TEACHER'S PERCEPTION ON BUILDING CHARACTER BY INTEGRATING ISLAMIC VALUES INTO FOREIGN LANGUAGE LESSON IN INDONESIAN CONTEXT

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ABSTRACT Indonesia grows in relation to Islamic values in daily life, because Islam is the dominant religion in this country. Based on these conditions, in education Islamic values are important to be instilled by teachers into the lesson, because they can build good character for students. This article aims at discussing teachers' perception about the integration of Islamic values foreign language learning in Indonesian context. A descriptive study with a questionnaire collection technique was used in this research. A questionnaire sheet was developed via google form and distributed through the WhatsApp group of English subjects teacher association (MGMP) in West Sumatera. The questionnaire was responded to by 70 (seventy) teachers. The results showed that the teachers want to integrate Islamic values in teaching material. However, the teaching materials that contain it are not easy to find. Then, the teachers also perceived that integrating Islamic values into teaching learning process can build student character.

Keywords: islamic value, foreign language, building character

A. INTRODUCTION

Education is an institutional instrument for developing basic human potential and as a process of civilizing the values, knowledge, and skills developed in society (Arifin, 2000). This education must be able to produce civilized people who are able to lift the dignity of humanity as servants of God and heirs of the earth (Tobroni & Purwojuwono, 2016). The concept of Western education is generally not associated with merit and sin. Many Western experts argue that it is a value-free science. Such practices are certainly not in accordance with Islamic teachings (Asrori, 2016). Education in the perspective of Islam is an effort to realize values and within this framework is to internalize spiritual values and develop human potential

so that they can be implemented creatively, dynamically, and flexibly in attitudes and behavior (Tobroni & Purwojuwono, 2016).

Education is carried out based on Islamic values, where the source of values, the basis for all activities, is the Qur'an, Hadith and Ijtima 'of the scholars (Nuriman & Fauzan, 2017). In essence, Islamic values are a collection of principles of life, teachings on how to live life, and these principles are interrelated to form a unified whole that cannot be separated (Rahmat, 2004). Educating with Islamic values is one of the methods of teaching obedience to recognize recognize the value of truth, good deeds, goodness and planting habits of acting consistently in accordance with the values learned (Mulyana, 2004). This value provides a mutual arrangement between various aspects of human life, such as social, political, economic, and cultural life (Rahmat, 2004).

Value can be understood as the essence inherent in something very meaningful to human life (Anwar, 2015). Values are a set of habits, behavioral criteria, and desired principles that represent the culture of a group of people or individuals and are constructive that originate from social interaction (Al-Mosa, 2015). Values act as standards for whatever humans expect and want, whether they can be heard, seen, or felt by our senses that show direction and determine how choices are made and actions taken (Al-Mosa, 2015; Elhoshi, Embong, Bioumy, Abdullah, & Naw, 2017; Marini, Safitri, & Muda, 2018). Values are the basis for realizing religion. Without solid values, religion will not be formed (Marini et al., 2018). Values in Islam seek to prepare individuals for strong buildings, which strive to achieve Say Allah; Praise God, these are different depictions of good citizens in other contemporary systems (Karpat, 2001).

The process of internalizing Islamic values in learning can be realized in real life, both at school and in students' lives (Anwar, 2015). Embed Islamic values in learning relevant to real life students, thus facilitating them learning (Hoel, 2016). Some institutions have implemented curriculum by integrating Islamic values in the learning process. It aims to produce students who are intelligent, skilled, and virtuous (Anwar, 2015). Directly or indirectly, the integration of Islamic values makes the learning process more valuable and meaningful (Baba, Salleh, Zayed, & Harris, 2015). Islamic values presented to students in the learning process are not limited to the level of student ability but can be presented to all students without distinction (Al-lawati & Hunsaker, 2007).

Some countries which are predominantly Islamic have implemented to integrate Islamic values in education. Islam is the official religion of Jordan and Saudi Arabia; the philosophical foundation for building curriculum in both countries must be built on Islamic principles. As

such, knowledge must be characterized and limited by Islamic thought (Aldossari, Khaldi, & Altarawneh, 2016). In Canada, Islamic education programs are not integrated with a broader academic curriculum; instead, it remains separate, focusing on several religious issues related to Islamic beliefs and practical aspects, such as those related to Islamic behavior (Iqra & Bagley, 2015). There is no direct learning or program called value education in the Turkish education system. However, these values are being tried to give students through acquisitions included in different learning (Izgar, 2019). This educational program aims to give students the correct knowledge of religion and morality and improve their basic skills while contributing to the general objectives of national education (service and civic education) (Genç, 2018).

B. REVIEW OF LITERATURE

Integrating Islamic values into subjects is the answer to the problem of social education in Islam (Cahyo, Muslim, Rahman, & Pratolo, 2019). These values must be transferred through education in all schools learning activities (Suyatno, Jumintono, Pambudi, Mardati, & Wantini, 2019). The process of integrating Islamic values can be carried out by integrating the concepts of religious education into learning in the field of general science studies simultaneously and integrally (Anwar, 2015). One of the subjects that can be integrated with Islamic values is the learning of foreign languages, such as English (Madkur & Muharom, 2018); Farah, 2020). As long as language material is successfully taught, placing religious values in teaching is not a problem (Foye, 2014). If the culture in the community where students live and local wisdom (religious values) are integrated into foreign language learning, then learning will be more meaningful. (Annisa & Hadijah, 2017). When teaching foreign languages is instilled with religious values, the pedagogical goal of teaching foreign languages will continue to be achieved (Madkur & Muharom, 2018).

In general, in Muslim countries, a fundamental problem in religious education is that the only priority is to memorize knowledge (Genç, 2018). In addition, other problems are the limited amount of resources that are integrated with Islamic reading material. The quality of the reading material is standardized but is often not suitable for enhancing Islamic discourse and values (Cahyo et al., 2019). Teachers in schools do not have sufficient skills to integrate values in classroom learning (Hadi, 2015). In addition, other problems in integrating Islamic values in learning are irrelevant curriculum and value education which tends to focus on value arguments rather than strategies for growing values in students (Suyatno et al., 2019).

Teachers who do not have adequate Islamic knowledge will not integrate learning with Islamic values (Hashim & Abdallah, 2013). The integration of Islam in all subjects, including

foreign languages, is important because Muslim teachers also have a role in maintaining religious values through their class activities (Madkur & Muharom, 2018). Therefore, a teacher must do three phases of learning well, such as designing lesson plans, conducting the learning process, and evaluating the learning process. A teacher is also expected to integrate character education into the three phases of the learning process (Mustika, 2018). For example, in opening a lesson, the teacher can increase student motivation by giving examples in real life situations and giving input to students' social and culture. The teacher can use listening texts and read texts from the target language, but the texts used to teach productive skills such as writing and speaking can be integrated with Islamic values from the background of students (Annisa & Hadijah, 2017).

The process of internalizing Islamic values in students is expected that character retention will be embedded in students (Purwati, Zubaidah, Corebima, & Mahanal, 2018). This shows that the teaching of religion, especially Islam, is inseparable from character education. Moral and spiritual values in religion are the foundation of the concept and implementation of character education (Sukardi, 2016). The implementation of character education in religious values occurs through attitudes and behaviors regarding the tendency to obey one's religious teachings, be tolerant of others, and live in harmony with other religions (Fahmy, Bachtiar, Rahim, & Malik, 2015). In Islam, character education is not a new issue. In Islamic education discourse, the character of education has its own term, moral education (Aeni, 2014). The noble character is interpreted the same as the morality of al-karimah in Islamic terminology. Obedience to religious teachings is the main foundation for the realization of building a noble character that covers all aspects of life (Tobroni & Purwojuwono, 2016).

Failed character development in education in Muslim countries has emerged due to a lack of optimal focus (Sokip, Akhyak, Soim, Tanzeh, & Kojin, 2019). The claim is based on a growing social phenomenon, namely the increase in juvenile delinquency in the community (Hidayati, Zaim, Rukun, & Darmansyah, 2014). There are strong indications about the loss of noble values inherent in our country, such as honesty, politeness, and togetherness, enough to make our common concerns (Kamaruddin, 2012). The government through related institutions indeed, makes this problem a priority because character is one of the important pillars in the life of the nation (Hidayati et al., 2014). Based on this explanation, this article is aim at discussing about teachers' perception about the integration of Islamic values foreign language learning in Indonesian context.

C. METHOD

This research is a descriptive study using survey methods (Irwin & Stafford, 2016). The instrument used was a questionnaire sheet. The questionnaire was developed via Google form and distributed online through social media WhatsApp on the group discussion group of English subjects in West Sumatra. The number of respondents who filled out the questionnaire was 70 teachers. Data were analyzed by describing the findings obtained through a questionnaire that was described through descriptive statistics.

D. FINDINGS AND DISCUSSION

To integrate Islamic values in learning activities, the first step that must be taken is to analyze the Core Competencies and Basic Competencies. This was done so that teachers can decide what Islamic values can be integrated into learning activities. After deciding on these values, they are then integrated into learning which can be stated in the syllabus and lesson plan. Based on curriculum analysis, Core Competencies have been formulated regarding integrating Islamic values in learning English. First, the Competency of Spiritual Attitude is "Appreciating and living the teachings of the religion it adheres to". Second, Social Attitude Competency is "Showing honest behavior, discipline, responsibility, caring (tolerance, mutual cooperation), polite, confident, in interacting effectively with the social and natural environment within reach of relationships and existence". The competency is achieved through indirect learning, taking into account the characteristics of the subjects and the needs and conditions of students.

The show that shows that integrating Islamic values to build student character must indeed be done in the language learning process. Although it has been formulated in the learning implementation plan, it is not easy to integrate Islamic values. Teachers may be only good at planning teaching programs but not on their implementation. That might have happened because they assumed that it was only a formality to fulfill their administration required by the school. As a result, what has been planned in the syllabus and learning implementation plan is often different from the application in the classroom (Islami, 2016).

One application that can be done by teachers is by integrating these Islamic values in teaching materials and learning media. Textbooks are one of the most important inputs of the learning process because they are considered a reference for teachers and students (Aldossari et al., 2016). In addition, this is an official document written for the curriculum with all its contents. It also conveys a pedagogical content message (Gurung & Martin, 2017). Thus, textbooks must

also be written from the perspective of Islamic values (Annisa & Hadijah, 2017). In addition, it can also be presented through various learning media (Mulyadi, 2016).

The Ministry of Education and Culture is in line with the stipulation of the school curriculum formulating, several things, one of which is the syllabus. In addition, the Ministry of Education and Culture also publishes textbooks to assist teachers and students in learning. All teachers use the textbook, but not all teachers can develop their own textbooks for additional teaching material in the learning process (Atmazaki & Indriyani, 2019; Indriyani & Ramadhan, 2017; Ramadhan, Asri, & Indriyani, 2018). So we need to see whether Islamic values have been integrated into the teaching materials used by teachers.

Based on the analysis of student textbooks, it was concluded that the textbooks did not integrate Islamic values. Although Indonesia is a predominantly Islamic country, the textbook is used by all students in Indonesia, so the book needs to be neutral for all religions. English textbooks for students in Indonesia have now been adapted to Indonesian culture, both in terms of using a character's name in the text or the context described in the textbook. Therefore, teachers need to adapt, adopt, or develop their own teaching materials and learning media that integrate Islamic values to build student character. It can also realize the formulation of spiritual and social competencies listed in the syllabus.

To find out about the integration of Islamic values in the English learning process, the teacher is asked to fill out a questionnaire. The questionnaire was filled by 70 English teachers in West Sumatra. The results of the questionnaire analysis are as follows. 98.6% of teachers stated that they had used diverse teaching materials and learning media. 87.1% of teachers stated that they had developed teaching materials and learning media on their own. 94.3% of teachers stated that they had integrated Islamic values in the teaching materials and learning media used. 97.1% of teachers stated that they had integrated character education into the teaching materials and learning media used. Even though the teacher has integrated Islamic values in the teaching materials and learning media used, the analysis shows that 67.1% of teachers stated that teaching materials and learning media that had integrated Islamic values were easy to find, whereas 32.9% states teaching materials and learning media that have integrated Islamic values are difficult to find from various sources. Apart from that, the opinions of teachers regarding the integration of Islamic values in the learning process of English can be seen in the following table.

Table 1. Teachers' perceptions about the integration of islamic values in the learning process

Statement	SA	A	D	SD
Islamic values can be integrated in language learning	64.3%	35.7%	0	0

	SA	A	D	SD
Islamic values integrated in language learning can build student character	76.1%	32.9%	0	0
Islamic values integrated in language learning can help students in language learning	48.6%	50.0%	1.4%	0

Information: SA (Strong Agree); A (Agree); D (Disagree); SD (Strong Disagree)

Based on table 1, it appears that the teacher agrees that Islamic values can be integrated in language learning. However, based on the completed questionnaire, the teacher argues that not all learning tools can be integrated into Islamic values in learning. For more details can be seen in the following figure 1.
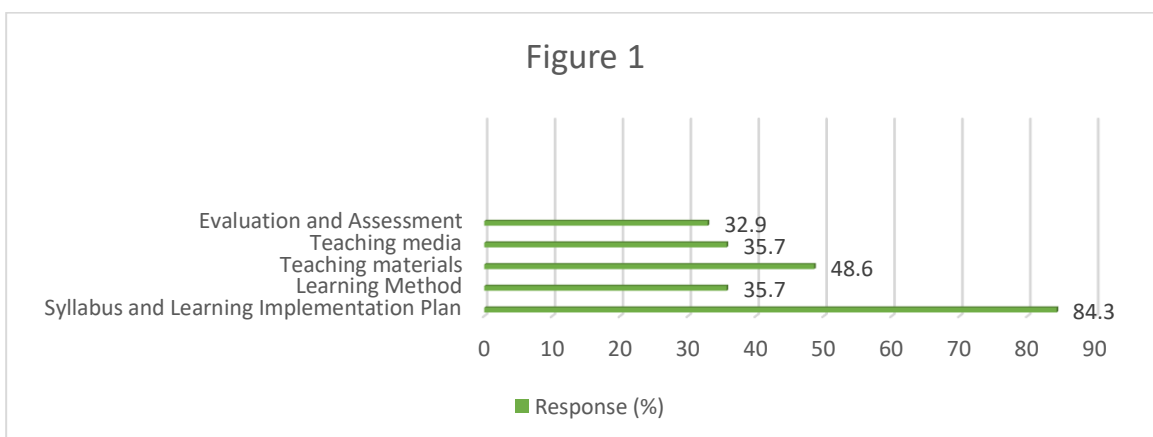

Figure 1. Integration of islamic values in learning

Based on the results seen in Figure 1, it shows that more teachers can integrate these Islamic values in the syllabus and learning implementation plan. For learning methods, teaching materials, learning media, evaluation, and assessment only get a small percentage. It can be concluded that the teacher can only plan it in integrating Islamic values, but implementation in learning cannot yet.

Language learning uses a genre approach, so integrating Islamic values in learning must be adapted to the text being studied. However, not all texts studied in language learning can be integrated with Islamic values. The texts that can be integrated with Islamic values based on the opinions of teachers can be seen in the following figure 2.
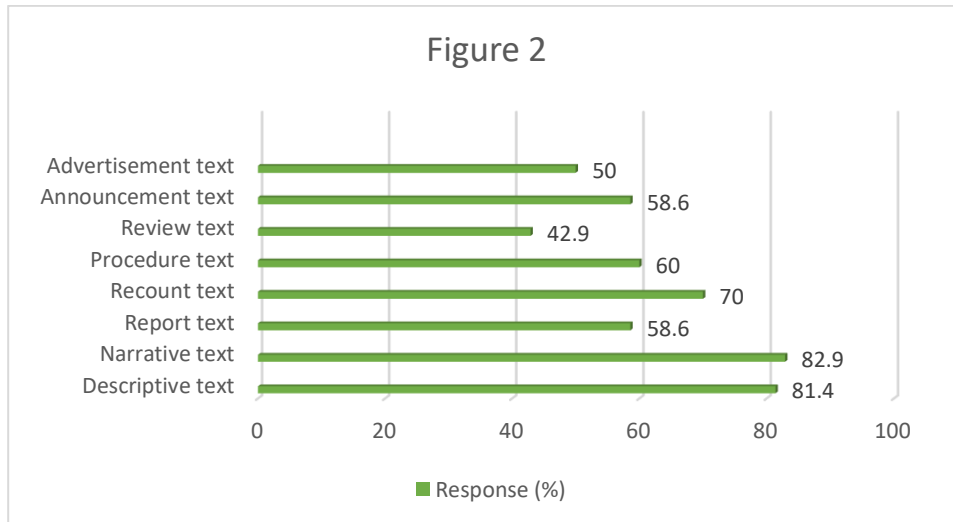
Figure 2

Figure 2. Integration of islamic values in text

Based on Figure 2, it can be concluded that the narrative text has the highest percentage to integrate Islamic values in the learning process with a value of 82.9%. Having a slight difference, descriptive text has a high percentage with a value of 81.4%. Not as much as before, recount text has the third-highest percentage with a value of 70%. In addition, other texts also have a medium percentage with the order of procedure text, report text, announcement text, advertisement text, and review text.
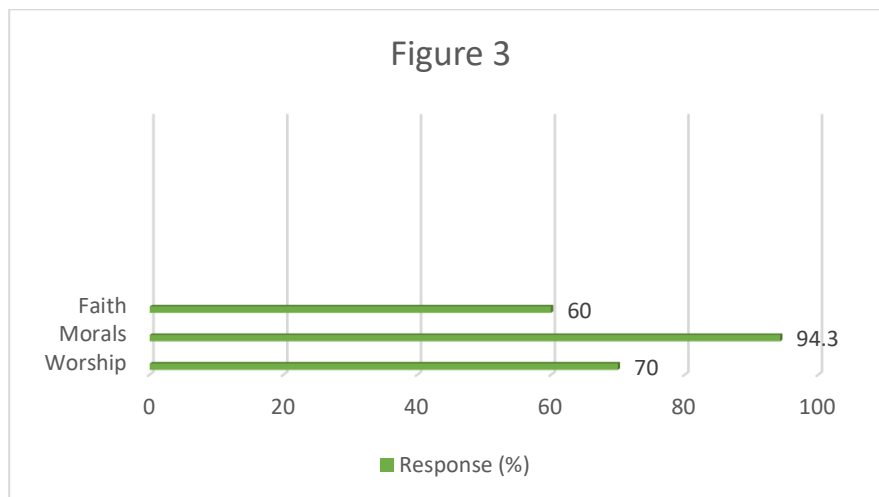
Figure 3

Figure 3. Aspect of islamic values that can be integrated in learning

Islamic values that are integrated into language learning can contain aspects of Islam. These aspects are aqidah, worship, and morals. Of the three aspects that can be integrated into learning English, the highest aspect is morals, which is of 94.3%. It shows that integrating Islamic values in language learning can improve student morals or can build student character. Characters that can be built by integrating Islamic values in language learning are very dim. Based on the teacher's opinion through a questionnaire, it was found that honest characters had the highest

percentage with a value of 94.3%, then the characters responsible, tolerant, and care about the percentage were 84.3%, 80%, and 78.6%, respectively. For more details, can be seen in Figure 4 below.

Figure 4

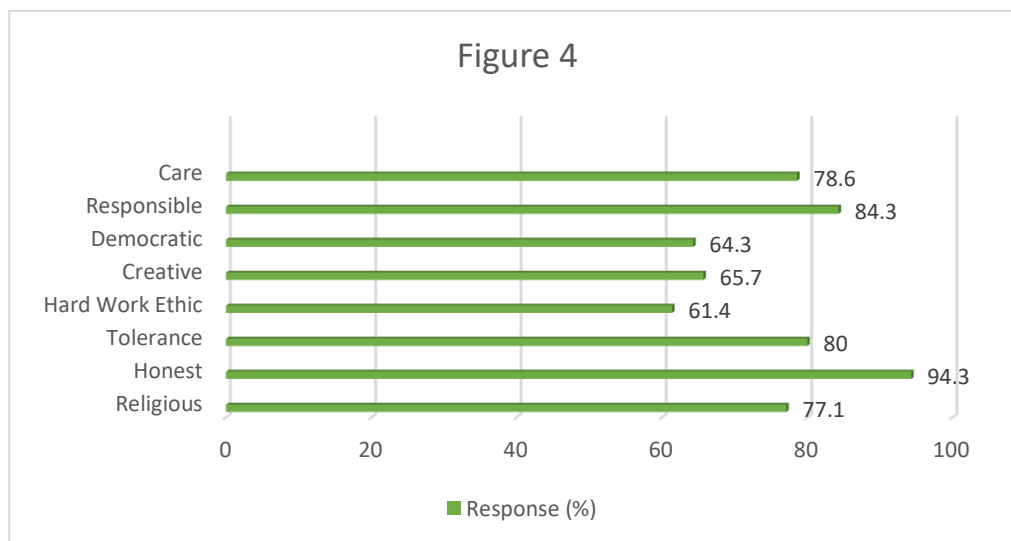| Character	Response (%)
Care	78.6
Responsible	84.3
Democratic	64.3
Creative	65.7
Hard Work Ethic	61.4
Tolerance	80
Honest	94.3
Religious	77.1

■ Response (%)

Figure 4. Character that can be formed through islamic values

Based on the results of these studies indicate that Islamic values can be integrated into learning English. Islamic values are integrated with learning English in order to build student character. Regarding the integration of Islamic values in learning has also been done by previous researchers. First, Anwar (2016) state that study looked at knowing the effect of applying the Problem Based Learning (PBL) model, which is integrated with Islamic values based on information and communication technology (ICT) on the ability of higher-order thinking skills and strengthen student character. The results showed that learning using the problem-based learning model (PBL), integrated with Islamic values based on ICT, can be effective in improving students' higher-order thinking skills.

Second, Slamet & Kurniati (2018) state this study aims to describe the inculcation of Islamic values through a scientific approach to early childhood. The results showed that the inculcation of Islamic values through a scientific approach in early childhood could foster gratitude for the existence and benefits of the creatures, as well as how to treat the creatures' creatures. Third, Madkur & Muharom (2018), states in the context of Indonesia, teaching foreign languages needs to carry out the inculcation of religious values. Schools need to provide textbooks with Islamic values, especially those related to religion, worship and morals to help build and develop student personalities so that teachers can have some kind of guidance in the classroom. The values must be presented in different ways in the style of description, then demonstration and modeling. For teachers who do not have enough knowledge about Islam, the teacher must explore this knowledge first.

E. CONCLUSION

Based on the results and discussion, it was concluded that Islamic values can be integrated into language learning to build student character. Islamic values can be integrated with learning tools such as syllabus, learning methods, teaching materials, learning media, and assessment. In learning materials and media, Islamic values can be integrated into text-based learning.

Based on this, it is recommended that teachers be able to integrate Islamic values in learning. The integration is not only in the planning of learning, but also seen in the learning process. Suggestions for further researchers are to develop teaching materials or learning media that are integrated with Islamic values so that these teaching materials and learning media can be used as models for teachers to develop teaching materials and learning media that are integrated with Islamic values.

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