

## Designing an English Course Materials with Islamic Values in Islamic Institution

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### Abstract

Language and culture are inseparable, as language reflects cultural values. The widespread use of English has introduced Western cultural elements that may conflict with Islamic values, particularly in the context of Islamic educational institutions in Indonesia. This study aims to develop English learning materials that integrate Islamic values within the framework of English for Specific Purposes (ESP). Employing a qualitative approach, the study involved document analysis, curriculum analysis, and interviews with educators to explore strategies for integrating Islamic teachings into English instruction. The findings indicate that techniques such as code-switching, contextualizing Islamic teachings, and incorporating culturally relevant examples improve students' language proficiency and deepen their understanding of Islamic principles. These strategies foster a balanced approach that strengthens both language skills and cultural-religious identity. The results underscore the importance of culturally and religiously responsive English materials in Islamic institutions to promote meaningful, values-based learning.

### INTRODUCTION

Language and culture are inseparable because language is the concrete result of culture itself. People in the Western world first used English as a language of communication. Rahmatullah (2022) pointed out that English is used in almost every region of the world. Conversely, English may influence the Islamic values that Indonesian society has established. The government has included English in the national curriculum, making it a compulsory subject from middle to high school.

Therefore, the spread of English indirectly brings with it the culture that exists in Western countries. In this case, there is a Western culture that is not in accordance with the existing culture in Indonesia, especially Islamic values, and if applied the culture will cause problematic situations such as 1. Students fail to maintain their cultural background and even lose their culture. or 2. English may effect the existence of Islamic values. English can affect the existence of Islamic values that have been formed in Indonesia. (Hanif, 2019).

On the surface, the values of Western society seem good and noble, but when it comes to faith, it is important to remember that this is an undirected group. The English language may mislead students into thinking that secular moral values learned through the English language and

entertainment media will be more appropriate than the embedded Islamic values. Because students are easily influenced by what interests them (Riza, 2012).

EFL/ESOL teachers not only design and teach TEFL/TESOL methodologies from a linguistic point of view, but also from a sociolinguistic point of view, including cultural aspects, especially religion, to socialize the language to students through different cultures. In any language classroom, students should learn about the culture of the target language as part of the communication skills taught and learned, mainly called sociolinguistic skills. Ideally, this culture should be incorporated into the design and process of EFL/ESOL teaching (Kalayo & Sutarmo, 2023). In this regard, all language teachers are responsible for the correct use of the language by their students, whether they are high school teachers or university teachers (Kitkauskienė, 2006).

Jean Brewster et al. (2002: 1), state that "the increasing trend of using English as a world language" is becoming a reality. Consequently, in the era of globalization, the teaching of English at all levels of education and in all fields of study has become a necessity in all educational institutions around the world. Therefore, English is taught as GE (General English) or ESP (Special Purpose English).

English as General Purpose includes teaching the basics of grammar, expression, and phonetics. This teaching, of course, depends on the teacher's teaching style, which determines the strength or weakness of the foundation for later language learning. In universities, English or general English courses in each program use the same curriculum, so the subjects taught are uniform, non-specific, and without orientation to the learning field of each program. Meanwhile, the suitability of the program with the field or major of the student is one of the factors that determine the success or failure of the study itself. This can be said to be the basis for the birth of the English for Specific Purposes course or also known as English for Topics (Rena Juliana & Reni Juliani, 2020).

ESP focuses on learning in a college environment. Based on the opinion of linguists who provide an explanation of the definition of ESP. As cited by (Robinson 1980), defines ESP as teaching English to students who have specific goals and objectives, and these objectives can be professional, academic, scientific, etc. objectives. Based on this definition, ESP is different from EGP. Because ESP belongs to some specific, specialized disciplines, professions or activities. It requires ESP to concentrate on the field of language, i.e. syntax, lexicon and semantics.

The development of English for Specific Purpose (ESP) teaching materials for educational and non-educational students is currently needed. As an Islamic higher education institution, it certainly has autonomy in developing curriculum and syllabus. In this context, the materials taught in English classes must be in line with existing Islamic values (Miftahul, Wahjuningsih, & Elanneri, 2019). Therefore, researchers are interested in finding the right design in developing English learning materials.

## **METHOD**

This study used a qualitative method through document analysis. The analysis focused on curriculum documents, lesson plans, and journal articles related to Islamic-integrated ESP instruction. These documents were selected to gain insight into the instructional approaches and materials used in Islamic institutions to teach English while preserving Islamic values. The data were analyzed by comparing, contrasting, criticizing, and synthesizing the contents.

To ensure a systematic and meaningful interpretation of the data, a thematic analysis technique was employed. This approach allowed the researchers to identify recurring themes, patterns, and strategies used in integrating Islamic values into English teaching. Through coding and categorization, themes such as code-switching, contextual alignment with Islamic teachings, and culturally relevant examples were extracted and interpreted.

## FINDINGS

The findings of this study suggest that the integration of Islamic principles into English language teaching can be achieved through a number of tactics. Such tactics include : a. Code-switching: Creating transitions between English and contextually appropriate Islamic terms can enhance understanding and cultural connectedness; b. Contextualized connections: Relating the material to Islamic teachings will help connect the content to the moral values and culture of the learners; c. Culturally appropriate examples: The use of Islam-related names and situations in the lessons ensures cultural relevance and resonance; d. Tasks consistent with Islamic teachings: Activities such as writing or evaluating texts that reflect Islamic views can enrich the learning experience.

The findings of this study suggest that the integration of Islamic principles into English language teaching can be achieved through several effective strategies. Table 1 summarizes these strategies and their practical implications:

**Table 1: Strategies for Integrating Islamic Values in English Instruction**

Strategy	Description	Effectiveness Observed
Code-Switching	Combining Islamic expressions with English to align cultural values.	High
Contextual Connections	Relating subject matter to Islamic teachings relevant to the topic.	Medium
Culturally Relevant Examples	Using Islamic names, places, or scenarios in exercises and conversations.	High
Assignments with Islamic Focus	Tasks encouraging the exploration of Islamic values within English texts.	Medium

Each element in Table 1 reflects a strategic pedagogical technique tailored to reinforce both language proficiency and Islamic identity. For instance, code-switching allows learners to naturally shift between linguistic and cultural contexts, creating smoother transitions and stronger meaning. Contextualized content, such as embedding Quranic references or Islamic ethics in reading materials, promotes moral engagement alongside linguistic practice. The inclusion of culturally familiar examples ensures that learners remain connected to their heritage, while tasks grounded in Islamic values (e.g., writing about Islamic figures or evaluating ethical dilemmas) support critical thinking through a religious lens.

These findings highlight the dual benefits of this integrated approach: improving English language skills while strengthening students' appreciation of Islamic principles. They also underscore the need for educators to design culturally relevant teaching materials that ensure both pedagogical effectiveness and faith-based consistency.

## DISCUSSION

### Effective English Instructional Material

Several important features need to be considered when designing instructional materials.

Gagne, Briggs and Wager (1992) in Miftahul, Wahjuningsih, & Elanneri (2019), suggest some key points in this regard, including:

- a. Instructional design should aim to support individual learning.
- b. The instructional design process consists of immediate and long-term phases.
- c. It is important to assume that systematically designed instruction can have a significant impact on human development.
- d. A systematic approach should be used in the instructional design process.
- e. Instructional design should be based on a deep understanding of how people learn.

We can create more effective and meaningful instructional materials by considering these characteristics.

### **Principles of Teaching Material Development**

The textbook often presented the material in a way that did not fit the reality of the classroom, the current needs of the students. It was at this moment that the lecturer had to define what needed to be changed, deleted, added or extended. While the lecturer was facing this situation, the lecturer was forced to reorganise the material being taught to the students (Prasetya, 2017).

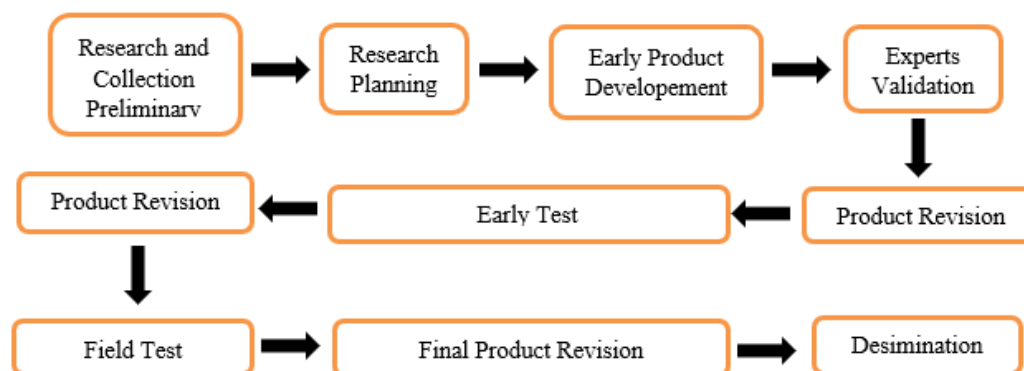
In preparing teaching materials, developers need to follow three main principles, namely: (1) the principle of relevance, (2) the principle of consistency, and (3) the principle of adequacy (Gafur: 1994: 17). First, the principle of relevance emphasises the importance of a clear relationship between selected teaching materials, the competence standards (SK), and basic competencies (KD). Thus, teaching materials must be relevant and support the achievement of these SK and BK. Secondly, the principle of constancy focuses on constancy, i.e. the suitability between the basic competences to be mastered by the students and the teaching materials provided. Thirdly, the principle of sufficiency indicates that the material taught must be sufficient to support students in mastering the basic competences set. Too little material may hinder the achievement of SK and KD, while too much material will result in a waste of time and energy in the learning process (Syamsul, 2019).

In addition to these three principles, another thing that needs to be considered in the preparation of materials is the classification of the materials themselves, which consists of knowledge, skills, and attitudes that students need to learn in order to achieve predetermined standards of competence. In the cognitive aspect, knowledge includes facts, concepts, principles, and procedures (Romiszowski, 1981: 242).

Moreover, there are several levels that reference in developing materials. As formulated by Widanta et al. (2023), making RPS must follow the Guidelines for Curriculum Development for Religious Universities divided into three levels that refer to KKNI and National Standards of Higher Education, and the selection of words and reading texts is very important, which is in line with what was formulated by Bergström et al. (2021). In line with the opinion of Coxhead and Nation (2011) in Xodabande et al. (2022), stated that the vocabulary is divided into oral service, academic, technical and low-frequency words.

### **Stages of Material Development**

According to Borg and Gall (1983:772), there are 10 stages to design materials Instruction, as shown in the following figure:



### Material Selection

The selection of materials is a very important first step in the development of teaching materials. This is because materials become the foundation of the learning process and must be in line with students' needs as well as the learning objectives of English. As Dubin and Olshtain (1986:29) state, effective materials must offer teachers and students a variety of alternatives in terms of tasks, learning styles, presentation techniques and expected outcomes. Without alternatives that allow teachers and learners to tailor choices to the situation, materials can be imposing and restrictive rather than supportive of broadening and enriching the learning experience.

Effective materials should leave room for experienced teachers and independent learners to develop alternatives according to their personal needs and preferences. Typically, materials reflect the developer's choices about some language skills, often to the exclusion of others. However, the selection of materials cannot be based on the developer's intuition alone. Instead, developers need to assess whether the materials can be taught or learned well. To get accurate information, developers can conduct surveys through questionnaires or informal interviews with students and fellow teachers (Miftahul, Wahjuningsih, & Elanneri, 2019).

### Developing English Instructional Material with Islamic Values

Currently, qualifying materials with Islamic values is rare. This is because more and more things that come from the West are adopted as English learning materials. For example, when learning the listening subject, clips of conversations that are used as teaching materials are taken from the daily life of the Western People. In that learning process, the lecturer is supposed to question the values contained in them to see if they are in accordance with Islam (Hanif, 2019).

In English learning activities, the integration of Islamic values can be done in several ways. Namely; 1). Performing a technique called code-switching between English expressions and typical Islamic expressions that are appropriate to the context of the learning situation. 2). Linking the subject matter with Islamic teachings that are in accordance with Islamic teachings in the learning of certain subjects. 3). Using Islamic names to refer to people, places, or events when creating sample conversational sentences. 4). Assignments given to students, some of which involve writing or searching for certain types of texts, must be related to Islamic values, but in accordance with the context being taught (Riza, 2012).

Integrating Islamic values into English for Specific Purposes (ESP) courses offers a holistic approach to language instruction, particularly within Islamic institutions. By embedding religious and ethical content in English learning materials, educators can address both linguistic competence and character development. Recent studies affirm the relevance of this approach; for instance, Aisyah et al. (2021) found that contextualizing ESP materials with religious themes significantly increased

student motivation and engagement. Moreover, Hadi and Pratama (2022) argue that the alignment of language content with students' cultural and spiritual identities fosters deeper learning and retention. These findings support the notion that ESP programs in Islamic settings should not merely focus on professional terminology or communication skills but also incorporate value-based education aligned with Islamic teachings.

To ensure the success of such integrated ESP courses, a well-structured needs analysis and curriculum design are essential. The development process should be responsive to the institutional mission and students' future professional roles while preserving the Islamic worldview. In their study, Rahmah and Subekti (2020) demonstrated that learners in Islamic higher education benefited more from customized ESP syllabi that reflected both vocational relevance and religious principles. Furthermore, Ismail and Karim (2023) emphasize the importance of collaborative material development involving both language experts and Islamic scholars to maintain content authenticity and pedagogical soundness. These recent insights underline the growing effectiveness and necessity of designing ESP courses that simultaneously promote English proficiency and reinforce Islamic values in educational settings.

## CONCLUSION

Integrating Islamic values into English learning materials is essential to ensure learners' cultural identity is preserved while achieving language proficiency. This study highlights the need for appropriate, coherent, and complete materials, tailored to the specific needs of students in Islamic institutions. By incorporating techniques such as code-switching, contextual links to Islamic teachings, and culturally relevant examples, educators can create a balanced learning experience. This approach not only improves students' language and sociolinguistic skills but also strengthens their faith and cultural identity. The development of such materials requires a careful and systematic process that emphasizes the importance of aligning educational content with learners' moral and spiritual values.

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