

Inculcating Islamic values contented in Qs. Luqman through english speaking materials

Muhammad Zuhri Anshari, Agus Widyantoro
English Department, Yogyakarta State University, Indonesia

Article Info

Article history:

Received Oct 07, 2019
Revised Nov 06, 2019
Accepted Nov 20, 2019

Keywords:

Character education
English speaking materials
Islamic values

ABSTRACT

Islamic junior high schools have more duties than the public schools. They have the duty of teaching Islamic values to their students because these schools are established based on Islamic teachings. Islamic values must be included in all aspects of the school program. The materials used for teaching the students should also contain Islamic values. Unfortunately, based on the writers' observation, not all Islamic junior high schools integrate Islamic values in the materials taught to the students. This fact challenges the English teachers in Islamic schools to select and to consider the appropriate values, cultures, and ideologies in teaching and learning English process. As a result, this paper is based on a study conducted to develop materials which integrate Islamic values for teaching Speaking in a private junior high school in Yogyakarta. The study was aimed to reveal the students' needs in relation to the integration of the Islamic values in the materials for teaching the speaking skill and to know the appropriateness of the materials. This is an R & D study. To design the textbook the ADDIE Model was employed. To meet the textbook appropriateness, the designed textbook is analysed by conducting theoretical and empirical validation. The result of the study indicates that the designed materials are appropriate to be used in the Islamic schools.

This is an open access article under the [CC BY-SA](#) license.



Corresponding Author:

Muhammad Zuhri Anshari,
English Department,
Yogyakarta State University,
Jl. Colombo No.1, Karang Malang, Caturtunggal, Depok, Sleman, Daerah Istimewa Yogyakarta, Indonesia.
Email: ansharimuhammadzuhri@gmail.com

1. INTRODUCTION

A nation is said to experience a moral decline marked by ten signs; (a) violence; (b) stealing; (c) cheating; (d) disrespect for authority; (e) peer cruelty; (f) bigotry; (g) bad language; (h) sexual precocity and abuse; (i) increasing self-centeredness and declining civic responsibility; and (j) self-destructive behaviour [1]. Regarding the moral decline, Indonesian government postulates character education in the latest curriculum through Permendikbud [2] as a response to social problem in society such as moral degradation and corruption. Consequently, character education is placed as the fundamental foundation to achieve the vision of National development. This reform is formulated to create a noble civilization [3].

Education plays a vital role in turning and preparing the students' developments on the societies into positive ones in order to ensure the sustainability of a country's civilization [4-7]. Accordingly, education portrays a 'face' of the Nation. Generally speaking, to see what will happen in 10 or 20 years later can be seen from what kind of curriculum or textbook that is used in the classrooms. Moreover, the quality of the next generation can be seen from what kind of school activities that the students usually get involve. It cannot be ignored that curriculum brings some ideas or missions loaded in the students through the learning

process to derive the students in portraying what kind of ‘a nation’ looks like in the future. In short, Kamaruddin suggests that the students must be provided with special education that brings the core mission of the coaching character or moral values [8].

In the new educational policy, the students are not prepared to develop their cognitive ability, more than that, the ministry of education adds the religious value, KI 1-*core competence*-, that should be installed through teaching and learning process. Indonesian government expects that the next generation become an excellent generation who have a good characters and strong virtues. In the other words, teaching and learning English should not only focus on the improvement of skills and components of the language but also consider the values behind the language. Accordingly, in learning English there are some cultures and ideologies to be considered and selected by the English teacher to deal with the values and cultures of the nation, especially for teaching English in Islamic schools since they have different cultures and ideologies.

In that sense, the present study is focused on designing English learning materials for Muslim learners as there is limited English materials for Islamic schools. The learning materials are designed to facilitate the students to master daily conversations and to internalize the Islamic values reflected in QS. Luqman. This study was limited to figure out the appropriateness of the product in the form of theoretical validation by materials expert and empirical validation through classroom practice. However, the studies about Qs. Luqman were done by [6, 9]. Katutu and Usman highlight the education principles reflected in surah Luqman which relevant to be implemented in modern schools [9]. On the other hand, Zakariya K, Abdullah S and Abd Hamid MS discuss the method of character development by Luqman al-Hakim adopted and practiced by teachers in the schools’ religious programme [6]. Those previous studies focus on figuring out the values and the teaching method reflected in the surah Luqman. Different from those previous studies, the present study is focused on the new empirical application of those ideas in English teaching and it is focused on inculcating the values into the learning materials.

The Framework of Character Education in Islamic Domain shown in Figure 1, Asy’ary [10], Husaini [11], and Lickona [1] agree that the education character is not enough to know the right, but also to do the right. Lickona proposes a theory on how to inculcate character for education that can be achieved through interrelated framework. Character education embodies three vital aspects; (a) moral knowing - *knowing the good*; (b) moral feeling - *desiring the good*; and (c) moral action - *doing the good* [1]. Lickona says that, the success of the education character is initiated with good understanding toward the good character, desiring it, and taking action on it. In Islamic setting, the objective of character education refers to a human person who has faith and fear and manifest piety vertically in term of God-consciousness and horizontally in term of the relationship of human and nature [12, 13]. To do so, Ramayulis [14, 10, 6] suggest that the character building should be initiated with the internalization of *iman*-faith. Consequently, Islamic morality can conveniently be divided into three categories: (a) the obligations, duties and responsibilities set out in the *syari’ah*; (b) the values and manners associated with good upbringing; and (c) the personal qualities of character that a Muslim is expected to demonstrate in everyday life [15]. Regarding to character education in Islamic perspective, proposed by Ramayulis, Allah guides human to do well when *iman* is internalized in their *qolb* (heart). *Iman* constructs three character domains; (a) *al tahrir bi al-lisan* (cognitive); (b) *al tasydiq bi al-qalb* (affective); and (c) *al amal bi al-arkan* (psychomotor) [14]. This concept is similar to the character education proposed by Lickona. However, in his concept, Ramayulis highlights the important existence of *iman* as the fundamental foundation and prerequisite of education character in Islam. Therefore, religious values as a reflection of faith and piety to God Almighty is the foundation of life in a society and a nation.



Figure 1. Islamic education character framework

Inculcating Islamic Values through Speaking Materials, According to Kemendinas, the function of character education is selecting the cultural values of the nation and other nations that are positive to be loaded in the school curriculum [16]. In the other words, in English classes, the cultural conflict between the target language cultural backgrounds with the students' cultural background should be considered by the teacher in designing the materials. To do so, in Islamic domain, Nasir suggests that the teacher should focus more on the things called *haq* (right) and *bathil* (wrong) [5]. In the hope that curricular and pedagogical change in the school could determine the social change.

Morality in Islam is generally understood as a list of rules, duties and responsibilities whose authority derives directly from the Qur'an and the *hadith* [15]. Nasir [17] and Nata [18] propose that Luqman education model should be implemented starting from elementary school, or junior high school. In that sense, Nasir [17] mentions 9 Islamic values in the surah. However, in this study, the materials are loaded with six Islamic values from Nasir's interpretation from Qs. Luqman considering the students' needs. Those are; (a) a doctrine of faith; (b) obedience to parent; (d) Worship; (f) *Sabar*, patience; (h) humble; (i) a good communication.

In that sense, internalizing what students learn, especially English, with Islamic values related toward their development is a vital alternative to be implemented by the English teacher. The internalization of Islamic values in EFL class can be done with three ways; (1) Inculcating values through learning materials [8, 19, 20]; (2) Inculcating values through learning media and resources [19, 21]; and (3) Inculcating values through teaching and learning activities [20, 21]. However, this study focuses on internalizing Islamic values through learning materials.

2. RESEARCH METHOD

The purpose of this research was to develop and to integrate speaking materials with Islamic values embodied in QS. Luqman for 7th grade students of language Program in MTs al-Ayyubi. Gall, Borg, and Gall [22] and Sugiono [23] state that research and development is a research method conducting to make a certain product. The researcher developed the speaking materials by conducting the ADDIE model. This study aimed to help the students to learn speaking skills in the use of speaking materials incorporated with Islamic values reflected in the surah luqman.

The materials that tested in the field-testing are the speaking materials. The field-testing was held in order to know the appropriateness of the designed product. The questionnaires, interview guide, and observation sheet were used to gain the data. There were three forms of questionnaires in this research that are used to collect the data; (a) need analysis of the students; (b) expert judgment form, and (b) students' responses. The need analysis questionnaires covers target needs [24-26] and learning needs [27].

The second questionnaire followed BNSP (2014) guideline, namely (1) content appropriateness, appropriateness of presentation and sequences, language appropriateness, appropriateness of layout and design. The questionnaires were distributed to the material expert and students. The needs analysis instrument was analysed by calculating of the percentage. The biggest percentage of the answers was considered as the tendency of the students related to the condition. On the other hand, the material evaluation questionnaire, and students' response questionnaire were analysed in the form of *likert-Scale* as the measurement data in order to interpret in the form of descriptive analysis.

3. FINDING AND DISCUSSION

3.1. The need analysis result

In English Class program, the students are usually invited to practice speech, storytelling, and conversation. It was shown from the needs analysis result, conversation (32%) is the speaking activity that the student usually perform, it followed by role play (28%), and speech (20%). Since it is designed for daily communication, it is necessary to know the expressions to be used in their daily communication. The types of expression the students occasionally use in speaking class are greeting, thanking, asking for apologizing, and asking for help classified into the high-frequency use expressions. 19 (18, 45%) students choose greeting as the highest expression the students usually use in their class. It is followed by thanking expression 18 (17, 47%) students, asking for apologizing 17 (16, 50%) students, asking for permission 13 (12, 62%) students, asking for help 11 (10, 68%) students, and giving opinion 10 (9, 71%) students.

There are preferred values to be considered in developing materials as this materials were integrated with Islamic values, therefore, the researcher want to know the preferred Islamic values to be loaded in the materials. There were six preferred values in the designed materials, they are; (1) obedience to parent (16, 04%), doctrine of faith (14, 15%), a good communication (12, 26%), and worship (12, 26%), patient (11, 32%), humble (10.38%).

3.2. Islamic values in speaking materials

The materials were designed in accordance with the data gained from the needs analysis. Each unit embodies; (a) unit title covers related to ayah for the internalized value and learning objectives; (b) “let’s get ready” as the warm up activity; (c) the main activity is divided into two parts, namely let’s learn (pre-communicative activities) and let’s learn more (communicative activities); (d) the reinforcement consisting of assessment for learning, self-reflection, and summary. The units are presented in Table 1 follow:

Table 1. The unit description

No	Unit	Materials/ Expressions	Values
1	I am Izul and I am a Muslim student.	Greeting expressions.	Doctrine of faith
2	Alhamdulillah, thank you for everything.	Thanking expressions.	Worship
3	I am so sorry Abi, I forgot to read Qur'an this morning.	Expressions for apology.	Obedience to parents
4	Umi, would you mind if I memorize Qur'an?	Asking for permission expressions.	Patience
5	Let me help you.	Asking for and offering help.	Humble
6	I think we should speak politely to everybody.	Expressions of asking and giving opinion.	Good communication.

The book cover is presented in the following Figure 2. The name of book is FAST English. FAST stand for *Fathonah*, *Amanah*, *Siddiq*, and *Tabligh*. Those are the characters of the Prophet Muhammad SAW and they are the configuration of religious characters proposed by Permendiknas [16]. In all units, the Islamic values are inculcated in the learning materials. Besides the learning objectives, two learning expectations are formulated based on the internalized values in the unit cover. In the unit 1, for example, the students are expected to empower their faith and to have a good intention to Allah. In the materials page, the Islamic illustrations are provided for the students. The cartoon is modified from <https://pngtree.com>. It can be seen from the following example of the design.



Figure 2. The example of the design

In order to get theoretical validation, the product is evaluated by a materials expert. The Figure 3 clearly shows the result of the expert judgement. Overall, it can be seen that the appropriateness of layout and design are the highest of all aspects, meaning that, the size, type, and colour of the font are clear and easy to read, moreover, the background and the illustration provided are suitable for the students. Whereas, the other appropriate aspects are lower than the design and layout. The content and presentation aspects are similar 3, 75. However, the language appropriateness is categorized as the lowest score. Generally speaking, the expert noted that the textbook was appropriate and ready to be implemented in the school.

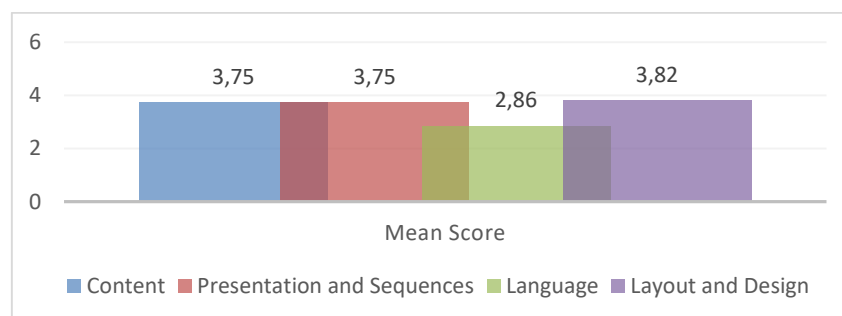


Figure 3. The result of expert judgement

3.3. Classroom implementation result

This textbook was designed based of the communicative language teaching. According to Littlewoods [28], the communicative language teaching embodies pre-communicative activities and communicative activities. Therefore, in the real try out, each unit of the textbook was implemented in two meeting. Every first meeting of each unit was prepared the student to have good understanding about the given expressions. On the other hand, the second meeting of each unit required the students to practice the conversation in communicative activities. All the instructions in the textbook were designed in the same way. Therefore, for all units, the students were invited in pre-communicative activities and followed by communicative activities in the second meeting of each unit. After all, every unit was ended with speaking game.

To see the students' responds toward the materials, the present study provides questionnaire handed by students to gain the appropriateness of the materials. The result of field testing is presented by the components of the appropriateness; (1) the appropriateness of the content; (2) the appropriateness of presentation and sequences; (3) the appropriateness of language; and (4) the appropriateness of layout and design.

Figure 4 describes the result of the appropriateness of the textbook. According to the chart, the textbook appropriateness is categorized as "very good" since its position is within the interval $3.28 \leq x \leq 4$. The content appropriateness result indicates that the students agree that the designed materials help them to accommodate their speaking skills and to internalize Islamic values through the materials. In addition, the appropriateness of the materials presentation and learning activities result indicates that the materials lead the students learn English and the implementation of Islamic values easily.

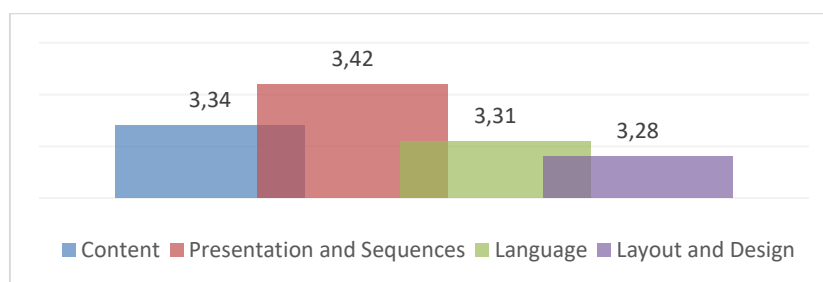


Figure 4. The result of students response

The language appropriateness are categorized as "very good". The students agree that the sentence structure are clear and understandable. Whereas, several students found a bit difficult to understand the audio recording. Besides, the students give a positive judgement toward the layout and design. The students agree that the font's type in the materials makes the content clearly readable. However, the attractiveness of the illustration designed in the textbook needs to have improvements. In short, the result indicates that these materials are appropriate.

3.4. The discussion

It was suggested by Lickona [1] on how to deal with the internalisation value in the school. He states that teaching values through the curriculum using the academic subject is the medium to internalise the values. As a consequence of this fact, it should be highlighted that appropriate teaching and learning materials with correct cultural values, beliefs and attitudes will complement language learning rather than damage it. In the other words, the contents provided in the materials should be selected carefully and the appropriateness of the learning and teaching materials should be evaluated professionally. In that sense, there are three ways to internalize Islamic values. Inculcating values through learning materials, learning media and resources, and teaching and learning activities. However, this study is focused on internalizing Islamic values through learning materials.

From the empirical evidence, Rohmah [19] in her publication related to the issue on how to internalize the Islamic value in English Materials. She suggest that, (1) the teacher should design English textbook internalized with Islamic value; (2) the teacher can provide the authentic materials containing Islamic teachings and the contexts; (3) the teacher can use Islamic supplementary textbooks that are available. Accordingly, in this study, the materials were designed through those ways.

However, this present study is a bit the same with the study was done by Zakariya et. al. They listed five Islamic values reflected in the surah by conducting library research and survey study. Different from the previous study, this present study responds the idea on designing English materials based on the Islamic values. The textbook is designed to help students to improve their speaking skills, especially English for daily communication and to inculcate the Islamic values. Therefore, the conversations in every unit were inculcated with Islamic values. The values were reflected from QS. Luqman. The doctrine of faith reflected in QS Luqman: 13 is inculcated in unit one, the value of worship reflected in QS. Luqman 17 is integrated in unit two, obedience to parents value reflected in QS. Luqman: 14 -15 is loaded in unit three, patience value reflected in QS. Luqman: 17 is instilled in unit four, humble value reflected in QS. Luqman: 18 is internalized in unit five, and good communication value reflected in QS. Luqman 19 is embedded in the last unit.

The result of the validation data, in the theoretical validation the product has strong aspect in the layout and design which are indicated by the mean scores and has the weakness in the aspect of language. On the other hand, the result of empirical validation was gained from small group try out and real try out. In short, the expert and the students have good perception toward the aspects of the textbooks since the range mean score of the data are within the interval $3.28 \leq x \leq 4$. It means that the appropriateness of the designed materials are very good due to its position in the interval.

4. CONCLUSION

Selecting appropriate materials are the teacher's responsibilities. They needs more efforts and intentions for the teacher to select and consider the needs of the students regarding the school background. Therefore, this study was conducted to design English speaking materials for Islamic schools. In this textbook, the students are not only prepared to master English skills especially speaking skills but also they are prepared with Islamic values that are vital for their self-development. The values are reflected in QS. Luqman. In this Surah, there are nine values. However, in order to meet the students' needs, there are only six values which are loaded in the learning materials. The doctrine of faith is inculcated in unit one, worship is integrated in unit two, obedience to parents is loaded in unit three, patience is instilled in unit four, humble is internalized in unit five, and good communication values is embedded in the last unit. In short, according to theoretical and empirical validation, this textbook is useful for teachers to be used as supplementary materials.

REFERENCES

- [1] T. Lickona, *Educating Character How Our Schools Can Teach Respect and Responsibility*, New York: Bantam Books, 1992.
- [2] Kemendikbud, "These standards primary and secondary education (in Bahasa)," Jakarta: Kementrian Pendidikan dan Kebudayaan, 2013.
- [3] Kemendiknas, "Guidelines for implementing character education (in Bahasa)," Jakarta: Badan Penelitian dan Pengembangan Pusat Kurikulum dan Perbukuan, 2011.
- [4] I. S. Padem, "Teaching values through listening and speaking textbooks," *Journal of Educational and Instructional studies*, vol. 3, no. 2, pp. 94 - 100, 2013.
- [5] M. Natsir, *Capita Selecta*, Bandung: Penerbitan Sumup Bandung, 1961.
- [6] K. B. Zakariya, S. B. Abdullah, M. S. B. Abdul Hamid, "Methods on Moral development of teenagers by Luqman al-Hakim: Application in religious school program," *Journal of Education and Learning*, vol. 7, no. 2, pp. 75 - 84, 2013.

- [7] B. Johnston, *Values in English Language Teaching*, London: Lawrence Erlbaum Associates, Inc., 2003.
- [8] S. A. Kamaruddin, "Character education and students social behaviour," *Journal of Education and Learning*, vol. 6, no. 4, pp. 223-230, 2012.
- [9] A. Katutu and A. H. Usman, "Lukman Al-Hakim messages: A theoretical model on how to teach in modern era," *Mediterranean Journal of Social Sciences*, vol. 6, no. 6, pp. 175-180, 2015.
- [10] H. Asy'ari, Adabul 'Alim wal Muta'allim, *Typical Character Education Islamic Boarding Schools (in Bahasa)*, Tangerang: Tira Smart, 2017.
- [11] A. Husaini, *Islamic education shapes human character and civilized (in Bahasa)*, Jakarta: Cakrawala Publishing, 2012.
- [12] N. and F., "The influence of Islamic moral values on the students' behaviour in Aceh," *Dinamika Ilmu*, vol. 17, no. 2, pp. 275-290, 2017.
- [13] A. H. Usman, S. A. Shaharuddin and S. Z. Abidin, "Humanism in Islamic education: Indonesian references," *International Journal of Asia Pasific Studies*, vol. 13, no. 1, pp. 95 - 113, 2017.
- [14] Ramayulis, *Philosophy of Islamic education: Philosophical analysis of the islamic education system (in Bahasa)*, Jakarta: Kalam Mulia, 2015.
- [15] J. M. Halstead, "Islamic values: A distinctive framework for moral education," *Journal of Moral Education*, vol. 36, no. 3, pp. 283-296, 2007.
- [16] Kemendiknas, *Master Design for Character Education (in Bahasa)*, Jakarta: Kementrian Pendidikan Nasional, 2010.
- [17] B. Nasir, *Tadabbur Family Verses; Enter Heaven as a Family (in Bahasa)*, Jakarta: AQL Pustaka, 2016.
- [18] A. Nata, *Education in the Qur'anic Perspective (in Bahasa)*, Jakarta: Prenadamedia Group, 2016.
- [19] Z. Rohmah, "Incorporating Islamic messages in the English teaching in the Indonesian context," *International J. Soc. Sci. & Education*, vol. 2, no. 2, pp. 157 - 165, 2012.
- [20] U. Qoyyimah, "Inculcating character education through EFL teaching in Indonesian state school," *Pedagogies: An International Journal*, vol. 11, no. 2, pp. 109 - 126, 2016.
- [21] K. Komalasari and D. Saripudin, *Character Education: Living Values Education Concepts and Applications (in Bahasa)*, Bandung: PT Refika Aditama, 2017.
- [22] D. M. Gall, J. P. Gall and W. R. Borg, *Educational Research: An Introduction*, 7th Edition, New York: Pearson Education Inc., 2003.
- [23] Sugiono, *Educational Research Methods Quantitative, Qualitative, and R&D Approaches (in Bahasa)*, Bandung: Penerbit Alfabeta, 2013.
- [24] T. Hutchinson and A. Waters, *English for specific purposes*, Cambridge: Cambridge University Press, 1987.
- [25] I. Nation and J. Macalister, *Language Curriculum Design*, New York: Routledge, 2010.
- [26] K. Graves, *Designing Language Courses: A Guide for Teachers*, Boston: Heinle & Heinle Publishing, 2000.
- [27] D. Nunan, *Task-based language teaching*, New York: Cambridge University Press, 2004.
- [28] W. Littlewood, *Communicative Language Teaching*, Cambridge: Cambridge University Press, 1981.