steps. Then, for the media, I have prepared images in a PowerPoint presentation. After that, I display the images using a projector. I explain the media that has been prepared and the assign tasks to the students." [40]

Based on the teachers response, English teachers at SDIT An-Nahl Kotamobagu create teaching modules based on the guidelines from JSIT (Integrated Islamic School Network) Indonesia, making the teaching module the resource used by teachers for instruction (see the appendix page 65)

The material in the teaching module also aligns with the curriculum at SDIT An-Nahl, which uses the Kurikulum Merdeka.The researcher found that this curriculum includes Islamic values, specifically regarding Ukhrowi and Dunia. The *Ukhrowi* values in education refer to shaping students' character to be better and in accordance with religious and moral norms. This includes attitudes of honesty, discipline, and a sense of responsibility, while the *Duniawi* values refer to aspects related to daily life and practical needs that can be learned from education. By incorporating both *Ukhrowi* and *Duniawi* values in learning, students can build a balanced character that focuses not only on academic achievements but also on ethics, morals, and spiritual values. Indicating that Islamic values applied not only in printed books or teaching modules but throughout the laerning process. This was directly expressed by Ustadzah Ranila Bulut, S.Pd as follows:

> "... *Di dalam kurikulum merdeka deng di modul pelajaran didalam ada nilai duniawi deng nilai Ukhrowi, yang mana siswa belajar tentang dunia dengan mo menggali hikmah dari materi yang dikasih, sementara nilai-nilai ukhrowi mengingatkan siswa akan perintah Allah dalam ayat-ayat Al-Qur'an."*In the Kurikulum Merdeka and the teaching Module, there are Duniawi Values and Ukhrowi Values, where students

---

[40] *Ranila Bulut, S,Pd, as the English teacher at SDIT An-Nahl Kotamobagu, Interview, Kotamobagu 23 August 2024*

learn about the world by extracting wisdom from the material presented, and the Ukhrowi values remind students of Allah commandments in the verses of the Qur'an".[41]

b. Integration

This integration stage discusses how to integrate Islamic values into English language at SDIT An-Nahl Kotamobagu, particularly in fifth grade, is conducted. An interview with Ustadzah Ranila Bulut, S.Pd, the English teacher, revealed that:

> "...*Aku mengintegrasikan ini nilai-nilai islam di pelajaran bahasa inggris kelas 5, aku da mengikuti kurikulum deng modul pelajaran yang mencakup konten islami yang sebelumnya aku so susun. Selama proses pengajaran, aku berusaha menyeimbangkan nilai duniawi deng nilai ukhrowi.* (I integrate Islamic values into English teaching in fifth grade, following the curriculum and teaching modules that include Islamic content, which were created in advance. Throughout the teaching process, I balance *Duniawi* Values and *Ukhrowi* Values)".[42]

From the interview results, it can be seen that the teacher has a teaching module that contains Islamic values. The teacher follows the steps of the learning process outlined in the module. To maximize the integration of Islamic values into English teaching, the teacher relates these values to the material in the printed books used by the students. For example, when explaining about food that is halal and haram, the teacher includes relevant hadiths. Similarly, during evaluations, the teacher provides questions that incorporate Islamic values, such as reading passages about the stories of the Prophet Muhammad SAW and his companions.

The researcher conducted classroom observations of the English teacher at SDIT An-Nahl Kotamobagu to examine the integration of Islamic

---

[41] *Ranila Bulut, S,Pd, as the English teacher at SDIT An-Nahl Kotamobagu, Interview, Kotamobagu 23 August 2024*
[42] *Ranila Bulut, S,Pd, as the English teacher at SDIT An-Nahl Kotamobagu, Interview, Kotamobagu 23 August 2024*

values In English teaching. The research was conducted once, on Agust 23, 2024. The stages of implementing the integration of Islamic values in English language teaching include opening the lesson, providing material related to learning, offering opportunities for students to think individually, guiding students in learning activities, methods and strategies used in english language learning based on islamic values, giving instructions on assigning and collecting tasks, closing abilities.

Tabel 4.1 The implementation of integrating Islamic values in English language teaching in class V B

No.	Activity	Implemented	Not Implemented	Description of activity
1.	Opening the lesson	√	-	Before starting the lesson, the teacher opens with a greeting, saying *"Assalamualaikum, Good Morning students, How are you today ?,"* to which the students respond, *"Alhamdulillah, good , Ustadzah."* The teacher then asks one of the students to lead the prayer before starting the lesson by saying, *"Before we begin today's lesson, I would like to ask one student to lead the prayer at the front of the class."* After the prayer, the teacher checks the students' attendance.

No.	Activity	Implemented	Not Implemented	Description of activity
2.	Providing material related to learning	√	-	1.The teacher has teaching modules that include objectives, activities, and assesment methods. 2. Teacher has books or excerpts from the Quran or hadith that are relevant to the subject being studied 3. The teacher has multimedia resources such as videos and images that enhance the understanding of the material provided. The video used by the teacher in the English learning process on the topic of food includes Islamic values, such as explanations about halal and haram foods. Additionally, the animated video features Islamic names like Aisyah and Alif, with the animated characters depicting a girl wearing a hijab and a boy wearing a player cup (see the appendix page 63)

No.	Activity	Implemented	Not Implemented	Description of activity
				4. The teacher conducts presentations where slides summarize key points to facilitate student comprehension. 5. During the learning process, the teacher integrates Islamic values into English instruction. To remind students about the importance of honesty, cooperation, and social responsibility, the teacher emphasizes these values in routine activities, such as when completing assignments or interacting with classmates.
3.	Offering opportunities for students to think individually	√	-	The teacher provides time for students to reflect and write about what they have learned and how it relates to Islamic values. For example, students can discuss permissible *(halal)* and forbidden *(haram)* foods in Islam. They can explore English

No.	Activity	Implemented	Not Implemented	Description of activity
				terms related to food while discussing the importance of choosing foods that align with religious teachings.
4.	Guiding students in learning activities	√	-	1. The teacher conducts discussions on spesific themes in English such as honesty or cooperation and guides students to express their opinions using appropriate vocabulary. 2. The teacher organizes role-playing activities that involves situations related to Islamic values, while guiding students in the proper use of English 3. The teacher facilitates group reflection, asking students to discuss how Islamic values are reflected in th learning activities and guidngin them to articulate those thoughts in English.
5.	Methods and strategies used in english language	√	-	The teacher uses examples from everyday life that reflect Islamic teachings to make

No.	Activity	Implemented	Not Implemented	Description of activity
	learning based on Islamic values			learning more relevant and applicable
6.	Giving instructions on assigning and collecting taks	√	-	The teacher explains the assignment that will be given to the students and at the end of the lesson, teacher will assess the students abilities through the assigned tasks
7.	Clossing abilities	√	-	When the teacher is about to conclude the learning process, they summarize the lessons covered that day and recite a relevant verse or hadith related to the learning material. Before closing the lesson, the teacher invites the students to pray by saying, *"Children, before we end today's lesson, let's pray together. Please bow your heads, and let's pray that what we have learned today will be beneficial and can be applied in our daily lives. Let's pray..."*

The researcher also found that in the process of integrating Islamic values into English language teaching, the teacher implements moral values, social values, and aqidah values during the learning process. First, the teacher implements moral values to develop students' character by selecting texts that contain moral themes such as honesty. The teacher also asks students to participate in role plays that depict moral situations, such as sharing food with friends or helping someone in need. Second, the teacher implements social values to foster a high level of social awareness among students, such as cooperation. The teacher divides students into groups where they must work together to achieve learning objectives. Lastly, in addition to implementing moral and social values, the teacher also integrates aqidah values into the lessons. For example, the teacher teaches students to begin and end learning activities with prayer and chooses readings or stories in English that illustrate the tales of the prophets or Muslim figures containing values of aqidah, such as faith, reliance on God, and honesty.

c. Evaluation

Based on the findings above, the English teacher at SDIT An-Nahl Kotamobagu instills Islamic values in English language teaching through assessment by conducting daily or weekly quizzes to measure students' understanding of newly taught material. By administering these quizzes, the teacher helps students become familiar with the exam format, making them more prepared for larger assessments such as mid-term and final exams.

2. The obstacles faced by the teacher in integrate Islamic values in teaching english at SDIT An-Nahl Kotamobagu

SDIT An-Nahl Kotamobagu is one of the schools that uses two curriculum, the Merdeka Curriculum and the JSIT Curriculum (Integrated Islamic School Network). The researcher found several obstacles faced by English teachers in integrating Islamic values into English teaching. One of

the main obstacles is the limited resources and learning materials that align with Islamic values. Ustadzah Ranila Bulut,S.Pd stated :

> "... *aku sering barasa kesulitan mo dapa materi pembelajaran bahasa inggris yang akurat yang mencerminkan nilai islam. Ini bekeng aku sebagai guru bahasa inggris harus lebih kreatif lagi mo ba rancang materi pembelajaran supaya sesuai.* (I often find it difficult to find english learning materials that accurately reflect Islamic values. This requires me, as an english teacher, to be more creative in designing appropriate learning materials".[43]

Another obstacle faced by teachers is the limited time for integrating Islamic vales into english teaching. According to Ustadzah Ranila Bulut, S.Pd, as an English teacher, she stated :

> "... *Batas waktu pengajaran bahasa inggris yang bekeng juga aku stenga mati untuk mo integrasikan ini nilai-nilai islam tanpa mo mengurangi materi inti. Selain itu kan fokus pengajaran bahasa inggris di membaca, menulis, mendengar deng berbicara jadi menurut aku waktu nda cukup untuk mo mendiskusikan nilai-nilai islam di konteks yang relevan.* (The time limitation in english teaching make it some challenging for me to incorporate elements of Islamic values without reducing core material. Furthermore, english instruction primarily focues on reading, writing, listening and speaking skills. In my opinion, these time constraints often hinder me form discussing Islamic values in relevant contexts".[44]

Based on the above matters, the researcher concludes that the challenges faced by teachers in integrating Islamic values into English language teaching are limitations in resources and a lack of teaching time. The researcher also found that teachers tend to focus more on speaking and writing skills, as students in fifth grade can easily understand what the teacher is saying. The teacher also observes an improvement in students when using writing skills, such as understanding grammar and vocabulary that has been learned. By

---

[43] *Ranila Bulut, S,Pd, as the English teacher at SDIT An-Nahl Kotamobagu, Interview, Kotamobagu 23 August 2024*
[44] *Ranila Bulut, S,Pd, as the English teacher at SDIT An-Nahl Kotamobagu, Interview, Kotamobagu 23 August 2024*

combining these two skills, teachers can equip students with comprehensive communication abilities and enhance their English language skills.

Although reading and listening skills are very important in English learning, the researcher found that teachers do not utilize these two skills in their instruction. The reason teachers do not use listening skills is that the school lacks quality audio resources or teaching aids that support listening instruction. Additionally, teachers do not delve deeply into reading skills because students still struggle with reading English sentences.

3. **Efforts to overcome the obstacle faced by teachers in integrating Islamic values in English teaching at SDIT An-Nahl Kotamobagu**

The process of Integrating Islamic values in English teaching, English In teachers will definitely faced obstacles during the teaching process. Therefore, to overcome these obstacles, English teacher and the school will to create a learning process that suits the needs of the students. This is in accordance with the statement of Ustadzah Ranila Bulut, S.Pd stated:

> "... *Tiap minggu torang guru-guru mo ada pertemuan deng kepala sekolah deng guru-guru laeng. Salah satu topik utama yang torang bahas no hambatan yang torang hadapi deng depe upaya yang akan torang mo lakukan for mo memaksimalkan proses pembelajaran. Aku menyampaikan hambatan yang aku hadapi selaku guru bahasa inggris yaitu sumber-sumber pembelajaran yang terbatas deng waktu pengajaran yang nd cukup so itu stenga mati mo integrasikan ini nilai-nilai islam dalam pengajaran bahasa inggris. Makanya dengan bagitu aku bakase saran supaya mo lebe kembangkan itu materi deng tu penyediaan bahan ajar yang relevan deng nilai-nilai islam, baru da sarankan lagi tu jadwal disusun ulang supaya lebe fleksibel mo cukup waktu mo mengintegrasikan nilai-nilai islam.* (Every week at our school, we hold a meeting with the principal and

other teachers. One of the main topics of discussion is the obstacles we face and the efforts we will make to maximize the learning process. As an English teacher, I shared the challenges I encounter, namely limited learning resources and insufficient teaching time, making it difficult to effectively integrate Islamic values into English teaching. Therefore, to overcome these obstacles, I suggest developing materials and providing teaching resources that are relevant to Islamic values, as well as rearranging the schedule more flexibly to allow enough time to integrate these values)

C. Discussion

In the planning stage, the English teacher creates teaching modules to be used in the learning process. Based on these findings, the teacher develops the teaching modules by attending module creation training conducted by JSIT (Integrated Islamic School Network) Indonesia. The English teacher participates in this training as part of efforts to enhance the quality of integrating Islamic values into English teaching. In addition to designing the teaching module, the teacher also selects source materials such as videos or images that reflect Islamic values, such as stories of the prophets, wisdom, or examples of good behavior. This statement is also found by the researcher in previous research by Dedi Efrizal, who discovered that teachers design teaching modules and also select learning resources such as videos or images that contain Islamic values.[45]

Based on the findings above, SDIT An-Nahl Kotamobagu is a school that has integrated Islamic values in English teaching, not only in English teaching but also in other subjects. This integration of Islamic values has been implemented from grade 1 to grade 6.

The English teacher integrates Islamic values into the entire teaching and learning process in english instruction, including the opening,

---

[45] Efrizal, "*Implementation of Islamic Values and Character Education in English Teaching Materials for Students in Islamic Boarding Schools.*"

implementation and clossing stages. Based on the findings presented, the teacher's activities in the classroom have been detailed in the teaching module, which aligns with the guidelines of JSIT (Integrated Islamic School Network) Indonesia.

The process of integrating Islamic values in English teaching has several main objectives, including character formation, enhancement of language skills, preparing students to interact in a global environment without losing their identity and Islamic principles, integrating academic and spiritual aspects to see the connection between knowledge and faith, and encouraging students to think critically and creatively while using English in contexts that align with Islamic values. According to Muhammad Yusuf, the integration of Islamic values in English teaching is essential for shaping students' character in a balanced way between academic abilities and spiritual values. In his view, English teaching should not only focus on linguistic aspects but also relate it to Islamic principles.[46]

The integration of Islamic values in English teaching emphasizes several important aspects, including character and ethics, to ensure that students understand and pratice moral and ethical values of islam in their communication and interactions. Teachers build character in students by reffering to positive attitudes and behavior shaped through education. They teach students to emulate the good qualities of the Prophet Muhammad SAW, such as honesty, discpline, and responsibility. Teachers encourage students to continue learning and striving to be the beste versions of themselves, in accordance with Islamic teachings that urge believers to always strive and not lose hope. Additionally, they teach the importance of teamwork and collaboration within groups, which aligns with Islamic teachings on Ukhuwah (brotherhood). Akhlak relates to norms and ethics in

---

[46] Alfian, Yusuf, and Nafiah, *"Integrating Islamic Values in Teaching English: Lessons Learned from an Integrated Islamic School."*

interacting with others. In line with the statement from Idris Sadri, teachers serve as role models who demonstrate and teach these values, guiding students to develop attitudes and behaviors that align with Islamic teachings.[47] Therefore, teachers teach students how to communicate well and politely in English, such as using respectful expressions and appreciating others' opinions. Additionally, they teach proper etiquette in learning, such as respecting teachers, being polite to classmates, and valuing time. The second point is Context Relevance, Teachers relate the learning material to the context of everyday life and the challenges faced by students as Muslim individuals. For example, using group discussion methods to teach cooperation, which is also an important values in Islam. The third point is the integration of knowledge and faith in education, which emphasizes the importance of combining academic knowledge with spiritual and moral values. The integration of knowledge and faith in English language teaching can help students not only master the language but also understand and apply Islamic values in their lives. This statement aligns with the theoretical foundation of merging Islamic values and English teaching. Thus, English teaching integrated with Islamic values not only enhances language skills but also shapes individuals to be better morally and socially.[48] The fourth point is the development of communication skills. Students are taught to communicate in a polite and respectful manner, in accordance with Islamic teachings that emphasize etiquette in speaking and behavior. In the learning process, students are encouraged to use English correctly and effectively, while avoiding harmful or inappropriate language.

There is a unique finding from this study that the school combines the JSIT curriculum (Integrated Islamic School Network) with the Merdeka curriculum in the learning process. This combination allows SDIT to integrate the Islamic values contained in the JSIT curriculum with the more

---

[47] Sadri, *"Teaching English and Islamic Values: A Case Study of Islamic Schools in Medan, Indonesia."*
[48] *Asmawati and Riadi, "Integrating Islamic Values into English Materials."*

flexible and innovative educational approach of the Merdeka curriculum. By merging these two curricula, the aim is to create a comprehensive, relevant, and beneficial learning experience for students within a broader educational context.

The evaluation stages outline how teachers assess students' academic abilities. Teachers conduct exams that not only measure language knowledge but also test students' understanding of how Islamic values are applied in the learning context.

In the integration of Islamic values into English language teaching, teachers face several obstacles. Based on observations and interviews with informants, the researcher identified the challenges in integrating Islamic values into English teaching at SDIT An-Nahl Kotamobagu as follows: First, there is a lack of resources. Although SDIT An-Nahl Kotamobagu already has modules containing Islamic values, teachers still feel that English textbooks and teaching materials do not incorporate these values, making it difficult for them to provide appropriate and relevant content. Second, there is limited teaching time. A packed curriculum often restricts the time available for integrating Islamic values. Teachers may feel pressured to cover the material without being able to effectively incorporate these values. This findings are in line with a research conducted by Idris Sadri titled "English Language Teaching and Islamic Values: A Case Study of an Islamic School in Medan, Indonesia," the researcher found similar obstacles, namely limitations in learning resources and a lack of time to implement Islamic values in English language teaching.[49]

In the process of integrating Islamic values into English language teaching, various challenges inevitably arise. Therefore, the following are some efforts made by the school to address these issues. Based on the

---

[49] Sadri, "*"Teaching English and Islamic Values: A Case Study of Islamic Schools in Medan, Indonesia.*"

findings, the challenges faced by teachers in integrating Islamic values into English teaching include a lack of resources and limited teaching time. Regarding the lack of resources, English teachers propose developing materials and providing teaching resources that are relevant to Islamic values. For example, teachers can use reading texts that reflect Islamic values, such as stories about the prophets, inspirational figures, or articles discussing moral themes. They can also utilize online platforms, videos, and applications that offer educational content aligned with Islamic values. Additionally, to address the limitation of teaching time, teachers suggest restructuring the schedule to be more flexible, allowing sufficient time to integrate Islamic values. Another effort is that the English teachers at SDIT An-Nahl Kotamobagu use two printed books that were used in the previous semester and the latest semester.

CHAPTER V
CONCLUSION AND SUGGESTION

A. Conclusion

1. The research findings on the integration of Islamic values in English teaching at SDIT An-Nahl Kotamobagu conclude that the integration of Islamic values in English language teaching has been implemented. The integration of Islamic values in English language teaching at SDIT An-Nahl Kotamobagu is applied starting from Grade 5. Teachers create teaching modules during the planning stage. The integration of Islamic values in English teaching also emphasizes four main points for integrating these values. Some of these include: teachers building students' character and morals, connecting learning material to everyday life contexts, integrating knowledge and faith, and developing communication skills.

2. The obstacles faced by teachers in the process of integrating Islamic values into English language teaching are the limitated resources and time in teaching

3. In addition, the efforts of teachers to overcome the obstacles they face include developing materials and providing teaching resources such as related to Islamic values, as well as utilizing videos and applications that offer educational content aligned with Islamic values

B. Suggestions

1. For the school

    The integration of Islamic values in English language teaching has been implemented well. This can serve as a reference for further improvement, considering that the experiences gained by the school in integrating Islamic values in English learning can be used as evaluation material for better integration in the future."

2. For teacher

   teachers can monitor students better or pay special attention to them to create an effective learning process

3. For Future researcher

   The researcher is limited to investigating the integration of Islamic values in English language teaching, identifying the challenges faced by teachers, and describing the efforts made by teachers to overcome those challenges. Future researchers may focus on the integration of Islamic values in the combination of the JSIT curriculum and the Kurikulum Merdeka in integrating Islamic values into English language teaching. Additionally, future researchers can also focus on teacher training to enhance understanding and skills in integrating Islamic values

REFERENCES

Kementerian Agama, R I. "Al-Qur'an." *Al-Qur'an Dan Terjemahannya. Jakarta: Lajnah*, 2015.

Abdurrahman, Dr Abdullah bin Muhammad bin. "Bin Ishaq Aal Al-Syeikh." *Lubab Al-Tafsir Min Ibnu Katsir, Jil. III, Kairo, Mu'assasah Dar Al-Hilal*, 1994.

Alfian, Alfian, Muhammad Yusuf, and Uyun Nafiah. "Integrating Islamic Values in Teaching English: Lessons Learned from an Integrated Islamic School." *Elsya: Journal of English Language Studies* 4, no. 1 (2022): 1–11.

Arikunto, Suharsimi. "Prosedur Penelitian Suatu Pendekatan Praktek." *(No Title)*, 2010.

Aslam, Mohammad. *Teaching of English*. Foundation Books, 2006.

Asmawati, Andi, and Ahmad Riadi. "Integrating Islamic Values into English Materials." *English Language, Linguistics, and Culture International Journal* 2, no. 3 (2022): 224–30.

Bagir, Zainal Abidin. *Integrasi Ilmu Dan Agama: Interpretasi Dan Aksi*. Mizan Pustaka, 2005.

Banks, James A, and Cherry A McGee Banks. *Multicultural Education: Issues and Perspectives*. John Wiley & Sons, 2019.

Broughton, Geoffrey, Christopher Brumfit, Anita Pincas, and Roger D Wilde. *Teaching English as a Foreign Language*. Routledge, 2002.

Creswell, John W, and J David Creswell. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage publications, 2017.

Efrizal, Dedi. "Implementation of Islamic Values and Character Education in English Teaching Materials for Students in Islamic Boarding Schools." *At-Ta'lim: Media Informasi Pendidikan Islam* 21, no. 2 (2022): 244–52.

Elhoshi, Elsayed Ragab Farag, Rahimah Embong, Nashaat Bioumy, Nur Anis Abdullah, and Mohamad Arif Awang Nawi. "The Role of Teachers in Infusing Islamic Values and Ethics." *International Journal of Academic Research in Business and Social Sciences* 7, no. 5 (2017): 426–36.

Embong, Wan Hassan Wan, Ajmain Jimaain Safar, and Bushrah Basiron. "Teaching Aqidah: Islamic Studies in Malaysia." *UMRAN-International Journal of Islamic and Civilizational Studies* 7, no. 1 (2020): 25–32.

Indonesia, Tim Redaksi Kamus Besar Bahasa. "Kamus Besar Bahasa Indonesia," 2018.

Jeffrey*, Bob, and Anna Craft. "Teaching Creatively and Teaching for Creativity:

Distinctions and Relationships." *Educational Studies* 30, no. 1 (2004): 77–87.

Kementerian Agama, R I. "Al-Qur'an." *Al-Qur'an Dan Terjemahannya. Jakarta: Lajnah*, 2015.

Liddicoat, Anthony. "Static and Dynamic Views of Culture and Intercultural Language Acquisition [This Paper Was Originally Delivered as the Inaugural Keitrh Horwood Lecture at the AFMLTA National Conference (2001: Canberra).]." *Babel* 36, no. 3 (2002).

Lubis, Lahmuddin, Syaukani Syaukani, Nurul Huda Z H Harahap, and M Fajri Syahroni Siregar. "Muslim Youths and Islamic Values: An Implementation in Tanah Enam Ratus Medan." *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam* 4, no. 1 (2021).

Miles, Matthew B, and A Michael Huberman. *Qualitative Data Analysis: An Expanded Sourcebook*. sage, 1994.

Nasekun, Muh. "Integrasi Nilai-Nilai Agama Islam Dalam Pembelajaran IPS Sejarah Di Kelas VIII MTs Ma'arif Wadas Kandangan Temanggung Tahun Pelajaran 2014/2015." IAIN Salatiga, 2014.

Nurunnisa, Eulis Cici, and Husni Husni. "Nilai-Nilai Pendidikan Sosial Perspektif 'Abdullah NāṢih 'UlwāN Dan Relevansinya Terhadap Tujuan Penidikan Nasional." *Tarbiyat Al-Aulad: Jurnal Pendidikan Islam Anak Usia Dini* 1, no. 1 (2018).

Permatasari, Yovita Dyah. "Integrasi Pembelajaran Bahasa Inggris Berbasis Pendekatan Islami." *Jurnal Pendidikan Glasser* 3, no. 2 (2019): 205–10.

Pristiwanti, Desi, Bai Badariah, Sholeh Hidayat, and Ratna Sari Dewi. "Pengertian Pendidikan." *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 6 (2022): 7911–15.

Rohmah, Galuh Nur, Lina Hanifiyah, Ulil Fitriyah, and Anita Andriya Ningsih. "Islamic Values Integration in English Lesson at Madrasah Tsanawiyah: Teachers' Beliefs and Practices." *Jurnal Bahasa Lingua Scientia* 11, no. 1 (2019).

Rohmana, Wahyu Indah Mala. "Immersing Islamic Value in English Language Teaching: A Challenge for English Teachers." *Scope: Journal of English Language Teaching* 5, no. 1 (2020): 47–50.

Sadri, Idris. "Pengajaran Bahasa Inggris Dan Nilai-Nilai Keislaman: Studi Kasus Sekolah Islam Di Kota Medan Indonesia," 2024.

Saputra, Ade. "Integrasi Budaya Islam Dalam Pengajaran Bahasa Inggris Pada Siswa Madrasah Aliyah (Ethnography Pada Elas Sepuluh Siswa Pesantren Arsallaum Ota Bengulu Tahun Ajaran 2018/2019)." IAIN Bengkulu, 2019.

Saud, Indah Wardaty, Moon Hidayati Otoluwa, and Khoirotun Nisa Assifa. "Embedding

Islamic Values in English Teaching and Learning at IAIN Manado." *Journal of English Language Teaching, Linguistics, and Literature Studies* 3, no. 2 (2023): 142–53.

Schunk, Dale H. *Learning Theories an Educational Perspective*. Pearson Education, Inc, 2012.

Shobikah, Nanik. "English Education for Early Childhood Learner." *At-Turats: Jurnal Pemikiran Pendidikan Islam* 12, no. 1 (2018): 50–62.

Sugiyono, Prof. "Metode Penelitian Kombinasi (Mixed Methods)." *Bandung: Alfabeta* 28, no. 1 (2015): 12.

Wyse, Dominic, Helen Bradford, Russell Jones, and Mary Anne Wolpert. *Teaching English, Language and Literacy*. Routledge, 2018.

Yusof, Masdinah Alauyah Md, Sarimah Shamsudin, and Abdul Halim Abdul Raof. "Integrating Islamic Themes and Values in English Classes." *Motivation to Learn English: Is It Determined by Gender, Proficiency Levels and Plans after Graduation*, 2008.

APPENDICES

KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI (IAIN) MANADO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
Jln. Dr.S. H Sarundajang Kawasan Ring Road I Kota Manado Tlp./Fax (0431) 860616 Manado 95128

Nomor : B- 1148 /In. 25/F.II/TL.00.1/ /2024   Manado, 15 Agustus 2024
Lamp : -
Hal : Permohonan Izin Penelitian

Kepada Yth :
Kepala SDIT An-Nahl Kotamobagu
Di
Tempat

Assalamu 'alaikum Wr. Wb.
Dengan hormat disampaikan bahwa Mahasiswa Institut Agama Islam Negeri (IAIN) Manado, yang tersebut dibawah ini:

Nama   : Maqfirah Fardayani Mokoginta
Nim   : 20126010
Semester   : IX (Sembilan)
Prodi   : Tadris Bahasa Inggris
Fakultas   : Tarbiyah dan Ilmu Keguruan

Bermaksud melakukan penelitian di lembaga/sekolah yang Bapak/Ibu pimpin dalam rangka penyusunan Skripsi yang berjudul" *Integration Of Islamic Values In Teaching English At SDIT An-Nahl Kotamobagu* " "Penelitian ini dilakukan sebagai salah satu syarat untuk memperoleh Gelar Sarjana Pendidikan dengan Dosen Pembimbing:

1. Nur Halimah, M.Hum
2. Indah Wardaty Saud, M.Pd

Untuk maksud tersebut kami mengharapkan kiranya kepada Mahasiswa yang bersangkutan dapat diberikan izin untuk melakukan penelitian dari bulan Agustus s.d Oktober 2024.

Demikian permohonan ini, atas perhatian dan kerjasamanya yang baik diucapkan terima kasih.
Wassalam Wr. Wb

a.n. Dekan
Wakil Dekan Bid. Akademik dan
Pengembangan Lembaga,

Adri Lundeto

Tembusan :
1. Rektor IAIN Manado sebagai Laporan
2. Kabag TU FTIK IAIN Manado
3. Kaprodi TBI/ FTIK IAIN Manado
4. Arsip

LEMBAGA PENDIDIKAN DAN PENGEMBANGAN DAKWAH ISLAM (LPPDI)
YAYASAN AL-FALAH KOTAMOBAGU
SEKOLAH DASAR ISLAM TERPADU (SDIT) AN-NAHL KOTAMOBAGU
Jl. Hi. Zakaria Imban, Desa Poyowa Kecil Kotamobagu. Sulawesi Utara

SURAT KETERANGAN
Nomor: /SK-P/SDITAn-NahlKtg/VIII/2024

Yang bertanda tangan dibawah ini:

NPSN	: 69888715
Nama	: **Mirnawati Mongilong, S.Pd**
Jabatan	: Kepala Sekolah SDIT An-Nahl Kotamobagu
Alamat Sekolah	: *Jl. Zakaria Imban II, Desa Poyowa Kecil, Kec. Kotamobagu Selatan Kotamobagu, Sulawesi Utara*

Sehubungan dengan surat permohonan izin penelitian **nomor: B-1148/In.25/F.II/TL.00.1/2024** Mahasiswa Institut Agama Islam Negeri (IAIN) Manado, mengenai permohonan izin penelitian dalam rangka penyusunan skripsi. Yang berikut di bawah ini:

Nama	: **Maqfirah Fardayani Mokoginta**
Nim	: **20126010**
Prodi	: Tadris Bahasa Inggris
Fakultas	: Tarbiyah dan Ilmu Keguruan
Jenjang	: S1
Judul Skripsi	: "Integration of Islamic Values In Teaching English at SDIT An-Nahl Kotamobagu"

Bahwa nama diatas ini telah melakukan penelitian pada SDIT An-Nahl Kotamobagu bulan Agustus s.d Oktober 2024. Demikian surat ini dibuat untuk dapat digunakan dengan sebaik mungkin.

Kotamobagu, 20 Agustus 2024
Mengetahui
Kepala Sekolah

Mirnawati Mongilong, S.Pd

Appendix 2 : Interview Guidelines

1. What efforts do you make as an English teacher to improve the quality of English language learning ?

2. How do you think implementing Islamic values in the English learning process can enhance the quality to student learning ?

3. Do you believe there are obstacles that teachers face during the English learning process that incorporates Islamic teachings ?

4. What skills do teacher use in the Islamic based learning process to enhance student understanding ?

5. How does Islamic values English learning improve student skills ?

6. Do the books or module used by teachers motivate students to be more active in English language learning in the classroom ?

7. In your opinion, how is the quality of students in understanding the material when using methods or strategies that integrate Islamic values?"

8. Is there enough time to implement Islamic values in English language learning ?

9. How do teachers apply Islamic values in the English learning process ? (Implementation and evaluation)

Appendix 3 : Observation Guidelines

1.   Opening the lesson

2.   Providing material related to learning

3.   Provide opportunities for students to think individually

4.   Guiding students in learning activities

5.   Methods and strategies used in Islamic based english language learning

6.   Give instructions on giving and collecting assignments

7.   Clossing ability

Appendix 4 : Transcript of Interview

Date and time   : Friday, August 23 2024/09.00 WITA

Location   : SDIT An-Nahl Kotamobagu

Informant Name   : Ranila Bulut, S.Pd

(R = Reseacher, I = Informan)

Question number 1

R   : What efforts do you make as an English teacher to improve the quality of English language learning ?

I   : Aku kan mengajar ini bahasa inggris to dari kelas 1 sampai kelas 6 kong di sekolah npa cuma aku yang full jam mengajar bahasa inggri dari di sekolah npa ada 3 guru bahasa inggris sebenarnya Cuma 2 so jadi walikelas kong Cuma kita satu-satunya yang full jam mengajar bahasa inggris. Kong pasti itu butuh usaha yang boleh mo lebe kase maksimal lagi depa proses mengajar. Kalo dari pa aku no usaha yang aku bekeng no sama dg mo pangge siswa belajar sambil bermain supaya dorang nyanda mo bosan deng pastiu auaa dari kalo nyanda bagitu no stenga mati lagi dari bayangkan jo anak kelas 1 sampai kelas 6 kong belajar pe tegang pasti ada yang so tidor ada yang ba tongka dagu menghayal mo tanya kamari nintau apa-apa. Baru aku lagi da kase kaitkan depe materi dengan kehidupan sehari-hari siswa spaya siswa nyanda tu mo takage skali deng ini materi bahasa inggris. Dengan aku lagi pas ada kegiatan pelatihan ato seminar yang JSIT da bekeng aku mo iko supaya aku pe pengetahuan deng keterampilan mengajar lebih baik lagi au

Questions number 2

Q   **:** How do you think implementing Islamic values in the English learning process can enhance the quality to student learning ?

I   **:** Iya yang aku perhatikan selama aku mengajar bahasa inggris ada dpe unsur nilai islam mulai di kelas 1 sampe kelas 6 no ada bik

peningkatan tu siswa pe kualitas belajar. peningkatan tu siswa pe kualitas belajar apalagi kalo mo kase kaitkan dg nilai islam no dorang lebe suka dari pada dasarnya kan sekolah islam bukan hanya di pelajaran bahasa inggris saja yang tapi di mata pelajaran lain juga so menanamkan nilai islam.

Questions number 3

Q   **:** Do you believe there are obstacles that teachers face during the English learning process that incorporates Islamic teachings ?

I   **:** Aku ada alami beberapa hambatan selama proses ba integrasi nilai islam di pembelajaran bahasa inggris sama deng buku yang aku dapake skrang no pas pa dpe materi nd bik ada dpe nilai islam jadi aku ba putar otak lagi for mo kase maso nilai islam di materi yang aku mo kase pa siswa. Deng lagi ada beberapa siswa nd samua yang bisa paham nilai islam mo kase colab deng bahasa inggris jadi aku masih lagi kase pengertian tentang materi yang aku da kase pake nilai islam. Baru aku lagi barasa waktu mengajar nd cukup jadi kurang maksimal mo kse integrasi nilai islam di pengajaran bahasa inggris.

Questions number 4

Q   **:** What skills do teacher use in the Islamic based learning process to enhance student understanding ?

I   **:** Aku da pake skill speaking deng writting supaya siswa boleh lebih paham dengan materi yang aku da kase. Kalo ada siswa yang masih kurang mengerti aku mo eja kalimat kong mo tuntun siswa sampai boleh menyebutkan kalimat atau vocab.

Questions number 5

Q   **:** How does Islamic values English learning improve student skills ?

I   **:** ada beberapa siswa yang skillnya meningkatkan ada juga tidak yah balik dengan kemampuan siswanya. Ee makanya aku berusaha

supaya siswa mo lebe bagus dpe pemahaman terutama bahasa inggris

Questions number 6

Q : Do the books or module used by teachers motivate students to be more active in English language learning in the classroom ?

I : Di SDIT An-Nahl ini pas sebelum mo mulai proses pembelajaran guru-guru termasuk aku mengikuti pelatihan pembuatan modul ajar yang JSIT (Jaringan sekolah islam terpadu) Indonesia da bekeng. Guru-guru wajib mo iko ini pelatihan yang JSIT da bekeng supaya guru-guu terutama aku paham mo bagimana cara intergasi nilai islam dalam pengajaran terumah pembelajaran bahasa. Deng ee dengan modul ajar yang ada depe nila islam boleh mo ba motivasi siswa supaya lebih semangat belajar bahasa inggris

Questions number 7

Q : In your opinion, how is the quality of students in understanding the material when using methods or strategies that integrate Islamic values?

I : Yang aku liaa no lebe cenderung lebe tahubung secara emosional deng materi yang berkaitan deng ini nilai islam. Dengan begini siswa lebe termotivasi mo blajar apa itu bahasa inggris dengan dikaitkan dengan nilai islam.

Questions number 9

Q : Is there enough time to implement Islamic values in English language learning ?

I : Menurut aku nyanda cukup dari bulum mo kase baku sangko bahasa inggris deng nilai islam memakan waktu sukur-sukur kalo siswa langsung mangarti kalo nyanda ya wassalam harus mo jelaskan satu-satu supaya siswa mangarti. Jam pengajaran kwa cuma 60 menit blim tu dpe embel embel didalam so ada yang bakalae so ada yang manangis so ada yang histeris musti mo tertibkan seperti semula ulang kong itu memakan waktu skali auaa ee.

Question number 8

Q : How do teachers apply Islamic values in the English learning process ? (Implementation and evaluation)

I : Pertama-tama no aku kan punya modul ajar yang ada nilai islam di dalam nahh aku mo ikuti no step by step yang ada di modul itu.. baru kan siswa punya buku cetak yang dari JSIT nah aku mo menyesuaikan dengan materi yang ada didalam baru mo kaitkan dengan nilai islam misalnya tentang makanan ada yang haram dan ada yang halal nah mo jelaskan no kong mo kase hadith yang relevan. Baru pas mo evaluasi aku mo kase soal yang dimana ada dpe soal misalnya reading tentang kisah Nabi Muhammad SAW.

Appendix 5 = Documentation

The printed books used by students from JSIT (Integrated Islamic School Network) Indonesia.

Alḥamdulillāh, apart from making the cake, you also managed to share the cake with your friends and people around you. How do you feel after sharing? Write in the below!
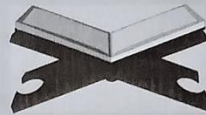
I am Muslim ☪

Allah Swt. created foods in the different taste. As Muslims, we know that there are haram and halal food. Did you know haram food? Haram food is the food that should not consume because according to Islamic law is Haram. It means that the food explicitly forbidden. For example, pork, blood, carcasses of a dead animal, alcohol, and other foods on which Allah's name not pronounced. It is relate with Al-Qur'ān surah al-Baqarah verse 173.

اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيْرِ وَمَآ اُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ فَلَآ اِثْمَ عَلَيْهِ ۗ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٧٣﴾
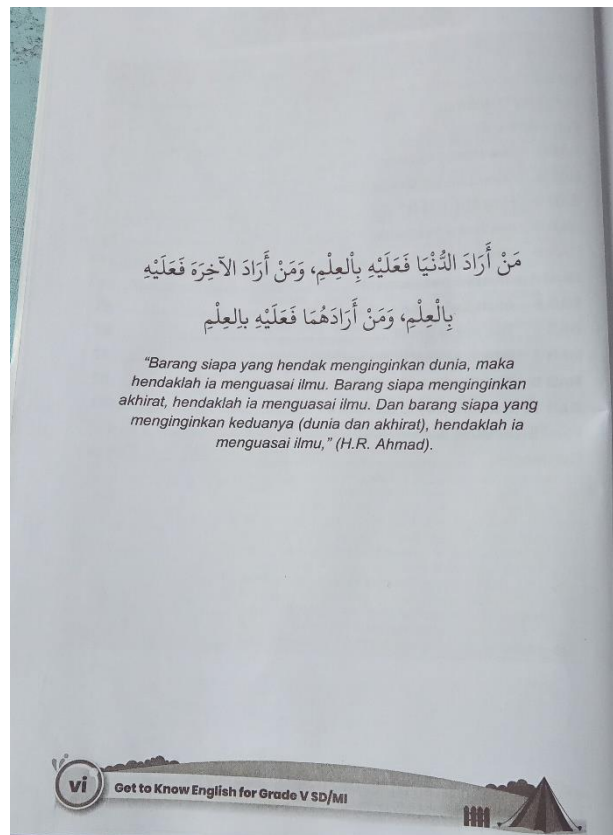
Meaning:
"Allah has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah.
But whoever is forced (by necessity), neither desiring (it) nor transgressing (its limit), there is no sin upon him. Indeed, Allah is Forgiving and Merciful."

مَنْ أَرَادَ الدُّنْيَا فَعَلَيْهِ بِالْعِلْمِ، وَمَنْ أَرَادَ الآخِرَةَ فَعَلَيْهِ بِالْعِلْمِ، وَمَنْ أَرَادَهُمَا فَعَلَيْهِ بِالعِلْمِ

"Barang siapa yang hendak menginginkan dunia, maka hendaklah ia menguasai ilmu. Barang siapa menginginkan akhirat, hendaklah ia menguasai ilmu. Dan barang siapa yang menginginkan keduanya (dunia dan akhirat), hendaklah ia menguasai ilmu," (H.R. Ahmad).

GET TO KNOW ENGLISH

Cara Akses Konten Pembelajaran

Buku Bahasa Inggris untuk SD/MI ini disusun berdasarkan Kurikulum Merdeka yang merupakan kurikulum berbasis kompetensi untuk mendukung pemulihan pembelajaran dengan menerapkan pembelajaran berbasis proyek (Project Based Learning).

Buku Bahasa Inggris untuk SD/MI ini telah dilengkapi dengan konten pembelajaran digital yang mendukung kegiatan belajar mengajar di kelas. Adapun konten pembelajaran tersebut disediakan dalam bentuk kode QR yang juga menjadi salah satu media belajar berbasis teknologi, informasi, dan komunikasi.

1. Temukan QR code mengenai konten pembelajaran dalam buku.
2. Scan barcode tersebut.
3. Simaklah konten pembelajaran yang disediakan/kerjakan apabila konten pembelajaran berisi latihan soal.

**Process of integrating Islamic values in English language learning in class V
SDIT An-Nahl Kotamobagu**

The teacher is giving a quiz to the fifth-grade students of SDIT An-Nahl Kotamobagu

Interview Documentation with Ustadzah Ranila Bulut, S.Pd

23 August 2024

Appendix 6 = Video animation about halal and haram food

RESEARCHER BIOGRAPY

Name   : Maqfirah Fardayani Mokoginta

Place and Date of Birth   : Kotamobagu, 15 March 2002

Addres   : Biga, Kec. Kotamobagu Utara, SulawesiUtara

Phone Number   : 0822-4533-5618

E-mail   : mokogintamaqfhira@gmail.com

Parents' Name

Father   : Drs. Mardani Mokoginta, S.Pd

Mother   : Dra. Farida Damopolii, S.Pd

Educational Background

Elementary School   : SDN 1 Kotamobagu   (2008-2014)

Junior High School   : SMP Negeri 4 Kotamobagu   (2014-2017)

Senior High School   : SMA Negeri 1 Kotamobagu   (2017-2020)

Manado,   October 2024

The Researcher,

Maqfirah Fardayani Mokoginta