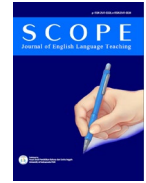




SCOPE

Journal of English Language Teaching

| p-ISSN 2541-0326 | e-ISSN 2541-0334 |
<https://journal.lppmunindra.ac.id/index.php/SCOPE/>



Examining the Integration of Islamic Values within English Classrooms at SMPIT in West Lombok through the Lens of Teaching Tools

Imansyah¹, I Made Permadi Utama²

^{1,2} Universitas Pendidikan Mandalika, Mataram Indonesia

KEYWORDS

Integration
 Islamic Values
 Teaching Tools

A B S T R A C T

The establishment of Integrated Islamic Schools addresses perceived gaps in the National Education System, particularly in addressing modern scientific and technological challenges. Concerns about declining moral values among students, including issues like substance abuse and juvenile delinquency, have driven this response. This study examines how integrated Islamic schools in West Lombok, NTB, incorporate Islamic values into English language education. Using a descriptive qualitative method, the research focused on teaching tools such as syllabi and lesson plans, analyzing how Islamic values were integrated. The subjects included three English teachers and two vice principals from different schools. The analysis revealed that Islamic values were not incorporated into the syllabi, lesson plans, or teaching procedures, as required by JSIT (Integrated Islamic School Network). Interviews indicated that teachers neglected curriculum analysis and failed to define the Islamic values to be included, largely due to insufficient training. Consequently, the anticipated integration of Islamic values in English language learning has not been achieved. A review of lesson plans and syllabi confirmed this gap, highlighting a significant shortfall in the expected implementation of Islamic value integration in these schools.

CORRESPONDING AUTHOR(S):

E-mail: imansyah@undikma.ac.id

INTRODUCTION

The advent of Integrated Islamic Schools signifies a deliberate response to perceived deficiencies within the National Education System in addressing contemporary challenges, particularly those arising from rapid scientific and technological advancements. Urban communities, grappling with the negative consequences of modernization and globalization, express concerns regarding diminishing moral values among students, compounded by issues like substance abuse, social mixing, and juvenile delinquency. These apprehensions have mobilized segments of Muslim society to advocate for an

educational paradigm that integrates traditional knowledge with an Islamic ethos (Kurnaengsih, 2015). Lasdya et al. (2021) argue that the influences of modernization and globalization have detrimental effects on societal well-being, emphasizing the necessity for educational institutions to foster adaptive, forward-thinking mindsets in future generations.

Integrated Islamic Schools prioritize the development of religious dimensions, encompassing theology (*akidah*), ethics (*akhlak*), and practical religious observances (Sekhri, 2015). Aligned with the educational philosophy of *Al-Banna*, these institutions emphasize the cultivation of students' character and moral fiber through an Islamic lens,

shaping their thoughts, attitudes, and behavioral patterns. Education transcends mere knowledge transmission—be it religious or secular—serving as a conduit for holistic nurturing of Muslim individuals, encompassing cognitive and behavioral domains (Kurnaengsih, 2015).

The pedagogical ethos of Integrated Islamic Schools aims to establish a balanced educational framework that harmonizes secular disciplines with Islamic values, integrating various aspects of Islamic praxis to instill robust character education in students (Robingatin, 2015). Basyari & Hidayatullah (2017) elucidate internalization as a societal assimilation process, fostering adaptability and enriching experiential learning. Mulyasa (2012) underscores internalization as the deep-rooted comprehension and assimilation of values within individuals, while Ihsan (1997) views it as the ingraining of values into one's psyche, nurturing an organic, intrinsic moral compass.

Integral to the operational concept of Integrated Islamic Schools is the synthesis of general and religious education within a unified curriculum framework, rooted in Quranic principles and prophetic traditions (*Sunnah*). The term "integrated" emphasizes a comprehensive, indivisible Islam, rejecting partial or fragmented interpretations, and represents a concerted educational ethos countering secular, dichotomous narratives (Daradjat, 1992). This holistic approach seeks to permeate all aspects of life, underscoring the centrality of religious teachings in societal, national, and civic realms.

In practical implementation, Integrated Islamic Schools seamlessly combine general education with religious instruction, establishing an educational paradigm devoid of compartmentalization between secular and sacred domains (Behrendt & Franklin, 2014). Learning materials incorporate Quranic verses, hadith, Islamic narratives, and exemplary figures, ensuring comprehensive integration of Islamic values throughout the educational process.

Furthermore, the educational process adheres to standardized procedures outlined by the Minister of Education, integrating Islamic values into all facets of instruction to fulfill the overarching mission of character and competence development (Indra, 2020; Safitri & Novianto, 2019). Schools under the Integrated Islamic School Network (JSIT) employ a pedagogical triad of Present, Internalize, and Apply (*sajikan, internalisasikan, terapkan*) to optimize learning outcomes (Alaydroes et al., 2014; Muhab, 2017).

In conclusion, Integrated Islamic Schools epitomize educational institutions that harmonize Islamic teachings with contemporary pedagogical practices, fostering a multifaceted educational environment characterized by integrated curriculum frameworks, collaborative

engagement with parents and communities, and a comprehensive focus on nurturing students' intellectual, spiritual, and physical dimensions.

However, Assegaf (2011) identifies the weaknesses and challenges of contemporary Islamic education as stemming largely from a deficient vision for Islamic education. Citing Ismail Raji al-Faruqi (1982a), Assegaf (2011) analyzes that the lack of a forward-looking vision for Islamic education significantly contributes to its poor implementation. According to al-Faruqi (1982a), the educational content and methodologies adopted in the Islamic world are raw imitations from the West, leading to a process of de-Islamization. This de-Islamization occurs due to the uncritical adoption of value-free methods, which are paradoxically regarded as alternative forms of Islamic education. Apart from the weak vision, problems in Islamic education also stem from epistemological issues and the dichotomy of knowledge. The knowledge dichotomy emerged in the history of the Islamic community when the *Nidhamiyah madrasah* popularized the terms "religious knowledge" while disregarding logic and philosophy, thereby creating a separation between religious and rational sciences. This scenario is what is referred to as a paradigmatic problem. Meanwhile, Hilmy (2010) identifies educational problems, including divided education. Unlike epistemological issues explained earlier, the divided education problem refers to the separation between cognitive intelligence and affective intelligence. Due to this divided education, graduates from educational institutions who are deemed intelligent may not necessarily exhibit similar intelligence in society. This discrepancy arises because educational institutions' version of intelligence predominantly focuses on cognitive abilities.

Furthermore, some notable authors include Moh Roqib (2021), Hasbi Indra (2015), Mahmud Arif (2009), Mujamil Qomar (2014), and Abuddin Nata (2012). They refer to educational institutions such as *madrasahs* and *pesantrens* as Islamic educational institutions, without delving deeply into institutions branded as "schools". Few researchers focus on Islamic educational institutions termed as schools. Only a handful of researchers or educational thinkers concentrate on institutions branded as schools. Among the thinkers who touch upon – albeit not extensively – Islamic educational institutions branded as schools is Azyumardi Azra. Azra (2000) writes about observers from both within and outside the country referring to the emergence of Islamic schools among Muslim elites as a pattern of santrization. This santrization is considered the beginning of the Islamic community's resurgence. Nonetheless, Azra notes that this resurgence has sparked debates on whether it is political or cultural in nature.

The implementation of the curriculum within the Integrated Islamic School Network (JSIT) underscores the

incorporation of Islamic values across all subjects imparted to students. This integration is articulated through meticulous preparation of lesson documents, syllabi, and lesson plans (content standard), wherein Islamic values are interwoven into the learning process. Such integration encompasses quoting Quranic verses, Hadith, Islamic narratives, and exemplary figures, thereby instilling historical significance with due perspective and utilizing Islamic symbols and nomenclature. Consequently, educators must possess comprehensive knowledge and adept teaching strategies to effectively realize educational objectives.

In the pedagogical execution, Integrated Islamic Schools adhere to Minister of Education Regulation No. 65 of 2013 on process standards (Indra, 2020). Furthermore, JSIT has developed its distinct process standards tailored to its specific ethos. These standards are rooted in the SIT learning principle—Present (*sajikan*), Internalize (*internalisasikan*), and Apply (*terapkan*)—as expounded by Alaydroes et al. (2014) and Muhab (2017).

At the theoretical level, the integration of Islamic values becomes imperative, necessitating that every school under JSIT's purview undertakes this integration. Various schools across Indonesia have implemented the mandated integration. Robingatin (2015) observed that SMPIT Daarussalaam in North Sangatta, East Kutai, has internalized Islamic values across all subjects. Particularly in English language instruction, integration was facilitated through classroom and extracurricular activities aligning learning indicators with relevant Quranic verses. Activities included Quran recitations and prayers before and after study sessions, participation in speech contests, and the establishment of an English Corner. Similarly, Erwanto (2019) examined the Application of the JSIT Curriculum at SMPIT Khoiru in Ummah Rejang Lebong, emphasizing how the curriculum's internalization of Islamic values across subjects, local content, and programmatic curriculum contributed to students' religious character development. Erwanto further suggests that evidence of Islamic values integration should be reflected in the instructional methods articulated within lesson plans.

On the other hand, Imansyah and Utama (2023) suggested that among the Islamic schools in Mataram, NTB, only 25% of the schools integrated the Islamic values in their implementation, particularly in English language learning. This is due to the absence of specific guidelines in the book of integrated Islamic school quality standards to guide them in integrating Islamic values into English language learning.

As there is still limited reporting on the integration process of Islamic values in NTB, particularly in English language learning, this research seeks to investigate how the

Integration of Islamic Values within English Classrooms at SMPIT in West Lombok.

METHOD

This study employed a descriptive qualitative approach to explore the integration of Islamic values into English classes at SMPIT in West Lombok, focusing specifically on teaching tools such as syllabuses and lesson plans. Descriptive qualitative research involves describing, analyzing, and interpreting the current situation (Mardalis, 2007; Sugiyono, 2010).

The research involved three English teachers and two vice principals from three Islamic-based schools in West Lombok. A purposive sampling technique was used to select teachers who demonstrated the integration of Islamic values in their lesson plans and syllabuses. By examining learning activities within these documents, the study assessed how Islamic values were incorporated. Although the findings may not be generalizable to all schools, they provided in-depth information on the integration of Islamic values in English education. The researchers specifically selected teachers known for aligning their teaching materials with Islamic principles.

To carry out this research, the researcher developed a checklist for reviewing documents and a set of interview questions. The checklist was used to evaluate the incorporation of Islamic values in lesson plans and syllabuses, while the interview questions aimed to gain deeper insights from the teachers and vice principals regarding the curriculum.

The study analyzed the syllabuses and lesson plans from these schools, using the checklist to determine their alignment with Islamic values according to the Juknis guidelines from JSIT. Additionally, interviews were conducted to gather perspectives from the participating teachers.

RESULTS AND DISCUSSION

This research investigates how integrated Islamic schools in NTB, specifically in West Lombok, embed Islamic values into English language education. The document analysis revealed that teachers had not successfully integrated these values into their syllabi and lesson plans. This was evident from the indicators they developed and the teaching materials they used. Furthermore, the teaching procedures did not align with the integration requirements outlined by the Joint Council of Islamic Schools in Indonesia (JSIT).

Interviews with teachers highlighted that they did not follow the prescribed steps for designing their syllabi and lesson plans. They had not conducted curriculum analysis or identified the specific Islamic values to be incorporated

into the lesson plan indicators. This gap primarily resulted from insufficient training. Consequently, it can be concluded that the integration of Islamic values into English language learning has not met the desired standards. These findings are at odds with those of Erwanto (2019) and Robingatin (2015), who reported successful integration of Islamic values in schools like SMPIT Daarussalaam in North Sangatta, East Kutai, and SMPIT Khoiru. Their research indicated that this integration was evident in the curriculum, local content, and teaching methods designed by the teachers.

Interestingly, these findings align with those of Imansyah and Utama (2023), which discovered that 75 percent of SMPIT schools in Mataram had yet to incorporate Islamic values into their syllabi and lesson plans.

The Content Standards and Process Standards: Guidelines for SMPIT Licensing Instrument highlight the critical role of embedding Islamic values into English language instruction. These values, derived from the Quran, Hadith, and the teachings of the Prophet Muhammad (peace be upon him), are not merely supplementary but integral to the educational framework. By incorporating these principles into the syllabus and lesson plans, the guidelines aim to create a cohesive learning environment where spiritual and ethical growth is seamlessly integrated with language acquisition. This approach ensures that students are not only learning a new language but also engaging with it in a way that reinforces their cultural and religious identity. Furthermore, embedding Islamic values in educational materials and teaching methods supports the development of well-rounded individuals who can navigate both their religious and academic worlds effectively.

According to the PETUNJUK TEKNIS PENGISIAN INSTRUMEN LISENSI SMP/MTS IT, designing a syllabus and lesson plan involves a series of well-defined steps. First, schools should initiate a detailed curriculum analysis, often facilitated through *KKG (Kelompok Kerja Guru)* forums where teachers collaborate and exchange insights. This collaborative process lays the groundwork for developing a robust curriculum. Second, this analysis includes mapping *Kompetensi Inti (KI)* and *Kompetensi Dasar (KD)* to establish clear learning indicators. It also involves incorporating Islamic values into the curriculum for each semester, ensuring these values are seamlessly integrated into the educational framework. Third, the formulation of indicators should address three key learning domains: cognitive (knowledge and understanding), affective (values and attitudes), and psychomotor (skills and practices). This ensures a balanced approach to education that nurtures intellectual growth, moral development, and practical skills. Fourth, Islamic values should be woven into the learning process. This can be achieved by including quotes from the Quran, Hadith, and

Islamic stories, drawing on examples from notable Islamic figures, and presenting historical perspectives accurately. Using Islamic symbols and names throughout the curriculum further reinforces these values. Fifth, the analysis also examines the interconnections between subjects. This step helps in determining learning themes and creating a thematic network or spider web that maps out the relationships between different topics. This approach ensures a cohesive and integrated curriculum that supports comprehensive student development.

Additionally, the lesson plan must adhere to several key principles: a) Each lesson plan (*RPP*) should be created for specific competencies (*KD*) and may be implemented across one or more sessions. b) The design of the lesson plan should incorporate SIT learning principles and the integrated learning model. c) The lesson plan must consider the following aspects: the unique talents and needs of each student, offering a variety of activity options, fostering High Order Thinking Skills (HOTS) through operational verbs such as analysis, evaluation, and creation, and embracing a global perspective as a reflection of *rahmatan lil 'alamin*.

CONCLUSION

Based on the data analysis, it can be concluded that none of the schools have fully integrated Islamic values into their English classrooms. Reviewing the lesson plans and syllabi crafted by the teachers, it is evident that those in the two integrated Islamic schools did not amalgamate Islamic values into the indicators they developed or the teaching methodologies they designed. This discovery indicates a gap in the expected implementation of integration within these educational institutions.

REFERENCE

- Alaydroes, F., Muhab, S., Zahri, M., Sunarsono, T., Shofwan, A., Sucitro, H., et al. (2014). *Standar Mutu Kekhasan Sekolah Islam Terpadu*. JSIT Indonesia.
- Al-Faruqi, I. R. (1982a). *Islamization of Knowledge: General Principles and Work Plan*. International Institute of Islamic Thought (IIIT).
- Arif, M. (2009). *Panorama Pendidikan Islam di Indonesia*. Yogyakarta: Idea Press.
- Assegaf, A. R. (2011). *Filsafat Pendidikan Islam Paradigma baru pendidikan Hadhari berbasis Integratif-Interkonektif*. Raja Grafindo Persada.
- Azra, A. (2000). *Pendidikan Islam, Tradisi dan Modernisasi Menuju Melinium Baru*. Jakarta: Logos Wacana Ilmu.

- Basyari, A., & Hidayatullah. (2017). *Membangun Sekolah Islam Unggulan*. Erlangga.
- Behrendt, M., & Franklin, T. (2014). A Review of Research on School Field Trips and Their Value in Education. *International Journal of Environmental and Science Education*, 9(3), 235–245. <https://doi.org/10.12973/ijese.2014.213a>
- Daradjat, Z. (1992). *Ilmu Pendidikan Islam*. Bumi Aksara.
- Erwanto. (2019). Penerapan Kurikulum Jaringan Sekolah Islam Terpadu (Jsit) Dalam Pembentukan Karakter Religius Siswa SMPIT Khoiru Ummah Rejang Lebong. *AlBahtsu: Jurnal Penelitian Pendidikan Islam*, 4(1), 71–84. <https://ejournal.iainbengkulu.ac.id/index.php/albahtsu/article/view/1994>
- Hilmy, M. (2010). *Islamism and Democracy in Indonesia: Piety and Pragmatism*. Singapore: Institute of Southeast Asian Studies.
- Ihsan, F. (1997). *Dasar-Dasar Kependidikan*. Rineka Cipta.
- Imansyah, I., & Utama, I. M. (2023). The Integration of Islamic Values in English Classroom in Integrated Islamic School in Mataram Viewed From Teaching Instruments. *Seltics Journal: Scope of English Language Teaching Literature and Linguistics*, 6(2), 167-174. <https://doi.org/10.46918/seltics.v6i2.2059>
- Indra, H. (2015). Islamic Religious Education in the Era of Afta. *TARBIYA: Journal of Education In Muslim Society*, 2(2), 204-221. <https://doi.org/10.15408/tjems.v2i2.2208>
- Indra, R. (2020). Implementasi Standar Mutu Kekhasan Jaringan Sekolah Islam Terpadu Pada SMP IT Iqra' Kota Solok. *El -Hekam*, 5(2), 113. <https://doi.org/10.31958/jeh.v5i2.2547>
- Kurnaengsih. (2015). Konsep Sekolah Islam Terpadu, (Kajian Pengembangan Lembaga Pendidikan Islam di Indonesia). Risalah, *Jurnal Pendidikan Dan Studi Islam*, 2(1), 78–84. https://doi.org/10.31943/jurnal_risalah.v2i1.14
- Lasdya, D., Masyithah, S., Syaharuddin, S., & Jumriani, J. (2021). The Modernization and Globalization Teaching Materials for Social Studies. *The Innovation of Social Studies Journal*, 3(1), 15-22. <https://doi.org/10.20527/iis.v3i1.3779>
- Mardalis. (2007). *Metode Penelitian: Suatu Pendekatan Proposal* (cetakan ke-9). Bumi Aksara.
- Muhab, S. (2017). *Standar Mutu Kekhasan Sekolah Islam Terpadu*. JSIT Indonesia.
- Mulyasa, E. (2012). *Manajemen Pendidikan Karakter*. Remaja Rosdakarya.
- Nata, A. (2012). *Kapita Selekta Pendidikan Islam: Isu-isu Kontemporer tentang Pendidikan Islam*. Jakarta: Raja Grafindo Persada.
- Qomar, M. (2014). *Menggagas Pendidikan Islam*. Bandung: PT Remaja Rosdakarya.
- Robingatin, S. (2015). Implementasi Kurikulum Jaringan Sekolah Islam Terpadu di Sekolah Menengah Pertama Islam Terpadu. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 3(1), 127–154. <https://doi.org/10.21093/sy.v3i1.241>
- Roqib, M. (2021). Increasing Social Class through Islamic Boarding Schools in Indonesia. *Journal of Social Studies Education Research*, 12(2), 305–29.
- Safitri, A., & Novianto, V. (2019). Implementasi Pendidikan Karakter pada Pembelajaran IPS di Madrasah Tsanawiyah. *JIPSINDO (Jurnal Pendidikan Ilmu Pengetahuan Sosial Indonesia)*, 6(1), 1-24. [doi:https://doi.org/10.21831/jipsindo.v6i1.24328](https://doi.org/10.21831/jipsindo.v6i1.24328)
- Sekhri, O. (2015). The Integration of Knowledge in Islam, Concept and Challenge. *Almandumah*, October 3. <https://doi.org/10.46313/1707-000-040-026>
- Sugiyono. (2010). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.