The Integration of Religious Moderation Values in English Language Teaching in Madrasah

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ABSTRACT

As the phenomenon of radical religious understanding emerges, the discourse of Islamic moderation in Indonesia is re-emerging. Education plays a crucial part in the process of internalizing moderate Islamic values. Instilling Islamic moderation values must occur not only in religious subjects but also in other subjects such as English. The study's objective is to explore how Islamic moderation values be integrated into the English language class. This study is qualitative and involves a case study. Through an in-depth interview, observation, and documentation, the data were acquired. The results were then thematically analyzed. The study's findings revealed that Islamic moderation values could be integrated into lesson plans, learning materials, teaching and learning activities, and evaluation. Some significant suggestions made by the results are discussed in this study.

Keywords: Integration, Islamic moderation values, EFL classroom.

1. INTRODUCTION

Extremism, radicalization, intolerance, and exclusivism are the actual concerns facing significant religions in the globe. For any religious community, extremism is a problem because it internally undermines the teaching of religion and produces a negative faith image. Extremism is frequently regarded as one of the most severe dangers to humanity in the community setting. The global evolution of this issue is marked by a growth in extremist crimes and their various manifestations [1]. Some researchers refer to the rapid rise of religious extremism as a threat to the survival of established religious traditions [2]. Extremism is comparable in viewpoint, whether religious, political, or ideological. Muslim extremism fosters reactionary extremism in the non-Muslim world. On the one hand, Muslim extremism is often a reaction to the notion that the colonial and aggressive non-Muslim world is being colonized [3].

Extremism is now present in educational institutions as well, particularly schools. According to the findings of a research conducted by the Semarang-based Agency for Research and Development of Religion (BLAS) at 17 public schools spread over nine cities/regencies in Central Java and the Yogyakarta Special Region, some

pupils support modifying Pancasila. Additionally, a research conducted by the Makassar-based Agency for Research and Development of Religion found that 10% of the 1,100 students in senior and vocational high schools tested positive for being members of extremist groups. As a final point, Wahid Foundation and Indonesian Survey Circle (LSI) found that 7.7% of 1,520 Indonesian high school seniors in 34 provinces were also capable of performing radical acts in 2016 [4].

Therefore, teachers, especially those in madrasahs, and other education stakeholders must devote their whole attention to this in order to slow the spread of radicalism. A lack of attention from teachers who collaborate with all school stakeholders is extremely hazardous to Indonesia's unity because these students' future decisions will determine the route the country's government will go. However, educational institutions serve as vehicles for the long-term development of human capital [5]. This country will suffer significant losses in the future if it is mismanaged. As a result, students must be taught how to enhance religious moderation as a way to combat extremism, radicalization, intolerance, and exclusivism.

As an educational institution, the madrasah is expected to embody the vision of Islamic moderation,

from academic aspects (education and teaching) to community service. Academics are the most important thing, and they have the most significant potential to influence students' attitudes toward religious moderation. Academic development can be carried out more precisely by creating a curriculum, syllabus, teaching materials, and materials with a religious moderation perspective [6]. Courses taught in Islamic schools can include the values and practice of religious moderation. When the principle of religious moderation is integrated into the curriculum, the target audience includes not only students but also lecturers, who are the ones who will transform knowledge and values for students.

Instilling Islamic moderation values must be done not only through religious subjects but also through general subjects such as Mathematics, Biology, English, etc. Because students, as the next generation in charge of the survival of this nation, must be provided with Islamic moderation values as early as possible. According to Irveanty [7], it is expected that students will be able to apply Islamic character values in daily life because Islamic moderation values have been included in all educational subjects, mainly English classes. It is simple to include the Islamic ideal of moderation in the teaching and learning process. The teacher can select teaching methods that cover classroom activities that involve collaborative activities.

Moreover, integrating Islamic moderation values into EFL teaching and learning may be an alternative, especially in terms of the culture embedded in English material contents, for minimizing angst and disappointment in English language teaching. These principles are required to be known by students to foster dynamic attitudes and discourage them from engaging in extreme or radical behaviors in the 21st century. This means that Islamic moderation values display learning, which integrates a mental, physical, and religious understanding of oneself and community [8]. This study seeks to answer the question of how Islamic moderation values are integrated into an EFL class at an Islamic junior high school in Indonesia.

2. METHODS

2.1. Islamic Moderation in Madrasah

The internalization of Islamic moderation in educational institutions, particularly Islamic schools (madrasah), should be updated. Madrasah has made Islamic moderation efforts available to its students. In order to generate moderate characteristics and fight radicals and violent extremism, religious moderation values should be integrated into the minds and hearts of students. Faikah & Pransiska [9] claims that radicalism or terror cannot easily permeate society, especially youth, with the reinforcement of religious moderation. They will

instead create a big barricade that shields this nation against this terrible understanding.

Moderation on madrasah is not solely the job of religious education instructors who teach Islam. There has recently been a suspicion that many students are engaging in violence and bigotry, with one explanation being a lack of awareness regarding the significance of moderation in religious practices. For this reason, it is our collective responsibility as academicians and educators to introduce religious tolerance in the madrasah. For teachers, it's critical to intersperse lessons on the significance of religious tolerance with lessons about extremism in one's own religious beliefs. Educators and students can debate Islamic moderation informally, whether in class or out.

One of our goals is to prevent radicals from internalizing Islamic moderation values in madrasah. The different efforts undertaken by Madrasah to avoid extremism are in keeping with the strategic strategy of the Ministry of Religious Affairs to establish religious restraint. The book Moderation of Religion emphasizes that education institutions have to be the driving force in implementing and strengthening religious moderation, for example, through the construction of curricula and learning activities from a perspective of religious moderation. The Ministry of Religious Affairs must have religious moderation values in all its curricula, whether public or private. The perspective of religious moderation must be given to every topic, primarily social, political, and religious fields. The instructional materials must also enhance the state spirit of commitment, tolerance, and anti-radicalism, whether in books, photographs, audiovisuals, or others [10].

Therefore, the teachers of Madrasah are aware that it is crucial in educational institutions to prevent extremism at an early age. Prevention is carried out through several communities coaching initiatives, including from pro-active, defensive, educational institutions to minimize innocent victims [11]. Prevention is better than de-radicalization and recovery. Internalizing kids' precise religious values is a great move in the future because horror will not be repeated [12]. The less radicalism potential emerges in society as civil society becomes increasingly more engaged in avoiding radicalism [13].

Islamic moderation can be practiced on a student-to-to-student basis if a teacher invites them to go into the community and engage in it firsthand. Making a welcoming gate in a community, for example, without regard to social rank, education, or other factors. As a result of participating in these activities, students learn to facilitate others. As an additional illustration, you may host social events in which individuals of various religious beliefs participate (non-Muslim). Aid individuals in need without ignoring differences such as religion, ethnicity or even citizenship. The fact that the United States is diverse should not be used as a reason to

keep people apart. In this regard, all citizens have the same rights and freedoms. Being kind to fellow Muslims while also showing respect for those of different faiths would help to keep the Indonesian nation strong and united.

2.2. Islamic Moderation in English Language Teaching

Several schools in Indonesia have carried out Islamic moderation. Islamic moderation was taught in East Java Indonesia in an educational setting with three primary principles: *tawasuth*-middle, *ta'adul*-fair and *tawazun* balance [14]. *Tawasuth*-middle, *ta'adul*-fair, *tawazun*-balance, *tasamuh* (tolerance) were the principles taught at Jepara-based school. The duty to pray before the course begins, a proper running picket, an ordered classroom, and even organized prayer in community midday priesthood is taught. In addition, *tawazun* comes with decided uniforms and a loving community of ancestors. In orderly practice in car parks, *Tasamuh* has been implemented to promote greetings, greetings, orphans, and individuals in need. Finally, class purity, terraces, madrasah pages and graffiti literature bans on the walls of *ta'adul*'s value were precipitated. Some of the teachers of Islamic Juniors (widely known as Madrasah *Tsanawiyah*) have integrated Islamic values into their religious routines in Surabaya, Malang, and Pasuruan, East Java, such as praying together, reciting Sura and other Islamic practices [15].

Many researchers have attempted to integrate Islamic moderation values into education. Here is the study that corresponds to Kamal's research [16]. The objective of the research was to integrate Islamic moderation values in education, such as highlighting values of moderation between the extremist left-wing group (liberal group) and the extreme right-wing group (whole group) and tolerance and respecting diversity, inclusiveness, logic, and flexibility. The difference between his and this research is that his research focuses on Islamic moderation values in education in general. While this study attempts to discover how Islamic moderation values are implemented in EFL classrooms.

The EFL class integration of Islamic moderation values has not been integrated into English-language teaching since the 2004 program focuses on competency-based language results in the forms of national standards of all elementary and secondary education units. It calls for excessively diverse, independent learning. However, due to cultural, technical, and realistic aspects, this method has contributed to significant problems [17]. Malaysia has not clarified and integrated the Islamic moderation values in the ELT curriculum since the government has only highlighted the paradigmatic change from knowledge-based root learning to self-access learning. It promotes independence and lifelong learning to workers who can think creatively and critique

through the Smart Schools Project and extensive reading [18]. Even in Singapore, the principle of Islamic moderation was not integrated into the English instruction as a new English curriculum was created in 2001 for Singapore schools excluding values, termed as "progressive" rather than "revolutionary." This comfort for telecom workers follows a decade of enormous reform. It serves to stress the necessity of the Ministry of Education (MOE) to consolidate and build on past English language teaching philosophies and practices [19].

This research is a case study where researchers observe the field phenomenon of adopting Islamic moderation values in EFL classrooms. The researcher used in-depth interviews, and observation to obtain data for the study. The interview was conducted to ascertain teacher's awareness of Islamic moderation values and their perceptions about how to incorporate them into an English class. The interview lasted approximately 30-40 minutes and was performed in Bahasa Indonesia to accommodate teachers' perspectives, attitudes, and explanations in contrast to those in English. The purpose of the observation was to elicit information about the practice of integration. A classroom observation checklist and recorder were used to facilitate the classroom observation process. The purpose of the classroom observation was to collect data on the teachers' integration techniques.

Thematic analysis was used to analyze the data. Braun and Clark [20] defined thematic analysis as the process of identifying, analyzing, and reporting on themes included within data. The researcher followed several stages when analyzing data. To begin, the researchers carefully examined the data to familiarize themselves with it. Second, they developed codes based on the data gathered during the interviews. Thirdly, they chose themes that corresponded to the codes. Fourth, they re-examined the topics they had gathered. Additionally, they developed and designated themes with the intent of elucidating the essence of each. Finally, they created the report by compiling a descriptive narrative and deriving interpretations from themes and codes. Based on the two research questions, the researcher organized the data in this study into two themes. Data analysis also required the researcher to interpret and analyze the acquired data so that it could be presented intelligibly.

3. RESULTS AND DISCUSSION

Based on the study's findings, it can be concluded that teachers used four strategies for integrating Islamic moderation values in the teaching and learning process. These are as follows.

3.1. Integration of Islamic Moderation Values in Lesson Plan

The teacher prepared for the process of MTsN 3 Demak. The first preparation was to prepare the lesson plan for the teacher before use was made. The English teacher took the following measures to guarantee that the lesson plan was qualified for implementation. The purpose of the use of media is to promote the Islamic moderation values and the basic competencies of a curriculum. The typical media supplied is a visual medium that usually presents an image and an audio-lingual form, which generally listens to stories that nuance Islam in English itself.

Based on the English teacher's course plans, the lesson plans were judged to be based on basic English skills for junior high school. The teacher used the curriculum developed by the Minister of Education to create the lesson plans. Components of the lesson plan were core competence, basic competence, indicators, educational objectives, educational resources, teaching activities, material and media sources, methods/techniques used, and evaluation procedures.

The English teacher designs the lesson plan integrated with Islamic moderation values. He added Islamic moderation values into the lesson plans in the education resources and educational activity part. The Islamic principles contained in the lesson plans were quoted from Al-Quran and/or Al-Hadits verses in light of the topics dealt with in the learning activity. Surah Al-Baqoroh (2): 143, for example, was combined with the topic "describing someone." This verse of the Qur'an explains the significance of being an example for the people of Muhammad SAW as a Muslim person who believes, performs well, and acts and thinks reasonably and moderately.

There was agreement between these findings and those of Annisa & Hadijah [21], who argued that one strategy to integrate Islamic values into English language education was to do so in sections of the lesson plan or instructional objective. The teacher used the predetermined instructional goals, which are based on indications and basic curriculum abilities, to write the key aspects in the course papers section. The fundamental teaching materials for the instructor include a wide range of texts, languages relevant to the topics being taught, and Islamic moderate values integrated throughout.

3.2. Integration of Islamic Moderation Values in Materials

MTsN 3 Demak teaches English and learns it as a subject for local content. In producing the instructional material, the teacher followed the Ministry of Education rules. The English teacher has updated and selected resources, which reflect Muslim modesty principles in English instruction based on the findings of this observation. They should choose the good book and other materials based on the curriculum's and syllabus's goals. The teacher should be judicious in selecting content, taking into account the students' level, interests, and the purpose of the English course. They should be innovative in integrating Islamic moderation values into their English instruction to develop students' Islamic moderation character and reduce the adverse effects of extremism, radicalism, intolerance, and exclusivism.

The teacher drew on books and actual material that emphasized Islamic moderation values. Authentic materials, which were not originally meant for teaching-learning processes, are now available and used daily. The utilization of actual content in the language school has the same advantage. Martinez [22] discusses several advantages of using authentic material, including the following: (1) exposing students to authentic discourse, such as a video or interview with a famous person in which intermediate students listen for general ideas; (2) keeping students informed about current events in the world, which has intrinsic educational value; and (3) as a language learning tool. There are numerous authentic materials available and easily accessible in today's globalized society. Still, the following are arguably the most widely used: newspapers, television programs, magazines, the internet, films, songs, pamphlets, comic books, and literature (novels, poetry, and short stories), among others.

Based on the findings of interviews with some of the EFL students, teaching an EFL class to students who emphasize Islamic moderation values may result in the students' disillusionment or conflict with the culture ingrained in the learning materials offered. It is consistent with Hasyim and Suhono [23]. They claim that English language instruction may put English, as a symbol of Western culture, into conflict with the Islamic moderation values held by EFL students. An alternative answer to this problem is to incorporate Islamic concepts of moderation into teaching and learning processes. This finding implies that educational materials should integrated Islamic values, particularly those associated with moderate Islam. As one of the Islamic moderation values, the EFL students were instilled with the concept of inclusion when receiving new information.

3.3. Integration of Islamic Moderation Values in the Teaching and Learning Activities

The teaching and learning process comprises activities on both the teacher's and students' parts for students to obtain knowledge and experience. The technique necessitates the construction of a classroom environment conducive to student interaction and interaction with the teacher. This state is accessible through the use of proper tactics and strategies by the English teacher. A teacher may be excellent in

implementing procedures in the classroom's teaching and learning process. It is decided by the lesson plan's teaching and learning objectives. Mr. NA attempted to adopt a strategy and teaching-learning method that enables students and teachers to communicate with one another.

The teacher employed collaborative English teaching approach activities based on observations and interviews. The cooperative approach is in English teaching a classroom activity where all students participate in the educational and educational process. To express their problem, they must work together. This approach encourages the care and respect of students. They should also be prepared to embrace changes in thinking, attitude, or expression. The results of observations and interviews show that many Islamic moderation values can be drawn in the teaching and learning process using a cooperative approach. The specifics will be as follows:

- *Syura* (Discussion) is the process of talking about something and telling one another. The students discussed many aspects of the topic. They attempted to integrate their ideas to reach a common conclusion.

- *Musawah* (egalitarian) is the mindset that everyone has the same freedom and opportunity to achieve anything. Because all students in the class have the same opportunity and right to participate in group work activities, all students are immediately invited to participate.

- *Tathawur wa Ibtikar* (Dynamic, creative, and innovative) is when we are always energetic and have some ideas to build something new to address some difficulties in different methods. The cooperative approach activity encouraged students to develop new ideas and come up with new solutions to the problems being discussed.

- *Tasamuh* (Tolerant) is when we allow individuals to do what they want even though we disagree and despise it. They received any difference that occurred in the classroom action while completing group work, but they respected one another. These values, which emerged in English teaching through cooperative approach activity, can be further implemented by students when they connect and communicate with people in social life wherever they are. They are expected to behave moderately so that they can readily adapt to a new environment.

This study focuses on four Islamic moderation values: *syura* (discussion) in solving the problem discussed, *tasamuh* (tolerant) in responding to differences, *Tathawur wa Ibtikar* (dynamic, creative, and innovative) in stating an opinion and completing the task, and *musawah* (egalitarian) in interacting with others. In contrast, prior research by Huda [24] revealed five Islamic moderation values such as objectivity, tolerance, inclusivity, rationality and flexibility, and creativity. As a result, this study and the preceding one are similar in instilling Islamic moderation values such as tolerance and creativity. However, both pieces of study differ, particularly in terms of research focus.

In the process of integration of Islamic moderation values, the teachers played two key responsibilities. Firstly, the teacher provides an excellent example to incorporate moderate Islamic values, such as respect for difference without prejudice, by splitting EFL learners into groups, understanding the students' different responses, and being keen to help the students. This finding is in line with Ninlawan [25] claim that teachers and teachers have a vital role to play in encouraging and motivating students. To manage a classroom effectively, teachers need to have five characteristics: the teacher's spirit, the ability to develop integrated training, innovative skills, teaching techniques, an ICT-based lesson, an enthusiasm for teacher support based on psychological education, and an ability to communicate in English.

Secondly, the teachers gave EFL students a chance to develop their moral standards both individually and in groups. This is in line with the study carried out by Kamal in 2007, which says that value education is intended to give students the chance to exercise moral conduct individually and within groups and allow them to reflect both as individuals and as social creatures. The study carried out by Ongardwanich et al. [26] is also congruent with the study promoting life and careers as factors and social and cross-cultural qualifications as markers of talents in the 21st century. The study shows that incorporating moderate Islam values is projected to produce social persons with good life and professional qualifications in the students, particularly in an EFL class.

These findings are in agreement with those from the Baidawi et al. study [27]. In their research, they aimed to discover how and what Islamic moderation norms were integrated in group work activities for training public speaking. It became out that the professor had made use of group projects. For group work, the students were split up into seven different groups. There were five or six students in the group. Everyone in the class has a certain job to do, such as emcee, moderator, or presenter They respected one another while they went about their jobs. They had a group discussion about it. There was no clear leader. Once the group had a chance to talk, it was the turn of each group to present their topic. Each group was given the opportunity to present, while the rest constituted the audience. Consequently, Islamic moderation values like *Syura*, *Tasamuh*, *Tathawur wa Ibtikar*, and *Musawah* were implanted and implemented in the instruction of speaking through group work activities.

3.4. Integration of Islamic Moderation Values in Evaluation

After a particular subject is discussed individually or by teams, the teacher usually assigns the project to the students based on the observational results. The goal of the individual work was to determine the extent to which the students were accountable and independent in mastering the previously studied content. Meanwhile, group assessments were designed to determine whether or not students could collaborate and exchange ideas.

The English teacher moved around the classroom as he examined the student's progress. He also noted both individuals who participated fully in the learning process and those who did not. Those not taking part have been asked to talk about their efforts in front of the class. When all students took part in the same course and completed their work, the teacher collected them later. It can be concluded that the teacher is committed to assessing the work of its students. In addition, the assessment focuses on the behavioral moderation of the study process of verbal and English communication both inside and outside the classroom, such as *syura* (discussion), *musawah* (egalitarian), *tathawur wa ibtikar* (dynamic, creative, and innovative), and *tasamuh* (tolerant).

A previous study conducted by Sunarto [28] also found similar results. SDIT Al-Mumtaz Kota Pontianak's English teaching and learning process integrates Islamic values, according to the author's research. According to the findings of his research, incorporating Islamic values into the appraisal process could be a viable option. It was via the use of both informal and formal evaluation that Islamic moderation values were integrated and assessed.

Overall, this research shows that students, especially those in EFL classes, need values of moderate Islam if they are to succeed in the current years. As Hanapi [29]. points out, the ideals of moderate Islam are used in education with the goal of finding a middle ground where information, knowledge, and skills are delivered while also transforming the individual and the system as a whole. People with firm religious convictions and civil mannerism would result from the dissemination and interpretation of true and helpful knowledge according to ideals. Moderate Islam values should be incorporated to help students, especially those learning English as a foreign language (EFL), prepare for the challenges of education in the twenty-first century.

4. CONCLUSION

As a counter to radicalism today, Islamic moderation values must be infected and implanted. Tolerance, dynamicity, creativity, innovation, egalitarianism, or moderation are Islamic moderation values that every Muslim should possess. In Indonesia, few Islamic institutions, such as Islamic schools, include Islamic moderation values into the classroom instruction of English topics, even though most Islamic religious study disciplines are interwoven with Islamic values and moderation values. MTsN 3 Demak is an Islamic school that has integrated Islamic moderation values into English language teaching.

The current study helps to emphasize how to incorporate Islamic moderation ideas into an EFL class. Islamic moderation values were identified in the lesson plans, learning materials, teaching and learning activities, and evaluation in the EFL class. The cooperative approach is one approach for integrating Islamic moderation values. Various Islamic moderation values can be found in English teaching and learning, including syura (discussion), musawah (egalitarian), tathawur wa ibtikar (dynamic, creative, and innovative), and tasamuh (tolerant).

Some recommendations are made to follow up on the study's findings. The proposals are primarily aimed at English teachers, policymakers, and textbook authors. It is advised that English teachers, particularly those in Islamic schools, include Islamic moderation values in their classes. It is advised that policymakers such as the Minister of Education, the Minister of Religious Affairs, and the headmaster create a policy that emphasizes the importance of integrating Islamic moderation values into EFL class, as well as other subjects. It is also suggested that English textbook writers create English textbooks that incorporate Islamic moderation values.

AUTHORS' CONTRIBUTIONS

The author conceived and designed this study and contributed to the process of revising the manuscript, and at the end, the author has approved the final version of this manuscript.

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