Copyright © 2025 The Author(s)
Didaktika: Jurnal Kependidikan, Vol. 14 No. 1 February 2025

The Integration of Islamic Values in the History of Islamic Civilization into English Language Teaching

Mh Saifudin[1], Siti Rohimah[2]
[1,2]Institut Islam Mamba'ul 'Ulum Surakarta, Indonesia

[1]mhdin123@gmail.com

Abstract

This study explores the integration of Islamic values derived from the history of Islamic civilization into English language teaching in madrasahs. The study used a literature review methodology, analyzing secondary data from scholarly sources to develop a comprehensive framework for this integration. Drawing on materials such as the contributions of Muslim scholars, the heritage of Islamic architecture, and the development of Islamic civilization, the study aimed to contextualize English language learning while fostering students' religious character. The findings highlighted that integrating Islamic values enhances the relevance and engagement of English language learning, making it more meaningful for students. However, challenges such as student resistance to the integrative approach were noted, which can be mitigated through innovative strategies such as teacher collaboration and contextual teaching methods. The study highlights the theoretical and practical implications of this integration, contributing to holistic education theory and providing practical guidance for educators. Overall, the integration of Islamic values into English language teaching has the potential to enrich students' learning experiences, strengthen their religious identities, and offer a more meaningful and contextual approach to education. The limitations of this study, including its conceptual nature and focus on madrasahs, warrant further empirical studies to validate and refine the proposed model.

Keywords: *English language teaching, Islamic values, Islamic civilization, madrasah education, value-based learning*

Introduction

In the current era of globalization, mastering English is crucial for students to face challenges on the international stage (Lubis & Fitri, 2024). English not only serves as a global communication tool but also acts as a gateway to accessing knowledge and technology (Fatoni, Santoso, Syarifuddin, & Ridha, 2024; Hananuraga, 2022). However, in the context of education in madrashas, there are unique challenges in teaching English without neglecting the religious values that form the foundation of education in these institutions. Ministry of Education and Culture Regulation (Permendikbud) Number 20 of 2018 on Strengthening Character Education in formal education units aims to develop a cultured nation by promoting values such as religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, and nationalism.

Islamic values frequently applied across various subjects are derived from the study of Islamic Cultural History (*Sejarah Kebudayaan Islam* or SKI), which focuses on the development of Islamic civilization and culture from the time of Prophet Muhammad SAW to the present day. SKI also highlights the contributions of Muslims in fields such as science, art, architecture, literature, and social ethics. However, another challenge arises from the resistance of some students who may find the integration of Islamic values into English language teaching less engaging or irrelevant to their needs (Darmalinda, 2024). This can reduce their motivation to

learn and negatively impact their academic performance. Therefore, innovative and effective strategies are needed to address this issue and ensure that the integration of Islamic values into English language education can be implemented successfully.

The study entitled '*Pengembangan Materi Bahasa Inggris Yang Mengintegrasikan Nilai Religi Untuk Kelas X Madrasah Aliyah*' shows that English materials integrated with religious values in Madrasah Aliyah are well received by students and are considered effective in motivating and helping them learn English contextually (Lisan, 2023). Combining findings from studies conducted by Ahmad (2023) and Khusnul (2021), it is essential to incorporate Islamic values from the Islamic Cultural History subject into English learning. By developing more innovative and engaging teaching methods, the learning process in Madrasah Aliyah can better achieve its educational objectives.

This study introduces a novel approach to integrating Islamic values into English language teaching at Madrasah Aliyah by using the Islamic Cultural History (SKI) subject as the primary medium. Unlike previous research that primarily focused on the general application of religious values in education, this study specifically emphasizes how Islamic values embedded in SKI such as tolerance, social ethics, contribution to Islamic civilization, and creativity can be directly adapted into the context of English language teaching. Another unique aspect of this research is its exploration of innovative and engaging teaching methods that are more aligned with students' needs. Rather than merely discussing the integration of Islamic values, this study proposes practical strategies that connect SKI content with English language materials in a contextual manner, enabling students to better understand the material while internalizing Islamic values in their daily lives. This study aims to discuss the integration of Islamic values originating from the history of Islamic civilization into English teaching in madrashas.

Method

This study employs a literature review methodology to collect and analyze materials from various written sources related to the integration of Islamic values into Islamic Cultural History in English language teaching. This method was chosen for its ability to explore diverse theoretical and empirical perspectives previously studied by scholars (Nazir, 2003).The research relies on secondary data sourced from scientific publications, including books, journal articles, conference proceedings, theses, dissertations, and other official documents. The analyzed materials encompass theories, findings from previous studies, and best practices in integrating Islamic values into English teaching. The literature search process was conducted systematically using academic databases such as Google Scholar, conference proceedings, and university digital libraries. Keywords such as "integration of Islamic values," "Islamic Cultural History," and "English language teaching" were utilized. Relevant sources were selected based on criteria such as publication year, publisher reputation, and content relevance, ensuring that only high-quality and relevant sources were further analyzed.

The data analysis process involved content analysis and thematic analysis. Content analysis was carried out by identifying and categorizing information within the literature according to predefined themes, such as key elements of integrating Islamic values into English teaching. Thematic analysis was used to identify patterns and relationships among topics, which were then synthesized into conclusions and recommendations. All selected materials were organized and cataloged to facilitate further investigation, providing a comprehensive understanding of the integration of Islamic values in the context of English language teaching.

Copyright © 2025 The Author(s)

Results

Definition and purpose of integration

Integration comes from the Latin word "integratio," which means the process of forming a whole (Erkinjonovna, 2021; Pulotova, 2021). In the fields of social science and management, integration refers to the effort to unite various elements or components into a more solid and optimally functioning unit. According to the General Dictionary of the Indonesian Language by Poerwadarminta, integration is defined as the process of unification to create wholeness or completeness. In other words, integration is an effort to combine two or more elements into one inseparable entity.

The meaning of integration varies depending on the context. In organizational settings, integration refers to the effort to unify various functions and departments to work harmoniously toward achieving shared goals. It aims to create a more effective and efficient unity from diverse elements.

The primary objectives of integration encompass several key aspects (Fatimah et al., 2024; Valentijn & Schepman, 2019). First, it seeks to enhance efficiency by reducing task duplication and maximizing the use of available resources. Second, it aims to improve the quality of decision-making by combining multiple perspectives and information, leading to more comprehensive and accurate outcomes. Third, integration fosters social cohesion by building a harmonious society where diverse groups coexist peacefully. Lastly, it supports innovation by integrating knowledge and expertise from various fields, enabling the development of creative solutions to complex problems. Thus, integration serves as a crucial element in creating synergy and success both within organizations and in society.

Islamic values in education

Islam is a religion whose teachings were revealed by Allah SWT to humanity through Prophet Muhammad SAW. The role of Prophet Muhammad SAW as the bearer of these teachings is referred to as a Rasul (Yusuf, 2024). Islamic teachings encompass not only a single aspect of life but various dimensions, including aqidah (faith), syari'ah (Islamic law), and akhlak (morals), which are derived from the Qur'an and Hadith. Therefore, Islamic values can be defined as principles and teachings originating from the Qur'an, Hadith, and Islamic traditions, which govern the behavior and ethics of a Muslim (Ebrahimi & Yusoff, 2018; Fatoni & Sukari, 2024). These values include honesty, justice, simplicity, hard work, tolerance, and compassion.

Referring to Indonesia's National Education System Law No. 20 of 2003, Article 3, which states that the goal of Indonesian education is to shape religious citizens, integration becomes a crucial approach to creating a more comprehensive (integral-holistic) education system. The integration of Islamic values in education aims to embed the principles of Islamic teachings into all aspects of learning . According to Priarni (2020), Islamic education aims to nurture individuals who are faithful, morally upright, and knowledgeable. This aligns with Saputra's (2019) perspective, which emphasizes that Islamic education should integrate scientific knowledge with religious values to produce generations that are intellectually and spiritually superior.

Models and approaches to learning that integrate Islamic values have been widely discussed, one of which is by Fogarty Robin (2022), whose methods remain highly relevant today and encompass several key strategies:

1. Integrated learning model in one field of study (Fragmented, Connected and Nested model).

Fragmented Model. This model divides the subject matter into smaller, separate parts that are studied individually without any explicit connections between them. The primary goal is to provide a deep understanding of each part independently before integrating them. The

advantage of this model is that it allows students to focus on one concept at a time. However, its drawback is the lack of connections between parts, which may make it difficult for students to see the bigger picture.

Connected Model. This model links various concepts and skills within a single field of study by highlighting the relationships between them. Its objective is to help students understand how different concepts are interconnected within one area of study. The strength of this model is its ability to enhance students' understanding of the relationships between concepts. However, its weakness lies in the need for thorough planning to clearly present these connections.

Nested Model. This model integrates multiple skills or concepts into a single lesson or unit. The purpose is to develop various skills simultaneously through a comprehensive learning approach. Its advantage is the efficiency in teaching multiple skills at once. However, the model's complexity can become confusing if not well-designed.

2. Integrated learning models between fields of study (Sequenced, Shared, Webbed, Threaded, and Integrated models)

Sequenced Model. This model organizes lesson materials from various fields of study in a sequential order, where one lesson supports the understanding of the next. Its objective is to help students see logical connections between different fields of study. The advantage of this model is that it allows students to naturally establish connections between subjects. However, its drawback is that it requires good coordination among teachers from different disciplines.

Shared Model. This model combines two fields of study by using a common theme or skill. Its purpose is to utilize similar themes or skills to strengthen understanding across different subjects. The advantage of this model is its ability to deepen material comprehension through multiple perspectives. However, it requires intensive collaboration between teachers.

Webbed Model. This model uses a central theme to connect various fields of study. Its goal is to provide holistic understanding through a thematic approach. The strength of this model lies in its ability to engage students through interesting thematic approaches. However, its weakness is that the scope of material can become overly broad.

Threaded Model. This model integrates general skills, such as critical thinking, problem-solving, or literacy skills, across all fields of study. Its aim is to develop general skills that can be applied in various contexts. The advantage of this model is its ability to help students develop relevant skills across subjects. However, it requires careful planning to ensure these skills are well-integrated.

Integrated Model. This model combines several fields of study into one cohesive curriculum, where concepts from different fields are studied simultaneously within a single context. Its goal is to provide a coherent and relevant learning experience. The strength of this model is that it helps students clearly see the connections between different fields of study. However, its downside is that it demands extensive planning and execution.

3. Integrated learning models in student self-factors (Immersed and Networked models).

Immersed Model. This model allows students to fully engage and immerse themselves in a single topic or project that spans various aspects of multiple fields of study. Students become deeply focused on one area of interest. The objective is to provide a profound and personalized learning experience. Advantages, Enhances student motivation and engagement as it aligns with their interests. Disadvantages, Students may become overly concentrated on one area, potentially neglecting development in other fields.

Networked Model. This model encourages students to build connections between various ideas and concepts through self-constructed information networks. Students link information from different fields of study using concept mapping or other methods. The objective is to develop students' ability to create connections and understand the interrelationships between

Copyright © 2025 The Author(s)

concepts. Advantages, Improves students' understanding of the complexity and interconnectedness of information. Disadvantages, Requires students to possess a high level of metacognitive skills.

Discussion

Islamic Cultural History Material that can be used as Islamic values in English learning.

The history of Islamic culture refers to the development of Muslim civilization and culture from the time of the Prophet Muhammad to the present. This history includes the contributions of Muslims in various fields such as science, art, architecture, literature, and social ethics. Studying the history of Islamic culture provides insight into the contributions of Muslims to world civilization. The history of Islamic culture also strengthens students' identity and pride as part of the Muslim community.

The History of Islamic Culture in the 2013 Curriculum, This material can be utilized as a source of Islamic values in English learning for grade XI at Madrasah Aliyah based on the 2013 Curriculum. Below are the key topics and how they can be integrated into English learning:

a. The Development of Islamic Civilization

Example Umayyad and Abbasid Caliphates. The political, social, and economic developments during these caliphates can be used to teach values such as leadership, responsibility, and innovation. In English lessons, texts about the history of these caliphates can be used to enhance students' reading and comprehension skills.

b. Contributions of Muslim Scholars

Example Ibn Sina (Avicenna), Al-Khwarizmi, Al-Razi. Their contributions in medicine, mathematics, and chemistry can be used to emphasize the importance of knowledge and how Islamic values encourage the pursuit of learning. Students can be asked to create presentations in English about these figures.

c. Islamic Architectural Heritage

Example Mosques and Historical Buildings. Learning about Islamic architecture, such as the Al-Haram Mosque, Al-Aqsa Mosque, and the Alhambra, can teach values of aesthetics, creativity, and spirituality. Writing assignments where students describe these buildings in English can help develop their writing skills.

d. The Education System in Islam

Example Madrasahs and Islamic Universities. The history of Islamic educational institutions, such as Al-Qarawiyyin University and Al-Azhar University, can be used to teach the significance of education and the pursuit of knowledge in Islam. Students can read and summarize articles in English about the history of these institutions.

e. Islamic Trade and Economy

Example the Silk Road and Maritime Trade. The role of Muslims in international trade in the past can be used to teach values such as entrepreneurship, honesty, and fairness in business. Students can create reports in English about how Islamic values were applied in trade practices.

English Language Learning Planning that Integrates Islamic Cultural History Values

The integration of Islamic values into learning materials is carried out through several methods, including: a) adding exercises that reflect Islamic values into the topics being taught; b) incorporating Islamic names for people, places, or events into the added exercises; c) attaching relevant Quranic verses and/or hadiths to the main learning materials; and d) combining Islamic expressions with English expressions that align with the main learning materials.

The integration of Islamic values into learning activities can be implemented through the following methods (Ekowijayanto, 2020; Fatoni & Subando, 2024): a) using code-mixing and code-switching between English expressions and specific Islamic expressions that align with the situational context; b) connecting the topics being taught with relevant Islamic teachings by quoting Quranic verses and/or hadiths or explaining Islamic teachings related to the topic; c) using Islamic names for people, places, or events when creating example sentences or dialogue scripts; and d) assigning students to write or find specific types of texts related to Islamic values that correspond to the topics being taught.

The integration of Islamic values into informal assessments can be conducted as follows (Ekowijayanto, 2020): a) providing oral questions, teacher observations, assignments, and reading aloud activities with materials that incorporate Islamic values; and b) administering daily tests in the form of oral and written examinations.

Integration Strategies in English Learning

Some integration strategies in English learning include: a) Use of Relevant Learning Materials. English learning materials can be selected or adapted to themes that reflect Islamic values, such as honesty, tolerance, and cooperation (Astuti & Musto, 2024). These materials are incorporated into the Semester Learning Plan (RPS) as part of the preparation for the learning process. b) Contextual Approach. Teachers can utilize the context of Islamic history and culture in English learning, for instance, by discussing Islamic figures proficient in English or exploring Muslim literary works written in English (Halstead, 2004). c) Discussion and Reflection. Students are encouraged to engage in discussions and reflect on the values learned from English texts related to Islamic cultural history.

The findings of this study suggest that integrating Islamic values into English language teaching through a structured approach enhances the relevance of learning and helps students understand concepts more deeply. This aligns with Baqi's (2024) and Fatoni's (2024) research, which emphasizes the importance of incorporating religious values into the curriculum to create a generation that excels both intellectually and spiritually. However, some challenges, such as student resistance to this integrative approach, particularly in subjects like English, which are often perceived as less connected to Islamic values, were noted. Despite this, the study proposes that innovative collaboration among teachers could help address this resistance. Therefore, the results of this study not only support Saputra's research but also contribute to the ongoing discussion about the challenges and solutions in applying Islamic values in modern education.

The findings of this study have significant theoretical and practical implications. Theoretically, the research broadens insights into the integration of Islamic values in English language teaching, strengthens the framework of holistic education theory, and underscores the importance of value-based approaches in learning. Practically, these findings serve as a guide for educators in designing relevant and contextual teaching methods in madrasahs, fostering effective and meaningful learning experiences. Additionally, this study opens opportunities for future research to empirically test the application of this integration, explore its impact on student learning outcomes, and develop value-based educational models in various educational contexts.

This study has several limitations that need to be considered. First, the use of a literature review approach makes the results theoretical and less reflective of empirical field conditions. Second, limited access to some relevant literature may lead to source selection bias. Third, the focus of the research on madrasahs as the educational context limits the generalization of results beyond the Islamic education system. Finally, the conceptual nature of this study results in recommendations without direct testing of their effectiveness, requiring further empirical

Copyright © 2025 The Author(s)

research to validate and apply these findings in various contexts. Nevertheless, these limitations create opportunities for future research that is more in-depth and practical.

Conclusion

This research highlights the importance of integrating Islamic values from the history of Islamic civilization into English language teaching in madrasahs. The study demonstrates that this approach not only helps students understand English concepts contextually but also strengthens their religious character. By utilizing materials such as the history of Islamic civilization, contributions of Muslim scholars, and Islamic architectural heritage, the learning process becomes more relevant and meaningful. The research also identifies challenges, such as students' resistance to this integrative method, but proposes innovative strategies, including teacher collaboration and contextual approaches, to address these issues. The findings of this study make significant contributions both theoretically and practically to value-based education. Theoretically, it enriches insights into the integration of Islamic values in education, supports holistic educational approaches, and emphasizes the importance of value-driven methods. Practically, the study provides educators with a guide to designing relevant teaching strategies in madrasahs and creates opportunities for future research to empirically test this model and its impact on student learning outcomes. However, this research acknowledges limitations, such as its focus on madrasahs and its conceptual nature, which require further validation through field studies.

References

Ahla, A. (2023). IMPLEMENTASI MEDIA AUDIO VISUAL PADA MATA PELAJARAN SKI. *PEDAGOGIK Jurnal Pendidikan Dan Riset*, *1*(2), 222–231.

Astuti, R., & Musto, M. L. (2024). Integration of Islamic Values in English Language Teaching in the Digital Era: Challenges and Prospectives. *HALAQA: Islamic Education*, *8*(1), 26–35. https://doi.org/10.21070/halaqa.v8i1.1680

Baqi, A. F. A. (2024). HOLISTIC APPROACH FOR INTEGRATING RELIGIOUS VALUES IN CHARACTER EDUCATION: CASE STUDY IN DI MI MUHAMMADIYAH 1 PROBOLINGGO. *Proceeding International Seminar on Islamic Education and Peace*, 638–651.

Darmalinda. (2024). LEARNING HISTORY OF ISLAMIC CULTURE (ANALYSIS OF CONCEPTS, OBJECTIVES, MATERIALS, STRATEGIES, AND LEARNING EVALUATION). *Al-Hasanah : Jurnal Pendidikan Agama Islam*, *9*(1), 92–108. https://doi.org/10.51729/91375

Ebrahimi, M., & Yusoff, K. (2018). Islamic Identity, Ethical Principles and Human Values. *European Journal of Multidisciplinary Studies*, *2*(6), 326–332. Retrieved from https://brucol.be/files/articles/ejms_v2_i6_17/Mansoureh.pdf

Ekowijayanto, M. (2020). THE INTEGRATION OF ISLAMIC VALUES IN IMPLEMENTATION OF LEARNING ENGLISH: ISLAMIC EDUCATION STUDENTS PERSPECTIVE. *ETERNAL (English, Teaching, Learning, and Research Journal),* *6*(01), 18–31. https://doi.org/10.24252/Eternal.V61.2020.A2

Erkinjonovna, B. N. (2021). Theoretical fundamentals of educational process integration. *International Journal on Integrated Education*, *4*(2), 354.

Fatimah, M., Fatoni, M. H., Santoso, B., & Syarifuddin, H. (2024). School Administration: The Key to Success in Modern Educational Management. *Journal of Loomingulisus Ja Innovatsioon*, *1*(3), 141–149. https://doi.org/10.70177/innovatsioon.v1i3.1422

Fatoni, M. H., Santoso, B., Syarifuddin, H., & Hanani, H. (2024). Models and Implementation of Curriculum Development in Schools. *Journal of International Multidisciplinary Research*,

2(6), 280–292. https://doi.org/10.62504/jimr577

Fatoni, M. H., Santoso, B., Syarifuddin, H., & Ridha, A. R. (2024). Attitude Scale Approach to Measuring Religious Attitudes in Islamic Religious Education Learning. *Journal of Multidisciplinary Sustainability Asean*, *1*(5), 329–336. https://doi.org/10.70177/ijmsa.v1i5.1538

Fatoni, M. H., & Subando, J. (2024). Evaluation of Tahfizhul Qur'an Learning in Madrasah Ibtidaiyah's as a Premier Program. *JEER: Journal of Elementary Educational Research*, *4*(2), 95–114.

Fatoni, M. H., & Sukari. (2024). Opportunities and Challenges for Islamic Education in the Age of Technological Advancement. *Jurnal Paradigma*, *16*(2), 133–145. https://doi.org/10.53961/paradigma.v16i2.226

Hananuraga, R. (2022). Peranan Pendidikan Bahasa Inggris Bagi Perkembangan Ilmu Lainnya. *Enggang: Jurnal Pendidikan, Bahasa, Sastra, Seni, Dan Budaya*, *2*(2), 273–285. https://doi.org/10.37304/enggang.v2i2.9161

Lisan, K. H. (2023). PENGEMBANGAN MATERI BAHASA INGGRIS YANG MENGINTEGRASIKAN NILAI RELIGI UNTUK KELAS X MADRASAH ALIYAH. *AL-TARBIYAH: JURNAL PENDIDIKAN (The Educational Journal)*, *33*(1). https://doi.org/10.24235/ath.v%vi%i.13294

Lubis, J. P., & Fitri, N. Z. N. (2024). Pentingnya Menguasai Bahasa Inggris dan Faktor Yang Mempengaruhi Kemampuan Berbahasa Inggris. *Karimah Tauhid*, *3*(3), 3599–3565.

Nazir, M. (2003). *Metode Penelitian*. Jakarta: Jakarta: Ghalia Indonesia.

Pulotova, Y. (2021). Principles of Integration of Primary School Mother Tongue and Learning Classes. *International Journal of Culture and Modernity*, *11*, 185–192. Retrieved from https://ijcm.academicjournal.io/index.php/ijcm/article/view/129/125

Putriyani, K. (2021). Menanamkan Nilai-Nilai Islami Dalam Materi Bahasa Inggris: Tantangan Bagi Guru. *Seminar Nasional Hasil Pelaksanaan Program Pengenalan Lapangan Persekolahan;* Retrieved from https://seminar.uad.ac.id/index.php/semhasmengajar/article/viewFile/6481/1987

Rashed, Z. N., & Tamuri, A. H. (2022). Integrated Curriculum Model in Islamic Education Curriculum. *International Journal of Academic Research in Business and Social Sciences*, *12*(7), 214–223. https://doi.org/:10.6007/IJARBSS/v12-i7/14249

Valentijn, P. P., & Schepman, S. M. (2019). Understanding integrated care: a comprehensive conceptual framework based on the integrative functions of primary care. *International Journal of Integrated Care*, *22*. https://doi.org/10.5334/ijic.886

Yusuf, M. (2024). Peranan Guru SKI dalam Menggunakan Metode Diskusi Untuk Meningkatkan Minat Belajar Siswa. *DIDAKTIKA: Jurnal Kependidikan*, *12*(001), 105–112. https://doi.org/10.58230/27454312.1470