Integrative Learning in Islamic Indonesian EFL Classroom: Challenges and Opportunities

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ABSTRACT

Nowadays, several education approaches exist in this smart society 5.0 era, specifically in English language teaching. One of them is the integrative learning approach which means the process of making connections among concepts, experiences, and subjects. This study aimed to explore the integrative learning approach, challenges, and opportunities in Indonesian Islamic EFL classes. This study was held in a research class at Islamic Senior High School in Malang. This qualitative field research used observation, in-depth interviews, and documentation to collect primary data from five EFL students and one EFL teacher. The result shows that an integrative learning approach is needed; this class integrates both EFL and Islamic values because they must implement the values of Islam in their daily life. In addition, some of the challenges include difficulty translating from Arabic to English, pronunciation, and soon. On the other hand, this class also found that *tajweed* makes it easier to read English text by comparing *maharijul huruf* and its phonology. Also, mastering this integrative class makes it easier to find Islamic literature in the English language. Thus, this study significantly gave EFL teachers insights into implementing the integration between English language skills and Islamic teaching in the EFL classroom.

Introduction

The smart society 5.0 era is an era with various technologies which is utilized in every aspect, such as in education. Further, artificial intelligence is proposed to change the role of human beings even though they still operate it as the main role. A researcher noted in their work that the capability of multiliteracy is an important capacity to acquire in the Society 5.0 period when the issues encountered by people are becoming increasingly complicated, particularly in the area of education and in connection to religious life (Tukiyo et al., 2022).

This extraordinary period, in the meantime, also creates a distance between the student and the instructor. According to the findings of the study, the researchers have concluded that the current generation of pupils has an inferior mindset. One may say that it represents a decline in morality. Many kids do not give the instructor their attention when they see them, and many use inappropriate language. They would rather copy anything they see on social media than their teacher and many other things like that.

In addition, the existence of technology is partially taking the place of the function played by the instructor, but in spite of this, they still require the presence of the instructor. Therefore, it may be characterized as a problem since one of the learning goals, according to the national educational system, is to develop students who are faithful to Almighty Allah. In other words, the problem is that students are not being created. One may notice evidence of a productive educational process in their day-to-day lives; one could also say that this is an example of an effective learning process.

Meaningful learning is described as a learning process that positively impacts the student. It can be stated that however, the learning process is, it must benefit the student. According to the results of research conducted by Fazriyah and her colleagues, learning outcomes may be regarded as what is expected of students in terms of their abilities or self-perception, and this can be achieved via education (Fazriyah et al., 2017). Related to this, the researcher agreed because when the learning process is over, they will implement what they have in their daily lives. For instance, when the school provides the time for *Shalat Dhuha* and *Shalat Jamaah*. All the teachers are expected the students will implement it on a daily basis. This is related to what Munadi and Dewi (2019) found, which reveals that integrating one lesson with other lessons makes it easier for students to put the theory into practice in their everyday lives.

Unfortunately, it shows a different result from what the teachers expected. This phenomenon makes the teacher think hard about how they way to provide the best learning process and show excellent learning outcomes. The teacher agreed that every subject must insert Islamic values as an addition and reflective activity. Moreover, Akrim (2019) contends that Islamic education's teaching and learning process at all educational levels requires enhancements to the curricula, instructors, instructional models and methods, facilities and infrastructures, and assessment techniques. Conversing about education, several teaching models or approaches can be implemented in the class. One of them by integrative learning approach. The integrative learning approach involves connecting concepts, experiences, and subjects. Also, asking, pushing, and supporting the students to create their own knowledge through experience.

Integrative learning as a grounded theory by Leonard (2012) explained that integrative programs, without a shadow of a doubt, incorporate a significant number of the most successful techniques, which are lauded for the positive impact they have on the education of students. As Handayani (2018) mentioned, integrative learning can facilitate horizontal between disciplines of multiple subjects aiming to see the connectivity between one learning and another, such as Islamic education and English subject. This integrative learning combines the field of study by setting the curricular priorities and finding the skills, concepts, and attitudes included in some studies.

In addition, Sarip and Sunhaji (2021) give examples that Islamic religious education has many materials that require detailed explanations. For this reason, as an Islamic religion teacher, you must expand your knowledge beyond Islamic religious education. The question is whether educators, especially Islamic religious teachers, can combine Islamic religious education materials with other subjects, especially English, social, or science. It is possible to assert that the Islamic knowledge of educators plays an essential role in assisting them in the process of incorporating Islamic ideals into educational content (Wulan et al., 2021). Based on the previous statement, the researcher states that integrative learning is a learning process which is combines anything that has a good impact on the subject the student learned. It can be Islamic values with EFL classes or biology classes with Islamic values. According to the literature, this is needed because there is a good relationship between integrative learning. Now, the question is how to integrate Islamic values and English education.

English is a comprehensive language that is learned at any educational level in Indonesia, starting from kindergarten to high level. As a foreign language, basically, there are challenges found out by the learner in learning English (Makmur, & Marzulina, 2018). EFL classes usually lack the student's participation because most students do not know the meaning of the sentence; even though English has become increasingly important as a foreign language, many learners are not aware it. Related to Octaberlina et al. (2020), it is the purpose of teaching English as a foreign language to impart an understanding of the English language to students born in a country where it was not their native tongue. Even though, in point of fact, teaching English is not simply about ensuring that students learn the language on its own.

Further, Akbari (2015) asserted, in the same way, that Indonesia treats English as a broad topic, English is also taught there. The similarities between this and specialized fields such as physics, chemistry, mathematics, and biology are also drawn. On the other hand, the results for specialized topics tend to be much higher than those for broad topics on university admission exams. Therefore, students devote more time to studying their specialized fields of study than they do to studying broad topics such as Indonesian, Arabic, and English. This can be stated that English is important for the students. It is to give them lessons and prepare

their future life. So, integrating English lessons and other subjects is needed. Although, ee agree that English might be utilized in non-English-speaking nations for academic or non-academic reasons, particularly in the process of English acquisition. In spite of this, not all language-learning strategies are always effective. There are still obstacles to overcome along the path. Particularly when studying English in non-English speaking nations or non-native countries, such as Indonesia, Thailand, Vietnam, etc., the English learning process may provide more hurdles than in English-speaking countries. The difficulties were influenced by a variety of variables, including the learners' skill, motivation, surroundings, and practices, among others (Hibatullah, 2019).

The challenges were also found when EFL class collaborated English class with other subjects. There were so many barriers for the student to achieve the goals of study (Octaberlina & Ikhwanul Muslimin, 2020). In addition, one of the ways to face any challenge in this era by mastering the English language, specifically for EFL learners (Octaberlina & Anggarini, 2020). So that is why implementing collaborative English learning seems necessary, especially by Integrative learning between English and Islamic values. It can be stated as buy one get one. For instance, they learn English but have another subject in English class. Meanwhile, Zaqiah et al. (2021) proposed in their study that every person should connect to a meaningful learning-based inquiry that has truth and relevance to develop the necessary critical thinking. In the other hand, can be stated that integrative learning such as a good way to be implemented in the class by connecting subjects to gain more knowledge and to create their interest also critical thinking.

Another reason for implementing the integrative approach in this era is that most students do not understand fundamental Islamic law. For example, they feel usual with other gents, which is forbidden in Islam. Moreover, Islamic principles could be incorporated into educational materials by merging resources on Islamic topics (Quran and Hadith, Aqidah and Akhlak, and Fiqh) (Wulan et al., 2021). Related to this, Rohmana (2020) asserted that The teacher would develop Islamic materials with Islamic ideals while assisting students in mastering the necessary English language skills and elements. The integration may be completed by including relevant Qur'anic passages or hadith. In connection with this, it is possible to assert that English is a global topic since it can be applied, worked upon, and included in any context. By integrating English, Arabic, and Islamic principles, all students will acquire a comprehensive body of knowledge due to the interdependence of each topic.

Moreover, Alfian et al. (2021) also state that EFL teachers were strongly encouraged to clearly explain the differences and similarities to prevent students from having misperceptions about cultural differences and religious beliefs in English teaching materials. It is also to improve students' understanding of the similar side of western culture to the values

of Islam. One of the ways to prevent students from having these misperceptions is to ensure that English teaching materials address cultural differences and religious beliefs. In addition, Nuryantini (2018) also states that the integration of religion may contribute to science in the world.

Meanwhile, EFL students are expected to acquire particular abilities throughout their time in the classroom. These skills include reading, listening, writing, and public speaking. The final two talents that are considered to be productive skills are. Because in order to generate language, learners must first learn to enunciate words and then write them down. Learners take in language by listening to conversations, music, and videos and reading comprehension of the newspaper, poems, and other materials. The ability to communicate orally via spoken language is known as speaking (Irma, 2020). Therefore, this study was held because although many references discuss the related topic, it is clearly different. Instead, the result of the research is different because lack of the previous study talking about *tajweed* (a set of rules for the correct pronunciation of the letters with all their qualities and applying the various traditional methods of recitation) and its phonology in speaking class. Further, this field research study gives different results from previous research.

Method

This study was held in a research class at Islamic Senior High School in Malang. Research class is a class with research methodology lessons that implement integrative learning, Islamic values, and English Language Teaching (ELT). EFL class here stated as Indonesian EFL class, which the participant is stated as follows:

Table 1. Participant

Teacher	Students
Ms. Ida	Amanda
	Caca
	Eca
	Alfi
	Tibyan

The main data for this qualitative field study came from five EFL students and one EFL instructor, and it was collected via observation, in-depth interviews, and documentation. The research design was observation, implementation, and implication. The data analysis starts from compiling to concluding.

Result

Took participant and observation

This research was held in Al-Ittihad Islamic Higher School, focusing on five EFL students and one EFL teacher. Based on the observation, the researcher found that the teacher used English and Islamic value frequently. For example, in EFL class, the teacher discussed suggestions.

Table 2. Suggestion Sentence

Can I suggest you?	In my opinion you should…
I reject his suggestion	Please send comment and suggestion to our learning process

Implementation

In the middle of the learning process, the teacher always inserts the values of Islam, such as "Can you suggest to me to be a great Muslim? how does the way to deliver suggestion politely? give me suggestions to be more productive, please!". This can be stated that by integrative learning, the learning process was still running well. The teacher only needs extra effort to learn and provide the best learning process for the students.

Meanwhile, the sentences in the table were formal sentences taken from the reading book. Then, the teacher develops it by combining the values of Islam and English itself. It is not only needed but must be implemented related to the things that are happy nowadays. As the teacher must supply and prepares them for their best future. One good way to implement meaningful learning is through an integrative approach.

The following observation was when the teacher asked the students about the invitation text. As an eleventh-grade student, it is easy to create invitation such as for birthday party, graduation, wedding, etc. This school is unique; instead of creating that event, the teacher asks the student to create a digital invitation by *Canva,* and it must be related to the Islamic values such as *Maulid Nabi Muhammad SAW, Ramadhan, Break the fast, Eid Mubarak, Eid Al Adha, Isra' Mi'raj* and so on. Here the samples of student's creation.

Figure 1. This is image of student's creation "Eid Mubarak"

Figure 2. This is image of student's creation "Eid Al Adha"

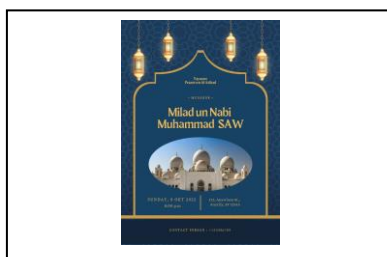Figure 3. This is image of student's creation "Iftar Invitation"

Figure 4. This is image of student's creation "Maulid Nabi"

Those creations show that both EFL teachers and learners have a good engagement in this integrative class. Based on observation, the students can improve not only their skills but also their knowledge of Islam. Meanwhile, by implementing Islamic values, the student also learns English material, such as tenses. This class can be designed starting from the teacher giving the learning process procedure and implementing the values of Islam, and then the students create their own knowledge and creation through Canva to make posters and invitations. Moreover, in opinion subject, the teacher gave several opinion sentences to the students.

Table 3. Opinion Sentence

As far as I'm concerned…	In my view,…
I (strongly) believe (that) …	To my mind…

Related to this, the teacher gives the students several statements and asks them to give their opinions and ideas. For example, the teacher asked Amanda to give an opinion about religious moderation. As member of OSIS (Student Council), Amanda said that religious moderation is a point of view that consists of four pillars such as nationality commitment, against violence, tolerance, and adaptive to the local culture which is all young generation must implement the values in their life.

This opinion sentence is related to the analytical exposition subject in the class. This text discussed issues and phenomena which is the newest phenomenon of radicalism towards the student or millennial generation. This text also ensures the student's participation to push them in critical thinking, creativity and carelessness toward everything that happened surrounding them.

Meanwhile, based on in-depth interviews, the researcher found some challenges and strategies in the integrative EFL class, those are: the challenges is difficult to understand new vocabulary and difficult to memorize the vocabulary, difficult to translate and speak several words, the teacher too fast in explaining the subject, lower motivation from the students, and lack of practices English in daily life so some of the student's feeling shy.

Based on the challenges above, there are some strategies by the participants, such as : utilizing various media to make the learning process more wonderful, try to implement international day which the students must practice international language as a daily conversation, give the student more motivation, and comparing each words pronounciation by tajweed.

Discussion

Based on the result, there are some benefits for integrative learning. It is related to Rohmana (2020) and Smeer and Rosyidah (2021) that the teacher will have opportunities to include any particular materials that are relevant to the purpose of the school. Using Islam as an example, a teacher may create Islamic content that adheres to Islamic ideals while also assisting students in mastering the English language skills and components that are being focused on. The integration may be accomplished by incorporating quotations from hadith or verses from the Qur'an pertinent to the topic. In the meanwhile, integration is achieved in the learning activities by compiling a list of activities that will be carried out throughout the learning process and which represent Islamic principles.

This argumentation is related to the findings above that integrative learning is needed, specifically between Islamic values and English subjects. It is because there is a connection between the subject. Wulan et al. (2021) state that learning outcomes are considerably impacted when science and technology are studied in a manner that is connected with Islamic principles. In addition, a variety of aspects might help to achieve learning objectives, such as improving learners' personalities and spirituality while they are learning English. These factors include the instructor, learning materials, teaching techniques, and learning strategies (Alfian et al., 2021). One of them is by incorporating an integrated method into the teaching and learning process.

Meanwhile, implementing Islamic integration in the classroom has not been a simple task for English teachers, even though the EFL teacher, in this instance, had a strong Islamic background. The EFL teacher has studied for over 10 years in an Islamic school or boarding school. It can be stated as an easy problem. Then, if the teacher has a limited Islamic background and the topic being taught is difficult to locate within Islamic standards, the problems will create friction. Rambe and Salminawati (2019, as cited in Rohmana, 2020) revealed that there has been a difficult scenario with teaching English in Islamic schools due to the belief that studying English as the goal language is incompatible with students' cultural values. This problem impacts efforts to integrate Islamic beliefs into English as a Foreign Language (EFL) instruction.

Moreover, the opportunities to integrate Islamic values in Islamic Indonesian EFL class are the learning process can be stated as meaningful learning, because both educators and learners gain more knowledge and experience by implementing this approach. Manshur and Husni (2020) also stated that by implementing this integrative approach, teachers could implement and collaborate with various learning methods. For instance, appropriate *muraja'ah* materials were chosen and effective learning activities were devised to achieve the learning objectives. In addition, the activity took place after the usual class period had concluded. The instructor demonstrated right and appropriate reading, after which a student with strong reading skills would be chosen to lead *muraja'ah*, followed by others. The instructor also kept track of each student's *muraja'ah* assessment. Consequently, it may be said that while there are obstacles, there is also potential for integrated EFL learning.

Conclusion

This program combines both EFL learning and Islamic values since students are required to incorporate Islamic beliefs into their everyday lives. In addition, there are several obstacles, such as how difficult it is to translate from Arabic to English, how to pronounce it, and when it will be. On the other hand, students in this class discovered that tajweed makes reading

English text simpler by comparing *maharijul huruf* in Arabic and its phonology. Furthermore, students who mastered this integrative class reported that it is now simpler for them to locate Islamic literature written in the English language.

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