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THE INTEGRATION OF ISLAMIC VALUES IN IMPLEMENTATION OF LEARNING ENGLISH: ISLAMIC EDUCATION STUDENTS PERSPECTIVE

by Mochlis Eko

THE INTEGRATION OF ISLAMIC VALUES IN IMPLEMENTATION OF LEARNING ENGLISH: ISLAMIC EDUCATION STUDENTS PERSPECTIVE

Mochlis Ekowijayanto
Universitas Nurul Jadid
mochliseko@unuja.ac.id

Abstract. The learning process at the University of Nurul Jadid must be guided by *Trilogi Santri and Panca Kesadaran Santri* formulated by the founder of the Nurul Jadid Islamic Boarding School Foundation. Thus, each learning program at the Faculty of Islamic Religion (PAI) of Nurul Jadid University must be able to produce teachers who can integrate Islamic values in their teaching, including learning English itself. To find out students as prospective teachers of Islamic religious education are able to integrate Islamic values into learning English. The problem in this research is, "how is the integration of Islamic values in learning English in the classroom through a religious approach?" This study is an empirical study (field research) in the form of descriptive methods. Data were analyzed using descriptive analysis method. The subjects of this study were 17 students majoring in Islamic religious education (PAI) in the academic year 2018/2019. Data collected using observation techniques. The results showed that in carrying out teaching practices in class English III, students of religious education (PAI) had a fairly good competence in integrating Islamic values into the teaching and learning process of English. It was demonstrated by 14 students (prospective teachers) who were able to integrate Islamic values in the learning material they applied. While the rest are only integrated in the opening and closing activities by saying Salam (Islamic greetings) and doing do'a (prayer).

Keywords: Integration, Islamic Values. Learning English

A. INTRODUCTION

The pattern that is so fundamental in discussing education is a valuable consideration. All activities related to education must give meaning to children so that children can behave as expected in educational goals. The meaning of education must be accepted by the child so that within the child comes the desired later which encourages exploration of scientific exploration and exploration of education so that their needs as students are served in all of that. Education in its general sense is a form of learning in which knowledge, skills, and habits of a group of people are transferred from one generation to next through teaching, training, research, or auto didacticism (www.wikipedia.com). By education, people's moral values can be improved, especially students'. I think education is the best way to teach people about moral values (Sari, 2013). Brown also mentioned that language may be dependent of cultural background and is not value-free, "there are values, presuppositions, about the nature of life and what is good and bad in it, to be found in any normal use of language (Brown, 1990).

Education today is faced with a very complex and extremely difficult problem, but all countries without exception recognize education as the country's most important task. Education is one of the key vehicles for the intellectual and professional development of our people and plays an increasingly important role in supporting a stronger and more globally competitive Indonesia. However, limited access to education in rural areas has contributed to increased urbanization as families relocate to cities in order to acquire better education (Sukasni & Efendy, 2017).

National education functions to develop capabilities and shape the nation's character and civilization with dignity in order to educate the life of the nation, it aims to develop the potential of students to become human beings of faith and to fear God Almighty, have good character, have good knowledge, competent, creative, independent, and become democratic and responsible citizens. The highlight was reaching the point of perfection education quality of life (Hermino, 2016).

It is undeniable that the education process is always asked as a strategic means to improve the quality of a nation. Education that is consistent and sustainable in its concept and operation is believed to be able to guide a nation towards progress. The crisis that occurred both a crisis of moral decadence, violence and so on is understood by many as a result of the failure of the education system in Indonesia. Therefore, the integration of Islamic values in all lessons, including foreign language, is important to do because Muslim lecturers also have a role in preserving the religious values through their classroom activities (Madkur & Muharom Albantani, 2018).

In the context of national education, the low quality of national education is not only caused by educational weaknesses in equipping students' academic abilities. More than that, there is something more important, namely the lack of meaningful awareness of values. As a result, various anomalies emerge from the educational process, education which was initially asked to improve the intellectual-moral quality of students finally experienced inequality, moral deviations problems came from the educational institution itself, various forms of deviation often occur including brawls between students, fights between students to drug abuse and so on. This can be a picture of the fragility of efforts to insert and awareness of moral values among students.

In a broader view, the decline in learner morality is a direct impact of the shift in values that fade the culture and norms of society. Symptoms of this shift in moral-value beliefs are the effect of the clash of cultural values with more global values. Therefore, the shift and conflict of values are challenges of value education in the context of national education. Generally, value is a belief and a culture of a person. Belief and culture can be considered as and may differ among people and cultures. Besides, the values that can be developed and changed over time are called personal values meanwhile society even if their values may differ is called cultural values. (Hasyim & Suhono, 2017)

The same thing was expressed by Sauri (2006) to form a complete and quality Indonesian human being, the most priority is the quality of faith and piety, in the sense of fostering spiritual values must be prioritized then followed by other aspects. This needs to be done integrally and simultaneously both within the education environment of families, schools, and communities.

One of the efforts that needs to be done is to demand Islamic education experts to try to reorganize a quality education system that is intact and can touch all aspects of student competence. For example, in the context of education in Indonesia, it is necessary to initiate efforts to integrate all scientific disciplines into Islamic value framework. These efforts have become a continuing discourse, both at the Ministry of Religious Education and at the Ministry of National Education. Such an effort is a step forward and innovative to reconcile

the structure of science that tends to be dichotomist which is dangerous for human civilization.

However, if seen from the historical-philosophical framework, this phenomenon is more due to the disharmony of scholarship which is divided into general and religious sciences so that it impacts the lameness in overcoming the educational problems they face. Muslims who only rely on Islamic religious knowledge in solving problems are less able to deal with changing times and lose global competition. On the contrary, general science which is not based on revelation causes dehumanization and environmental crisis. Therefore there needs to be an effort to integrate the two fields of science into harmony and synergy.

B. REVIEW OF LITIRATURE

The current state of our nation and state, which is filled with corruption and other crimes, is undoubtedly the result of a failure of character. Character traits that failure can occur because of the failure of the affective learning process; both at home, school, or neighborhood. If the family environment cannot provide a good example, where will this nation be anchored? Therefore, schools are places that are expected to be able to encourage the creation of good character. The school is managed by those who have been declared eligible [20] educate.

Based on the source of learning the values of character in the Republic of Indonesia included in the Preamble of the 1945 Constitution and Pancasila, where the first precepts read the Almighty God. That is, in-state we agree that religion is the basis for national and state life. As Muslims, we believe that children's character education is an obligation of parents who must be held accountable before God (Omara, Law, Law, & Mada, 2019). Therefore, Islamic-laden education is an alternative that is currently chosen by many Muslim parents. Not surprising [19], there are various private-public educational institutions with Islamic nuances, such as Islamic elementary schools, Islamic junior high schools, Islamic high schools, and Islamic universities, which present learning with an Islamic approach in response to the increasing demand of Muslim parents.

At present, there are many non-religious subjects, for example, mathematics, language, physics whose presentation is not touched by religious values. These various subjects are presented by the teacher to students based on logic alone. The mere reliance on logic and not at all offend is the result of God's creation and the great will of God, so this is a practice that occurs in educational institutions in a secular state, where religion is considered an individual matter with no state obligation at all to include it in the delivery of education. Yet our country is not a secular state that separates religious affair from state interference. When the law book is opened, an educational goal is found so that to become a citizen of faith and to fear God Almighty. The integration of divine values in the presentation of any subject is part of the mandate of the Law.

Learning English is the main subject that must be taught at every level of education in Indonesia, starting from elementary to university levels. The teacher/lecturer teaches students the ability to speak English, both active and passive. They not only teach grammar but also various social uses within native English speakers. Therefore, students are introduced to the social values of English speakers.

As long as these values do not conflict with Islamic values, that's certainly not why. However, cultural differences and thoughts that are not following what Islam has taught must be explained by English teachers so that their students do not just imitate these values. The whole learning process should be a vehicle for the realization of an integrated investment in Islamic values. If teachers assist in cultural transfer, students are expected to be more careful when they are dealing with TV or the internet so they can filter and not just copy what is witnessed from the media. Some of these values are very dangerous, such as *ikhtilat* (the

gathering of men and women who are not mahromes) which is now considered normal even though in terms of religion it is prohibited.

Islamic Education: Affective Education

Islamic education is a complete human education: mind and heart; spiritual and physical; character and skill. Education is the basic and necessary approach for any Islamic movement that seeks to change the state of affairs by changing people themselves. The point of focus in the field of education should be the preparation of the Muslim vanguard who will aid the cause of Islam. They would be to our age what the Prophet's Companions were to the Prophet's age (Al-Qaradawi, 1992).

While Islamic education as a process of preparing young people to fill their roles, transfer Islamic knowledge and values that are aligned with the human function to do good deeds in the world and reap the rewards in the afterlife. From these two definitions, one common thread can be drawn that Islamic education prepares a whole student, physically and mentally, and can play an active role in surviving the world and the hereafter. Thus the teacher's task is illustrated which not only fills the cognitive realm but is also psychomotor and affective. It is not enough if the teacher only teaches knowledge and develops physically but is negligent in practicing values, attitudes, and behavior.

Islamic education in question is education that is influenced by Islamic values. Islamic values become the spirit of education. Everything done in school/campus should be following Islamic values. The teachers/lecturers and students/students behave as Islamic teachings have set it. The teacher cannot instill values only through lectures. The teacher/lecturer must demonstrate in his daily life, exemplifying how these values are implemented in behaviors that can be seen and emulated. Likewise, when explaining and giving examples, the teacher/lecturer does not allow students to swallow raw information that comes to students/students, both during class and outside the classroom. How much material does not fit into the Islamic values they see and hear through TV or the internet without a word of explanation. The teacher/lecturer should not hesitate in explaining that the values are despicable even though it is a trend. Perhaps, some teachers/lecturers deliberately limit themselves in advising their students because they think that what is suggested is their weakness too. One of the good deeds in Islam is to remind one another in terms of goodness.

There are private schools that make Islamic education the differentiation of education in their schools. Some Integrated Islamic Schools, for example, occupy more places in the hearts of Muslim parents so that they are preferred over favorite public schools. The creation of an environment full of Islamic values is expected to be more effective in transferring these values into student behavior. The correct implementation of Islamic education must be based on the Qur'an and the Hadith. Teachers/lecturers as role models in schools must be a group that knows God and the Messenger of Allah so that they can model and convey true Islamic values to students. Human nature mimics what their eyes see, more than what their ears hear. Rasullullah made himself an example that we emulate through his actions not merely in his words.

Affective education breeds superior attitudes and personalities that benefit students in many ways. How much training is aimed at instilling the noble qualities of employees and owners of bear and small companies, which are believed to be the core components of business success. ESQ training that is famous to remote areas of the country is an acknowledgment of how affective education is so needed. Here, Islam is used as a source of values because its adherents believe that this religion is the true religion, which is not separate in matters of divinity and worldly affairs, whoever follows it will not be lost in this world and the hereafter.

Learning English Based on Islamic Approaches

Islamic Higher Education in Indonesia has been competing to introduce English language study programs for decades to create graduates who are proficient and skilled in English. The vision of this department in the Islamic higher education institutions is "making English department as a producer of professional Islamic educational scholars who have an integrative Islamic horizon in the field of English" (Munir & Hartono, 2016). Currently, English has been taught at the Indonesian Islamic University. So that what is taught today is not only general subjects from all majors at the university but also specifically as a faculty of language education. Therefore, for lecturers, the challenge of teaching English, especially at Islamic Universities which first focuses on the subject and substance of Islam, will feel increasingly higher and more complicated in its application (Syah, 2015).

Learning good English is authentic, which is teaching as the language is used in everyday life by its speakers. For example, from daily reading, daily conversation, writing they make, and so on. Therefore, the values adopted by the speaker community will be integrated into their reading, conversation, and writing. After all, speaking a language without using the cultural values of that language will have an odd effect. For example, Madurese who speak Javanese but do not display Javanese cultural values or vice versa will look unnatural, unless each has learned, more or less, the culture of the other party. And it is common to happen that over time, language will be used in conjunction with cultural values inherent in the language, especially if it is considered there is nothing wrong with these cultural values. But here, English is one of the most important international languages to be mastered by every student in the world.

English as a representative of Western societies who practice secular cultural values in various examples that contradict Islamic beliefs. For example, the most extreme is the way they see God and religion. It is characteristic of Western societies to put logic first on everything, so everything must be measured with reason. Because the existence of God was not reached by the five human senses, they made their own rules about divinity and religion with their intellect. The idea that all religions are essentially the same is teaching the value of goodness to their adherents so that there is no need to contrast religion at first glance, it seems reasonable and correct. In reality, it is also Western societies that have succeeded in transmitting to the wider world the understanding that individuals may not embrace any religion (agnostic), or completely reject the presence of God (atheists) even though they say they are hostile to communists. This belief has influenced many thought groups of people outside the West, including Muslim communities. English learners are likely to find this thought in the text they are reading.

Another example is the problem of social etiquette that is so different. Conversations in English lessons often contain footage of daily interactions between men and women. The manners of Muslim men and women are strictly regulated in the teachings of Islam, which are often very contrary to the manners of Western men and women in socializing. English students might later argue that Western concepts in social interaction deserve to be copied, even though the Islamic concept of maintaining the veil between men and women must be implemented.

Another example of Western values that must be well explained through a review of Islam is a matter of self-confidence, which is now a widespread icon in society. The Islamic concept of confidence needs to be explained so that the concept of self-confidence that they profess does not turn into an arrogant nature, which is the forerunner to the denial of God's intervention in the achievements. It is a pity, if a Muslim's belief that he is capable, makes him forget that everything happens because of God's help and will, which may be a test of whether he is a thankful person. Islam teaches a Muslim to try to create causes so that he can achieve something, then surrender about the results, where he intends that achievement as a

charity that leads to the relief of his Lord. The word, *Insya Allah*, is interpreted as a form of confidence that relies all hope on God alone. The word, *Alhamdulillah*, it is an acknowledgment of gratitude to God for the favors received. Furthermore, a Muslim was told to develop the attitude of zuhud and to prejudice himself about the acceptance of worship and his deeds. A Muslim should not be lulled by the many charities that have been done to keep him from being arrogant. Values such as these may not be explained in detail by the English teacher/lecturer, but the collision of values in the English lessons must be noticed so that students can fortify themselves.

In a study conducted by Nur Khamdan in Islamic junior high school al Azhar 15 Cilacap entitled "Integration of English Language Teaching with Islamic Values in Al Azhar 15 Cilacap Islamic Middle School" it was found that the integration of Islamic values was carried out in Learning Plans, Learning Materials and Learning Activities. In the learning material section, integration is done by attaching Qur'anic verses or hadith verses that are relevant to the topic/material. Meanwhile, the learning activities section, integration is done by making a list of activities that reflect Islamic values that will be carried out during the teaching learning process (Nur Khamdan, 2008).

Integrating Islamic values into learning material is done in several ways, including: (1) adding exercises that reflect Islamic values into the topic being taught; (2) inserting Islamic names for people, places or events into the exercises added; (3) attach quotations from Al-Qur'an verses or hadith that are relevant to the topic in the main material of learning; and (4) mixing distinctive Islamic expressions with English expressions in accordance with the main material of learning.

In the process of learning activities, the integration of Islamic values is done by: (1) mixing codes and transcoding between English expressions and Islamic expressions that are appropriate based on the context of the situation; (2) linking the topics taught with appropriate Islamic teachings carried out by citing verses of the Qur'an or relevant hadith or by explaining Islamic teachings in accordance with the topic; (3) using Islamic names for people, places or events in making examples of sentences or texts of conversations; and (4) giving assignments to students to write or search for certain types of texts relating to Islamic values that are in accordance with the topic being taught. Meanwhile, the integration of Islamic values in the assessment activities was carried out through informal assessments in the form of giving oral questions, teacher observation, assigning tasks, and reading aloud which material included integrated Islamic values. In addition, the integration of Islamic values in the assessment activities was also carried out through daily tests in the form of oral tests and written tests.

ELTIS, an Australian and Indonesian government cooperation agency for English language teaching training for Islamic schools. English Language Training for Islamic Schools (ELTIS) aimed to develop the English language expertise and teaching capabilities of 750 Madrasah Tsanawiyah (Islamic Junior secondary school) teachers from East Java, Madura, NTB and South Sulawesi, as well as strengthen the capacity of partner tertiary institutions to design, manage and deliver in-service English language and teacher training, and strengthen district support networks. ELTIS worked with three Islamic universities (IAIN Sunan Ampel Surabaya, IAIN Mataram and STAIN Watampone, Bone). These partner Islamic tertiary education institutions in turn deliver English Language Upgrading (ELU) and Communicative English Language Teacher Training (CELTT) courses to Madrasah Tsanawiyah teachers, supported by appropriate resources (ELTIS, 2010). It has formulated the materials in the Islamic Life Resource Pack (Islamic Life Resource Pack) to reflect Islamic life as outlined in the themes; (1) Lessons from the Qur'an and Hadith, (2) Traditional Islamic stories, (3) Muslim life throughout the world and (4) Biographies of Islamic figures both from Indonesia and around the world.

In its implementation, integrating the values of Islamic education is not easy. Material limitations and experience may be the main factors that make this task more difficult. However, to grow and develop teachers/lecturers should not be retreated. Good and bad things that happen in the learning and teaching process are common. Increasing knowledge through training or reading educational literature or discussing with other teachers/lecturers can certainly help teachers/lecturers develop their competencies.

Thus, Islamic Education through learning English becomes a means for students/students, teachers/lecturers, curriculum designers, and textbooks to continue to be creative and learn about Islam to disseminate Islamic values contextually because there are many opportunities to compare with values Western values. English reading material is mostly written or adapted from native speaker writers. It is better if the teacher designs a reading that further reinforces the Islamic faith, without reducing the quality of learning.

C. METHOD

This research in the form of empirical research (field research) in the form of descriptive research. The field study relates to students' activities taking place in learning environments outside the traditional conventional classroom (Vassala, 2006). The method used in this research is descriptive-analytical. This descriptive study collected information from a group of research subjects. This study gives breadth to researchers to deduce the characteristics or characteristics of different groups to measure their attitudes and opinions on an issue.

The subjects of this study were 17 students of the Islamic Education Study Program (PAI) at the Islamic Faculty of Nurul Jadid University who took English courses in odd semester academic year 2018/2019.

To obtain the data needed in this study, researchers collected data using observation techniques. Observations were made to see the ability to teach by integrating Islamic values.

Data collected from the results of observations were analyzed using descriptive analysis techniques. The data that was collected was described and then conclusions were drawn in accordance with the predetermined problem formulation.

Finally, after all the data collection processes have been carried out and the researcher found patterns used by students when integrating Islamic values into the implementation of learning English, the researcher will then explain in detail about the research findings in the field by describing and interpreting the data to then be used as a reference in making research conclusions from the implementation of the integration of Islamic values into English learning that has been carried out by PAI students.

D. DISCUSSION

Integrating Islamic values in the implementation of English learning. To see the ability of PAI study program students in realizing English lecture material based on an Islamic approach, the researchers summarized the data in the following table.

Table 1. Ability to Integrate Islamic Values into English learning

No	Student	Initial activity	Core activities	Course material	Closing
1	R1	Greetings and prayers	Message to remember God Allah and Mother	Functional Text: Massagge	Prayers
2	R2	Greetings and prayers	- Shows *halal* food advertisements - Make examples of Islamic nuanced advertisements	Functional Text: Advertisement	Partings and prayers
3	R3	Greetings and prayers. Provide meaningful motivation	- Directions for not imitating non-Islamic images - Linking with Qur'anic verses related to the image	Guessing Pictures	Partings and prayers
4	R4	Greetings and prayers	Cardboard displays the year of birth and death of the companions of the Prophets	Memorizing	Partings and prayers
5	R5	Greetings	-	Reading Activities	Partings
6	R6	Greetings and prayers	-	Reading Activities	Partings
7	R7	Greetings and prayers	-	Reading Activities	Partings
8	R8	Greetings and prayers	Read about the stories of the Prophets	Reading Activities	Partings and prayers
9	R9	Greetings and prayers	Read about the stories of the Prophets	Reading Activities	Partings and prayers
10	R10	Greetings and prayers	Read about the stories of the Prophets	Reading Activities	Partings and prayers
11	R11	Greetings and prayers	Read about the stories of the Prophets	Reading Activities	Partings and prayers
12	R12	Greetings and prayers	Read about the stories of the Prophets	Reading Activities	Partings and prayers
13	R13	Greetings and prayers	Read about the stories of the Prophets	Reading Activities	Prayers and read surat Al-Fatihah
14	R14	Greetings and prayers	Read about the stories of the Prophets	Reading Activities	Partings and prayers
15	R15	Greetings and prayers	Using procedure text "How to perform Wudhu"	Procedure text	Partings and prayers
16	R16	Greetings and prayers	Using procedure text "How to perform Zakat"	Procedure text	Partings and prayers
17	R17	Greetings and prayers	Reading examples of announcements about Islamic da'wah	Announcement	Partings and prayers

R= Respondent
- = There is no integration process

From the table above, it can be described as follows: As for the implementation of learning, R1 implements it in accordance with the lecture material that has been designed. Seen in the R1 core activities many remind to always remember God and Mother in accordance with the English learning material that is functional text type of massage.

In the implementation of learning with advertising functional short-text material, R2 has integrated Islamic values in its learning that can be seen from the greeting and continued with prayer. At the core activity R2 gave an example of a halal food advertisement and had one of her classmates make an Islamic-style advertisement. At the end of the activity R2 closed with prayers and greetings.

In the implementation of learning, R3 has seen the integration of Islamic values in it, which starts and ends with greetings and prayers and provides meaningful motivation to students. In the core activities of the teacher using drawing media (of the 7 pictures there are 2 that are less Islamic) but when delivering to students, he gives direction that the pictures should not be imitated because they are not Islamic. R3 also linking with Qur'anic verses related to the image.

In the next implementation, R4 has seen integration at the beginning and at the end of the lesson, while in the core activities, he can also integrate it, visible when displaying a carton containing the year of birth and death of the companions of the Prophet Muhammad on the blackboard so that students later remember the year the birth and death of a friend of the Prophet Muhammad was very easy.

In the implementation of learning, there is no integration of Islamic values. R5, R6 and R7 only focused on mastering material about reading comprehension in English text. They only follow the draft lesson plans that have been made without inserting Islamic values in the learning activities carried out. The three students were confused in integrating the values of Islam in the reading material they delivered in the class.

Meanwhile in the implementation of the next learning process, it was seen again the integration of Islamic values. But there was something unique in the process carried out by 8 students at that time. R7, R8, R9, R10, R11, R12, R13, and R14 have the same English material that is integrated with Islamic values which is about telling the story of the Prophets, but they tell stories about different prophets. They only follow the draft lesson plan that has been made which is about reading text stories in English, then then they insert the value of Islam in English learning activities carried out in the class. Only R13 added the recitation of the Surah Al-Fatihah and prayer in the closing activity on learning English.

As for the next implementation, R15 has integrated Islamic values in learning English. This can be seen from the text given in the form of procedural text with the discussion "How to perform Wudu". In its learning, R15 explains how to do ablution 'which is good and right according to Islamic religion. So the hope is that we are able to practice it in everyday life.

In the next implementation, R16 has also integrated Islamic values in learning English. This can be seen from the text given in the form of procedural text with the discussion "How to perform Zakat". In its study, R16 explains how the zakat procedure is good and right according to Islam. So the hope is that we are able to practice it in everyday life.

In the implementation of learning at the last student, R17 was also seen to be able to integrate Islamic values in giving examples of announcements in delivering da'wah. R17 explains how to make a good announcement to others. At the beginning and at the end of the lesson R17 also reads prayer in its closing activity.
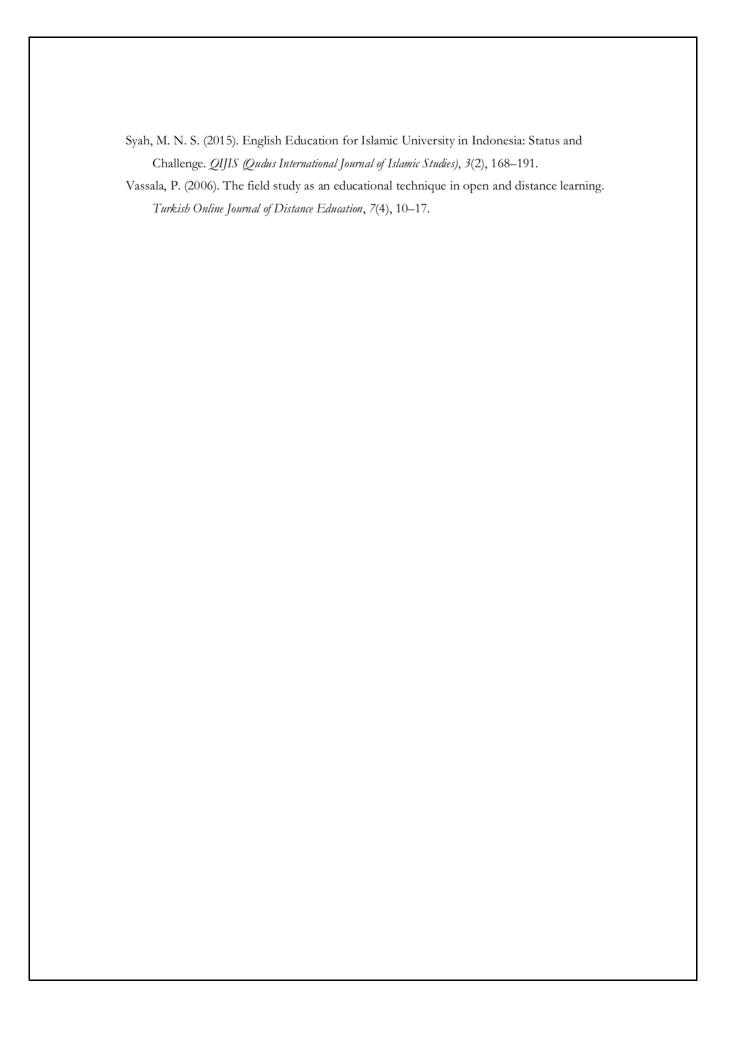
From the results of the study it can be concluded as follows: At the time of the implementation of English learning, students of Islamic Education Study Program were able to integrate Islamic values into English learning.

E. CONCLUSION

From the results of the study it can be concluded as follows: At the time of the implementation of English learning, students of Islamic Education Study Program at the Faculty of Islamic Studies Nurul Jadid in the 2018/2019 school year were able to integrate Islamic values into English learning. This can be seen from 17 Islamic religious education (PAI) students whose learning was observed during the course of English Language III, there were only 3 people who could not integrate Islamic values in teaching material. The remaining 14 students are able to integrate Islamic values in teaching materials ranging from initial activities, core activities, to closing activities in English lectures.

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