

## **Integration of Islamic Study in English Language Teaching (ELT) Based on Study Program at the University of Kh. Mukhtar Syafaat Blokagung Banyuwangi**

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### **Abstract:**

English is an agreed language as a world/international language, so this course is a course or lesson that must be taken by all students and college students in Indonesia from elementary level to college as a compulsory course in the English Language Teaching (ELT) course series. UIMSYA Blokagung Banyuwangi is a pesantren-based higher education campus, so the purpose of this study is to find out the extent to which educators integrate ELT with Islamic / pesantren studies in accordance with their study program. This study aims to determine the extent to which educators integrate English language learning (ELT) with Islamic studies in accordance with their study program at the KH. Mukhtar Syafaat Islamic Boarding School Blokagung Banyuwangi. The research method used is Descriptive Qualitative which determines the subjects of this study are several lecturers and students with data collection techniques prioritized from interviews and supported by observation and documentation. From the process in the field, it is found that the implementation of ELT which is materially integrated with Islamic Studies has been carried out even though it is still not in totality, and this provides insight to students so that they can communicate about Islamic Studies using English.

**Keywords:** Integration, Islamic Study, ELT, Study Program

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## **INTRODUCTION**

Such a fundamental pattern in discussing education is a valuable consideration. All activities related to education must give meaning to children so that children can behave as expected in educational goals (Pangrazi & Beighle, 2019). The meaning of education must be accepted by the children so that in the children desire arise which then encourage scientific exploration and educational exploration so that their needs as students are served in all of that (Gardner, 2021). Education in a general sense is a form of learning in which knowledge, skills and habits of a group of people are transferred from one generation to the next through teaching, training, research or self-taught ([www.wikipedia.com](http://www.wikipedia.com)). With education, people's moral values can be improved, especially students. I think education is the best way to teach people about moral values (Han & Tang, 2018). Brown also mentions that language may depend on cultural background and not be value-free, "there are values, presuppositions, about the nature of life and what is good and bad in it, to be found in any normal use of language (Swartz, 2014).

The same thing was expressed by Sauri (2006) to form a complete and human-quality Indonesian language, the most prioritized is the quality of faith and piety, in the sense that the development of spiritual values must be put forward followed by other aspects. This needs to be done integrally and simultaneously in the educational environment of the family, school and community (Lans, Blok, & Wesselink, 2014).

The meaning of education must be accepted by children so that they are raised in themselves. The children appear the desire which then encourage. One effort that needs to be done is to demand Islamic education experts to try to reorganize a quality education system that is intact and can touch all aspects of student competence. For example, in the context of education in Indonesia, it is necessary to initiate efforts to integrate all disciplines into the framework of Islamic values.

This effort has become an ongoing discourse, both in the Ministry of Religious Education and in the Ministry of Religion, Ministry of National Education. This effort is an advanced and innovative step to reconcile the structure of science which tends to be dichotomous which is dangerous for human civilization

However, when viewed from a historical-philosophical framework, this phenomenon is more than that due to scientific disharmony which is divided into general science and religious knowledge which results in inequality in overcoming the educational problems they face. Muslims who only rely on Islamic religious knowledge in solving problems are less able to deal with changing times and are unable to compete globally. Conversely, general science that is not based on revelation leads to dehumanization and environmental crises. Therefore there needs to be an effort to integrate the two fields of knowledge into harmony and synergy.

Currently there are many non-religious subjects such as mathematics, language, physics whose presentation is not touched by religious values (Volkodav, 2020). These various subjects are conveyed by teachers to students based on logic alone. Relying only on logic and not offending at all is the result of God's creation and God's great will, so this is a practice that occurs in educational institutions in secular countries, where religion is considered as an individual thing that the state has no obligation to include in education. Even though our country is not a secular country that separates religious affairs from state interference. When the law books were opened, it was found that the purpose of education was to become citizens who have faith and fear God Almighty. The integration of divine values in the presentation of any subject is part of the mandate of the law.

The current condition of our nation and country, which is full of corruption and other crimes, is no doubt the result of a failure of character. Character traits that can fail occur because of the failure of the affective learning process; whether at home, school, or the neighbourhood (Allen, Kern, Vella-Brodrick, Hattie, & Waters, 2018). If the family environment cannot set a good example, where will this nation end up? Therefore, school is a place that is expected to be able to encourage the formation of good character. Schools are managed by those who have been declared eligible to educate.

ELT (English Language Teaching) is a pattern of learning English which is the main subject that must be taught at every level of education in Indonesia, from elementary to tertiary levels. Teachers/lecturers teach students English skills, both active and passive (Macaro, Curle, Pun, An, & Dearden, 2018). They teach not only grammar but also various social usages in native English speakers. Therefore, students are introduced to the social values of English speakers. As long as these values do not conflict with Islamic values, of course that is not the reason. However, cultural differences and thoughts that are not in accordance with what is taught by Islam must be explained by English teachers so that their students do not just imitate these values (Wijayanto, 2020). The entire learning process must be a vehicle for realizing investment that is integrated into Islamic values. If teachers assist in the transfer of culture, students are expected to be more careful when they are dealing with TV or the internet so that they can filter and not just copy what is witnessed from the media (Potter, 2018). Some of these values are very dangerous, such as ikhtilat (the gathering of men and women who are not mahrom) which is now considered normal even though from a religious perspective it is forbidden.

In tertiary institutions, whether Islamic or non-Islamic based, English courses are mandatory subjects that must be delivered to students based on existing study programs or in terms of English for Specific Purpose (ESP), namely English for special purposes such as English for Islamic Studies

(EIS), English for Islamic Economic and Business (EIEB), English for Islamic Communication (EIC) and others. The choice of research within this boundary was made because each lecturer has different characteristics and abilities in delivering English courses. Some have integrated material with Islamic studies, while others have focused on students' speaking, writing, reading and listening skills on material that has not been integrated with Islamic studies or studies on the basis of their study program.

The location selection was carried out in several study programs in each faculty under the auspices of the university of KH. Mukhtar Syafaat which is an Islamic and Islamic boarding school-based campus.

Based on the background above, the researcher determined the theme of this research as the integration of Islamic studies in English language teaching based on Study Programs at Islamic Higher Education.

The aims of this study are to find out the extent to which educators integrate English language learning (ELT) with Islamic studies according to their study programs at KH. Mukhtar Syafaat Blokagung Banyuwangi University. In summary, the purpose of this study is to find out the extent of integration of Islamic studies in English language teaching (ELT) based on the study program at the university, as well as to provide insight to students to be able to communicate about Islamic studies using English.

## **RESEARCH METHOD**

Relating from the type of data the research approach used in this study is a qualitative approach. As for what is meant by qualitative research, namely research that intends to understand the phenomenon of what is experienced by research subjects holistically, and by means of a collaborative grant research report LPPM Darussalam Islamic Institute Blokagung Banyuwangi in 2022 in the form of words and language, in a context specifically natural and by utilizing various scientific methods. The type of this research approach is descriptive. Descriptive research is research that seeks to describe current problem solving based on data. This type of qualitative descriptive research used in this research is intended to obtain information about the integration of Islamic Studies in English Learning Teaching in Islamic Higher Education. In addition, with a qualitative approach it is hoped that the situation and problems encountered in this parent participation activity can be disclosed.

## **RESULT AND DISCUSSION**

The university of KH. Mukhtar Syafaat (UIMSAYA) Blokagung Banyuwangi is a private university under the auspices of the Darussalam Blokagung Banyuwangi Foundation, located in Blokagung Karangdoro Village, Tegalsari District, Banyuwangi Regency, East Java. The Darussalam Foundation also oversees the Darussalam Islamic Boarding School which was established on January 15, 1951 or 72 years ago and also several elementary and secondary education institutions including: Darussalam PAUD, Darussalam Kindergarten, Darussalam Elementary School, Islamic Junior High School of Al Amiriyah, Junior High School of Darussalam Plus, Islamic Senior High School Of Al Amiriyah, Senior High School of Darussalam and Darussalam Vocational School.

UIMSAYA Blokagung Banyuwangi, is a development of the Darussalam Islamic College (STAIDA) Blokagung Banyuwangi which was established on July 17 2001 and only has an Islamic Education Management Study Program (MPI), PGSD/MI and Deed IV for Tarbiyah Department and Islamic Communication and Broadcasting Study Program (KPI) for Da'wah Department.

To improve the quality and competitiveness of Islamic tertiary institutions, in 2011 STAIDA Blokagung opened a new Islamic Economics study program with a Decree number: Dj.I/54/2011 dated 14 January 2011. Then in the context of institutional development/improvement, based on the results deliberations of the High School Senate Council and Board of Darussalam Islamic

Boarding School Foundation as well as input from Alumni it was decided to carry out development by changing the status transfer from the School

College of Islamic Religion to become an Institute of Islamic Religion. The status increase from High School to Institute can be realized with the issuance of the Decree of the Director General of Islamic Education Number: 6266 dated 5 November 2014, regarding the transition of status from the Darussalam Islamic College (STAIDA) to the Darussalam Islamic Institute (IAIDA).

In its development tube UIMSYA under the leadership of Dr. KH. Ahmad Munib Syafa'at, Lc. M.E.I as Rector and Dr. KH. Abdul Kholiq Syafa'at, MA as Chair of the Senate already has 10 undergraduate study programs and 1 undergraduate/master's study program, which are sheltered in 3 faculties with the following details:

- 1 Faculty of Tarbiyah and Teacher Training consists of study programs:
  - a. Management of Islamic Education (MPI) S.1
  - b. Arabic Language Education (PBA) S.1
  - c. English Tadris (TBIG) S.1
  - d. Indonesian Tadris (TBIN) S.1
  - e. Tadris of Natural Sciences (TIPA) S.1
  - f. Tadris Mathematics (TMTK) S.1 and
  - g. Management of Islamic Education (MPI) level S.2
- 2 The Faculty of Da'wah and Islamic Communication consists of study programs:
  - a. Islamic Communication and Broadcasting (KPI) S.1 and
  - b. Islamic Guidance and Counseling (BKI) S.1
- 3 The Faculty of Islamic Economics and Business consists of study programs:
  - a. Sharia Economics (Esy) S.1 and
  - b. Sharia Banking (PSy) S.1

At the age of 23, this pesantren-based university has 1,549 students from various study programs, 77 lecturers, 23 of whom already have educator certificates or have passed in their lecturer certification careers. While the number of alumni has reached 2300 alumni who have spread throughout the archipelago from Sabang to Merauke. (UIMSYA web source)

UIMSYA has also carried out Higher Education Accreditation by the National Accreditation Board for Higher Education (BAN-PT) where Accreditation Visitation activities last for 3 days, Sunday - TUESDAY 19 - 21 March 2023.

For the visitation, three assessors, Prof. Dr. Ris'an Rusli, MA from UIN Raden Fatah Palembang, Prof. Dr. H. Ahmad Thib Raya MA from UIN Syarif Hidayatulloh Jakarta, Dr. Jamal Fahri M.Ag from UIN Raden Intang Lampung and one BAN-PT staff, Elok Roslita Sari

As a further campus development, a change in status has been proposed from the Darussalam Islamic Institute (IAIDA) to KH. Mukhtar Syafa'at (UIMSY).

### **1. Data Verification in the Field**

- a) Integration of Islamic Studies in Study Program-based ENGLISH Learning

In the document reported on the collaborative grant research LPPM UIMSYA Blokagung Banyuwangi in 2023 the study program curriculum in UIMSYA Blokagung Banyuwangi, there are several classifications of courses, namely: a) Institute compulsory courses, b) faculty compulsory courses, c) subjects compulsory courses for study programs and d) compulsory Kopertais courses and e) elective courses. English is one of the compulsory subjects from Kopertais Region 4 Surabaya which must be taken by all students of private Islamic tertiary institutions under the auspices of Kopertais Region 4.

In this study, the focus was on learning English courses in each study program at UIMSYA Blokagung Banyuwangi, not learning all the courses in the English Tadris study program, not all of which could be integrated with Islamic studies.

Learning English at UIMSYA Blokagung Banyuwangi is taught by several lecturers with English and Linguistic Education backgrounds, who are expected to be able to deliver material well and be accepted by students. Even though the research was limited by constraints because the lecture time schedule was nearing the end, at least the data that had been obtained by the research team could be presented.

#### 1) Learning Method.

Learning is a form of knowledge transfer activity from lecturers/educators to students. To achieve the goals and targets that have been set, learning methods or strategies that are interesting and easily accepted by students are needed. In learning English at UIMSYA Blokagung Banyuwangi, there are several variations used, including Student Centered Learning (SCL). There are various learning methods for SCL. Several alternative methods can be considered, including: (1) Small Group Discussion; (2) Role-Play & Simulation; (3) Case Studies; (4) Discovery Learning (DL); (5) Self-Directed Learning (SDL); (6) Cooperative Learning (CL); (7) Collaborative Learning (CbL); (8) Contextual Instruction (CI); (9) Project Based Learning (PjBL); and (10) Problem Based Learning and Inquiry (PBL).

Learning English in several study programs uses the Lecturing Discussion and Role Play methods as conveyed by one of the English lecturers in the Sharia Economics study program:

*"In the first English I used lecturing discussion and role playing, because that was lecturing, to explain the vocabulary they have to know i this-this-this, that's for the first month, but they are still active in their role, they are active so they read like that, then in the next half I make a discussion by studying the text. And presenting the text, I only listen and justify what the students presented"*

In accordance with the results of the interviews with some of the lecturers, the learning methods used already reflect the implementation of Student Centered Learning (SCL) even though they are in different terms, but in reality this learning provides a wide space for students to express and act according to their respective characters.

#### 2) Learning Media

Learning media is a supporting component in achieving the success of learning objectives. The learning media includes several things consisting of: Books, TV, Sound, Laptops, HP, White boards and others. As the results of interviews with some lecturers who said:

*"Depending on the material that I am able to cover, Listening is in the form of media such as the cellphone itself which is synchronized to the Laptop, LCD Projector, Sound, and other boards, because there are more student presentations, if the lecturer gives it at the beginning and at the end, we will also give it later. solutions and additional student deficiencies"*

From the results of the interview it is interpreted that the media used depends on the material and skill development. For example listening skills, a media sound system or television, laptop and material will be needed. So that to get maximum results, several learning media are needed.

#### 3) Purpose of study

Learning activities for English courses at UIMSYA Blokagung Banyuwangi which are based on Islamic boarding schools prioritize and prioritize how to integrate them with Islamic Studies so that students who incidentally are santri can have English language skills in the context of Islamic Studies such as how to express the Pillars of Islam, the Pillars of Faith, Allah as God, Cannabis Prophet Muhammad Saw, Sunnah, Hadith, Shalah and others.

*"The goal is because we are in a boarding school, so I use the material around the Islamic world"*

As the results of the interview show that in learning English at a pesantren-based campus the emphasis is on how to integrate it with Islamic studies to equip students who are mostly santri to be able to communicate and interact with people who speak English properly and correctly regarding Islamic studies.

### 1) Steps to integrate Islamic Studies in ENGLISH Learning

In achieving the learning objectives that have been determined there are several steps taken by the lecturer in integrating English with Islamic Studies, namely by compiling material modules taken from various sources, which consist of text followed by related vocabulary and grammar related to the text as well practice questions as an instrument for evaluating the material. This is as stated by some lecturers:

*"In the form of a module, so in that module there is a text related to Islamic studies which is also discussed underneath about Grammar, so the grammar in the text, then also writing which is related to the text. So the reference is a text that smells of Islam"*

Based on the results of interviews with some lecturers, it was found that the steps taken in order to integrate English and Islamic Studies were to prepare teaching material modules containing reading texts on several themes of Islamic studies supplemented by vocabulary and grammar related to the text, as well as a number of questions -question. A reading text can be developed to improve all language skills, namely: Listening, speaking and writing with steps determined by the lecturer.

### 2) Application of Study Program-based English learning

There are 10 equal 1 study programs at UIMSYA Blokagung Banyuwangi, each of which has its own characteristics and graduate profiles. Learning English in each study program is expected to provide basic insight regarding the competencies that exist in each study program which in English is termed English for specific purposes (ESP). However, the implementation has not been carried out properly, because there are no English language modules based on the study program. Such as English for Islamic Communication, English for Islamic Economics, English for Islamic Counseling, English for Islamic Management and others, so that the material presented is still limited to Islamic Studies.

### 3) Ability of Students in Receiving Courses

The ability of UIMSYA Blokagung students related to Islamic studies is very good, because they are Islamic boarding school students who are always involved in Islamic studies starting from monotheism, morality, nahwu, shorof, al-Qur'an, al-hadith and others, but in expressing into English still has many limitations. However, it is easier for them to understand reading English texts without knowing in detail the existing vocabulary, armed with the insights they have about Islamic studies, as conveyed by some of the lecturers:

*"In terms of the text they already understand, because basically they already understand the content/context in the text, they only need to understand some foreign vocabulary related to the text, then in terms of grammar it's the same, they are still complex too difficult to absorb, in terms of good speaking. Because in fact their understanding of the Islamic religion is already good, it only remains to understand English in these Islamic studies."*

Based on the results of these interviews, students of UIMSYA have more basic insights about Islamic Studies, so it is easier to understand the English text presented to them. However, when required to develop other skills, there are still many limitations because they are not used to it.

#### b. ENGLISH course curriculum for Islamic Studies

##### 1) Curriculum and Course Syllabus

Curriculum and syllabus are signs in determining learning objectives and targets in each study program. There, graduates are determined from each course taught to students, both compulsory and elective courses. However, the teaching material module does not yet exist, so lecturers are required to be creative and innovate to choose teaching sources that are related and actual on Islamic studies. As conveyed by the lecturer in charge of the English course in the Sharia Economics study program:

*"The English curriculum of the study program has been regulated and recognized, for the modules because we are in a pesantren, so the material I use in Esy is about religion, so it's like discussing what is sunnah, going on the Hajj, the pillars of Islam such as but in the context of the discussion used it is English, because in English in Esy I use my own module"*

Regarding the results of the interview above, it is interpreted that the curriculum and syllabus of courses in each study program have been determined by each study program as a reference in moving forward. However, for the English course, it is still in general about Islamic Studies, such as what is sunnah, going to Hajj, the Pillars of Islam and so on.

## 2) Course Material

Teaching material or materials in learning will greatly determine success in learning English, in addition to media, strategies or language learning methods, so it is very necessary to have modules or handbooks for each lecturer as a reference in learning English. As the results of an interview with one of the lecturers at the Faculty of Islamic Economics and Business are as follows:

*"The Pillars of Islam, Going to Mecca, Praying during travel, but the Islamic teachings that I convey are general in nature. There are 12 modules that I made according to Islamic studies"*

Based on the results of these interviews, there are some lecturers who have compiled their own modules of teaching materials related to the subjects taught, even though they are still general in nature. There are at least 12 topics related to Islamic studies that have been made, but they are still limited to local classes.

Based on the results of these interviews, there are some lecturers who have compiled their own modules of teaching materials related to the subjects taught, even though they are still general in nature. There are at least 12 topics related to Islamic studies that have been made, but they are still limited to local classes.

## THE WORSHIP OF GOD

At the heart of Islam is the worship of God. The Arabic word Islam means "submission". The word Muslim designates the one who practices or is the doer of Islam. Muslims believe that the God whom they worship (the Arabic word for God is Allah) is the same God worshiped by Jews and Christians. This is the God of Abraham. The same God whose self-revelation was given through the prophets beginning with Adam and continuing through Moses, Jesus, and finally Muhammad. In speaking about God, Muslims use the phrase, "I bear a witness that there is no God but God and that Muhammad is his messenger." In this phrase God's unity (tawhid) is emphasized. God is one. God is not begotten and does not beget. The unity of God asserts the transcendence of God as the creator of the world. Nothing can be compared to God. Nothing is like God. The greatest sin in Islam is therefore shirk, or "association". All idolatry is rejected. To abrogate the unity of God is to deny that God is the Omnipotent, Omniscient creator, and the Lord and Sovereign ruler of all worlds.

### Vocabularies

|              |                            |
|--------------|----------------------------|
| Worship      | : Sembah, ibadah           |
| To designate | : Menunjukkan, menandakan  |
| Revelation   | : Wahyu                    |
| To emphasize | : Menekankan               |
| Beget        | : Memperanakan, melahirkan |
| To assert    | : Menyatakan, menegaskan   |

In each reading text, it is followed by questions that are used to measure students' understanding of the text and also discussion of grammar related to the text, as in the following example:

### Comprehension

1. According to the text, what is the real meaning of Islam?
2. Is the God worshiped by Muslims different from the God worshiped by Jews and Christians ?
3. What is the emphasis of the Shahadah?
4. Can you differentiate between Islam and Muslim ? Explain!
5. What is one of the biggest sins in Islam mentioned in text?

6. What are some attributes of God mentioned in the text ?

**Language Focus:**

**Present Simple Tense**

Look at these sentences!

At the heart of Islam is the worship of God.

The Arabic word Islam means "submission".

We form the Present Simple in this way:

Positive: I/You/They/We + Verb 1+ Complement

She/He/It + Verb 1 (s/es) + Complement

Negative : I/You/They/We+don't+Verb1+ Complement

She/He/It +doesn't+Verb 1+ Complement

Negative : Do+I/You/They/We+ Verb1+ Complement

Does+She/He/It +Verb 1+ Complement

**Discussion**

**1. Integration of Islamic Studies in Study Program-based ENGLISH Learning**

Integration is the merging and unification of several components into a unified whole so that it has its own characteristics (Boruszewski & Nowak-Posadzy, 2019). This research discusses the steps and strategies of how to integrate Islamic studies into English language learning based on the Study Program on the Darussalam Blokagung Islamic Institute campus which is carried out by lecturers on students in all study programs and to what extent lecturers can integrate studies in learning English.

Integration here is in accordance with the meaning contained in the Big Indonesian Dictionary (KBBI), that integration is renewal to a complete or unified whole. The unification of various groups into a unified area and the formation of an identity, Soerjono Soekanto (2002) refers to integration as controlling conflicts and deviations from a social system and making a whole out of certain elements.

What is integration? From the little explanation above, it can be explained that integration is a process or action to unite the components of learning English into one system. This process refers to the attachment of these components to the student base, the majority of which are Islamic boarding school students, in general, in terms of the role of Islamic study material and English and lecturers, supervisors.

The Islamic studies referred to in this study are Islamic studies related to all forms of subjects studied in Islam, both in the form of monotheism, fiqh, akhlaq-taswuf, qiroah, history of Islamic civilization and others. This result is in line with what was conveyed by another definition conveyed by Farida Khanam (2020) that Islamic studies is a discipline in which Islam is studied academically by both Muslim and non-Muslim scholars. It deals with Islam as a religion and civilization from an Islamic perspective. It includes all the traditional forms of religious thought such as Tafsir (Quranicexegesis), Hadith (Traditions of the Prophet), Kalaam (Islamic philosophy), Fiqh (Islamic jurisprudence) Tasawwuf (Sufism) Muslim philosophy, Islamic and Muslim history.

The study program is the spearhead of implementing the learning system in a higher education institution, so that each study program is required to create and have documents as a reference in determining steps to achieve the goals and targets of each study program.

As stated in the curriculum document for the Islamic Education Management study program (2020) within UIMSAYA which includes several classifications of courses, namely:

- a) Compulsory institute courses such as Islamic boarding school courses, Pancasila, and Sufism ethics as subjects that will be able to support the realization of the vision and mission of higher education institutions.



- b) Faculty compulsory subjects such as Educational Management, Student Development and learning principles and theories to realize the faculty's vision and mission.
- c) Compulsory courses for study programs based on courses that will support the realization of the vision and mission of study programs such as strategic management, education financial management and management of educational facilities.
- d) Kopertais compulsory subjects such as English, Arabic, research methods, statistics and others.
- e) Elective courses, such as Event Management and Islamic Boarding School Management in the MPI study program and hospitality courses and Guide and Tourism in the English Tadris study program.

English course is one of the compulsory subjects from Kopertais Region 4 Surabaya which must be taken by all students of private Islamic tertiary institutions under the auspices of Kopertais Region. The focus in this research is on learning English courses in each study program within UIMSYA which is a compulsory subject determined by Kopertais IV Surabaya, not learning all courses in the English Tadris study program. not all of which can be integrated with Islamic studies. Learning English at UIMSYA Blokagung Banyuwangi is taught by several lecturers with English and Linguistic Education backgrounds, who are expected to be able to deliver material well and be accepted by students.

#### **a. Learning methods.**

Learning methods or strategies are steps in learning which are a form of knowledge transfer process from lecturers/educators to students (Bastari, Bandonu, & Suharyo, 2021). In order to realize the goals and targets set in learning, learning methods or strategies are needed that are interesting, innovative, creative and easily accepted by students. So that students can easily absorb the scientific insights taught. This is in line with the concept presented by

In learning English at UIMSYA Blokagung Banyuwangi, there are several variations used, including Student Centered Learning (SCL). There are various learning methods for SCL. Several alternative methods can be considered, including: (1) Small Group Discussion; (2) Role-Play & Simulation; (3) Case Studies; (4) Discovery Learning (DL); (5) Self-Directed Learning (SDL); (6) Cooperative Learning (CL); (7) Collaborative Learning (CbL); (8) Contextual Instruction (CI); (9) Project Based Learning (PjBL); and (10) Problem Based Learning and Inquiry (PBL).

Learning English in several study programs uses the Lecturing Discussion and Role Play methods as conveyed by one of the English lecturers in the Sharia Economics study program:

In general, the notion of a strategy is a picture of the direction of action to achieve a predetermined goal. Related to the teaching and learning process, the strategy can be interpreted as the overall pattern of teacher-student activities, which reflects teaching and learning activities to achieve the goals outlined

Hilda Taba (2000) believes that learning strategies are the method chosen by teachers in the learning process and can provide convenience to students in achieving learning goals. (Suprihady Saputro. Dkk; 2000) In addition, in the learning strategy there are methods, namely methods to achieve learning objectives. To achieve this goal, you can choose various methods that are appropriate to the situations and conditions of the students and the abilities of the teachers concerned. Teaching strategies also include teaching techniques, namely the use of visual aids or the use of related teaching methods, with the aim of encouraging or motivating students to study well.

#### **b. Instructional Media**

Learning media is a supporting component in achieving the success of learning objectives (Hakim & Solechan, 2018). The learning media includes several things consisting of: Books, TV, Sound, Laptops, HP, White boards and others which will greatly support the mastery and development of students' skills in English.

Media is a tool used to make communication and interaction between teachers and students more effective in the teaching and learning process. Media is used to support the material provided by the teacher. The use of media can motivate students to learn and effectively explain and illustrate the contents of a subject. This is in accordance with what was revealed by Murcia (2001: 461) which states that media are tools or physical objects used by teachers to motivate students by bringing a piece of real life into the classroom and by presenting language in a more complete communication complex.

### **c. Learning objectives**

Learning activities for English courses at UIMSYA Blokagung Banyuwangi which are based on Islamic boarding schools prioritize and prioritize how to be integrated with Islamic Studies so that students who incidentally are santri can have English language skills in the context of Islamic Studies such as how to express the Pillars of Islam, the Pillars of Faith, Allah as God, Cannabis Prophet Muhammad Saw, Sunnah, Hadith, Shalah and others.

In learning English at a pesantren-based campus, the emphasis is on how to integrate it with Islamic studies to equip students who are mostly santri to be able to communicate and interact with people who speak English properly and correctly regarding Islamic studies. Likewise students are also taught how to be able to discuss or hold discussions regarding topics of Islamic studies such as fiqh by using English to boost students' abilities in speaking.

### **d. Steps to integrate Islamic Studies in English Learning**

In achieving the learning objectives that have been determined there are several steps taken by the lecturer in integrating English with Islamic Studies, namely by compiling material modules taken from various sources, which consist of text followed by related vocabulary and grammar related to the text as well practice questions as an instrument for evaluating the material. The steps taken in order to integrate English and Islamic Studies are to prepare teaching material modules that contain reading texts on several study themes.

## **2. ENGLISH course curriculum for Islamic Studies**

### **a. Curriculum and Course Syllabus**

Curriculum and syllabus are signs in determining learning objectives and targets in each study program (Arafeh, 2016). There, graduates are determined from each course taught to students, both compulsory and elective courses. However, the teaching material module does not yet exist, so lecturers are required to be creative and innovate to choose teaching sources that are related and actual on Islamic studies. As conveyed by the lecturer in charge of the English course in the Sharia Economics study program:

Courses in each study program have been determined by each study program as a reference in moving forward. However, for the English course, it is still in general about Islamic Studies, such as what is Sunnah, going to Hajj, the Pillars of Islam and so on. As stated in the curriculum document for the Islamic Education Management Study Program (MPI) related to the English course as follows:

This course is a basic course for all students at UIMSYA Blokagung Banyuwangi with the aim that students have the skills to communicate using English as the most widely used international language. The material is directed at General English which includes understanding the parts of speech, understanding English reading texts, listening, speaking, and writing using English.

### **b. Course Material**

Teaching material or materials in learning will greatly determine success in learning English, in addition to media, strategies or language learning methods, so it is very necessary to have modules or handbooks for each lecturer as a reference in learning English (Richards, 2015). As the results of an interview with one of the lecturers at the Faculty of Islamic Economics and Business are as follows:

The teaching material modules are related to the subjects taught, although they are still general in nature. There are at least 12 topics related to Islamic studies that have been made, but they are still limited to local classes.

## KESIMPULAN

Integration is the merging and unification of two components into one unified whole. This research focuses on the implementation of English Language Teaching (ELT) in Islamic boarding schools based on Islamic boarding schools, UIMSYA Blokagung Banyuwangi, which can be integrated or unified in studying Islamic studies with the intent and purpose that students can have deeper skills in interacting with society. Who speak English properly and correctly to develop the religious insights they master, so that they can move more broadly and reach out to preach their religion. The study program curriculum does not specifically include the integration of English Language Teaching (ELT) with Islamic Studies, but because the Islamic boarding schools are based on Islamic boarding schools, it is hoped that this will be implemented properly.

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