

THE STRATEGIES AND RESPONSE OF INTERNALIZING ISLAMIC VALUES IN ENGLISH LEARNING

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Abstract. As one of the PTMs (Perguruan Tinggi Muhammadiyah), Universitas Muhammadiyah Jakarta runs its first pillar (Catur Dharma), namely Al-Islam and Kemuhammadiyah (AIK) in every faculty. This paper reports internalization of Islamic values as AIK's implementation in English Education Department, Faculty of Education. This study is aimed at describing lecturers' strategies to internalize Islamic values and students' response toward the strategies. This a descriptive-literature based study. Focuses on description of values that internalized such as *aqidah*, worship, and moral values in the English learning preparation, process, and evaluation. The responses from students that the lecturers should consistently became the role model, performed positive habit, and gave best learning service so that the impact of internalizing Islamic values would be significantly and positively received.

Keywords: Islamic values, English learning

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INTRODUCTION

Commonly to say, English language learning generally focuses on learning in the linguistic, literary and cultural domains that underlie the language. Unique phenomenon occurs when there are additional values that become a reference in learning English, namely the Islamic values/Al-Islam and Kemuhammadiyah (AIK) implied in the learning itself. Therefore, there are additional responsibilities for education practitioners involved in learning to understand and practice these values in lectures.

Fundamentally, AIK learning in Universitas Muhammadiyah Jakarta campus has goals to maintain the values that form the basis of Muslim life, namely *aqidah*, *worship* and *morals*. Learning language, of course, learns about culture and lifestyle that can affect the learner. Therefore, it is necessary to strengthen the sense of responsibility to the Creator, Allah SWT by instilling Islamic values. Practically, students are instilled in the unity of God about His existence and His power so that all behavior and deeds are in accordance with Islamic teachings. It must free from *polytheism*, *bid'ah* and *khurafat* by upholding tolerance. This effort will reduce the danger of shifting understanding of the faith due to the deeper learning of English and its culture without a good understanding of the faith.

Worship value is a submissive attitude and obedient to the teachings of Islam as a form of *aqidah*. Fosteringa the meaning of purification, prayer, fasting, charity and pilgrimage as a form of relationship with the Creator (*hablumminallah*) and understanding the concept of the

family system, economic system, political system, inheritance sharing system, civil law, criminal law, and the development of Islamic science and technology as sanity in relation to humans (*hablumminannas*).

Moral value is an important value to see the coolness of behavior or human behavior. Campus residents certainly need to have good character. For example, students who are polite with lecturers or older people and lecturers who value student efforts are characteristic of al-karimah morality. *Akhlak* (moral) itself, is not a separate thing from *aqidah* and *worship* because these three things must be in harmony. Individuals with good character tend to be *istiqomah* (consistent) in worship and firmness with their *aqidah*.

The English Language Education Study Program (PBI) itself has facilitated students about AIK values by providing compulsory AIK courses. In addition, PBI also facilitates students with special PBI student organizations called the English Students Association (ESA) to play a role in various activities that are in line with the PBI's vision and mission. There are also dress standards set by the faculty as a reference for the appearance of educators.

Unfortunately, there seems to be a clear rejection of the behavior of school residents, especially students who do not uphold the values of AIK in the campus environment. Said words, courtesy, style of dress like slowly experienced a negative shift. If left unchecked, of course this will be dangerous for the change in the culture of the Muhammadiyah community and there are roles of other school residents such as lecturers, employees, and leaders in this "omission" or indifference process.

Therefore, it is vital to immediately find a solution to this shift in values. This study will try to reveal students' and lecturers' perceptions of AIK, AIK learning, English learning and the English learning environment. Finally, a solution can be produced in the form of guidelines for planting AIK values in learning English in the PBI Study Program, Faculty of Education (FIP).

DISCUSSIONS

As title shown, that this paper gives some strategies, responses and ways of internalizing AIK as follows: (1) the lecturers' strategies to internalize Islamic values in the learning process and; (2) the students' response on the strategies of internalizing Islamic values

1. The lecturers' strategies to internalize Islamic values in the English learning

The strategies the lecturers used are varied into three parts: a. strategies of internalizing Islamic values in learning preparation; b. strategies of internalizing Islamic values in learning process; c. strategies of internalizing Islamic values in learning evaluation

a. Strategies of internalizing Islamic values in learning preparation

The lecturers find two major problems in learning plan. First, it is not to design a lesson that connects the English learning with Islamic values. Furthermore, the time for preparing the lesson is too soon. Sometimes, the responsibility to take a charge a lesson is informed 1-2 week(s) before the class starts. Therefore, to plan an ideal lesson is considered challenging.

In this case, to give the Islamic values in learning plan, the lecturers performed two strategies. Providing some Al-Qur'an verses and Islamic quotes that can be inserted in the learning is the first help. Besides, lecturers saved some stories of Islamic figures to get shared in the class. In short, the lecturers selected the content of Qur'an verses, quotes, or stories that is closed with the learning lesson. Second, in the learning plan, lecturers found it hard to prepare the Islamic English learning because no guidance book of how to do that. In general, there are some approaches for internalizing Islamic values. However, English has its unique characteristics. There are cultural exchanges between two or even more languages. A lot of values consciously and unconsciously influence

the phenomena of languages. Therefore, it is vital to have a guidance book formulated based on the campus vision. In responding this situation, the lecturer predicted the possible Islamic values coherently with campus vision and designed the class with that principle. Practically, the lecturer interpreted the Islamic values inspired from *Baitul Arqom* (Muhammadiyah Islamic views) and attempted to integrate with the lesson plan. Unfortunately, this action was subjective and possibly there would be different interpretation among lecturers. Hence, the students can get into confusion of how Islamic values are perceived based on campus vision

b. Strategies of internalizing Islamic values in learning process

The strategies the lecturers used to internalize the Islamic values in the learning process are to explain Islamic values implied in Qur'an verses. Usually, the values are told in the beginning of class. Unfortunately, the integration between Islamic values and English lesson is still superficial. It is more ideal if the lesson integrate smoothly with Islamic values. For instance, the lecture of Reading facilitates the text of an Islamic figure story in a narrative lesson.

The obstacle that appeared in the learning process was that the Islamic habit in campus was not supported with the campus situation. The habit of performing Zuhur prayer in the mosque and after Azan is reminded and practiced by many people around campus. But the learning schedules sometimes are not supportive. Variety of lecturers' responses occurred. Some lecturers postponed the class and listened to azan. Some lecturers closed the class even though it was not the time yet and warned the students to perform a prayer.

Further strategies in the learning process were to start the class by reading Qur'an together. It took around 10-15 minutes and then continued the class as usual.

Referred to the ethic code, the lecturers underlined the value of discipline. Students' appearance must be according to the rules. However, the strategies of discipline about time/learning schedule are different. Some lecturers agreed that the inconsistent traffic should be considered and therefore coming late is tolerated. On the contrary, some performed the rules for students coming late so that the learning was more respected.

c. Strategies of internalizing Islamic values in learning evaluation

The problem appeared in the learning evaluation was the act of cheating while doing exam and plagiarizing. All lecturers stated that this action must be forbidden. The consequence for the actor is that he/she would fail the lesson. However, the big question was how to know the actor. In the final test, proctors took care the students and practically sometimes it was found unfirm proctors for the act of cheating. It dramatically influenced the learning results.

To avoid this, lecturers mostly attended and watched the class by themselves or requested personally to the proctors for being much firmer.

In finishing the paper, plagiarizing became the major problem. Too easy acces of information gave positive and negative influences. To avoid more negative impact, the lecturers told how to take a citation from references, checked the originilaty of students' task through plagiarizing checker from Internet (students sometimes show the proof and gave the printed one to the lecturer) and warned the values of honesty.

There was a different strategy. The learning contract should consist of strict rules that regulated the act of cheating and underlined the importance of honesty and diligence. The students were asked to be honest in finishing all takes and examinations and to attend the class diligently.

2. The students' responses on the strategies of internalizing Islamic values

The way students responded the lecturer in the aspects of role model, habituation, reception, and continuity is various. Lecturer in being role model of the discipline with rules such as learning time schedule where the lecturers always attend the class early, classroom cleanliness where lecturers independently tidy up the whiteboard, their seat before asking for students to clean trash around them, language use in which lecturers speak appropriate language and self-appearance about the way lecturers should look.

However the students thought lecturers should also warned the students speaking inappropriate language while interaction in the class. Students also stated that the way lecturers look is various and sometimes it made them get into confusion how an educator should be in their appearance.

Habituation the lecturers internalized was to internalize moral values such as honesty, discipline, religiousness. Honesty was internalized through continuously reminding students and regulating the act of cheating. Students learned of being discipline through following the negotiated learning contract with clear learning concept, rules and purposes. Internalizing the religiousness was that the lecturers reminded and invited students to pray Zuhur in the mosque in the early time.

In students' mind, besides students, learning contract should also have strict rules for the lecturers. For instance, lecturers being late should also have a consequence. Furthermore, praying early was sometimes impractical because the learning schedules were frequently no match with the prayer time. They still had class while prayer time started. Therefore the learning schedule should support this positive habituation.

Reception related to the service the lecturers and campus provided for learning is for example serving adequate learning facilities and qualified human resources. University facilities such as representative classroom and learning media, prayer room/mosque, and so on were also part of the service. The students claimed that the appropriate learning facilities and human resources could be better if the communication between a lecturer and student outside classroom through mobile chat ran well. Moreover, the lecturers sometimes gave uncertain time meeting outside classroom.

In the aspect of continuity, lecturers consistently taught the class and facilitate students with good learning quality and became the role model. The students thought that what lecturers said to them was determined by the lecturers' actions. In other words, the capacity of lecturers was significantly shown by their integrity between ideas and actions .

CONCLUSION

Based on the results of study, it can be inferred that lecturers did internalize the Islamic values in the learning preparation, learning process, and learning evaluation. The students responded positively during the process of internalization with some conditions. The lecturers were hoped to be more ideal role models by also respecting the learning contract and following the ethic codes. Moreover, it was hoped that the learning schedules should stop while prayers time came. The communication through mobile chat and outside classroom among lecturer and students should be more fluent. Finally, that lecturers consistently became the role model, performed positive habit, and gave best learning service would significantly and positively influence the students' Islamic values.

For further research, it is suggested that the topic should focus on creating the model of guidance book for English lecturer about how to internalize Islamic values. Besides, the research can also be related to a certain English class in which the lecturers internalize Islamic values in the English lesson/materials.

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