

Integrating Islamic Values into English Language Teaching

THESIS

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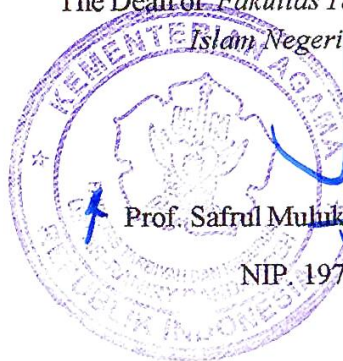
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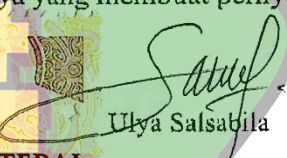
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Integrating Islamic Values into English Language Teaching

adalah benar-benar karya saya, kecuali semua kutipan dan referensi yang disebutkan sumbernya. Apabila kesalahan dan kekeliruan didalamnya, maka akan sepenuhnya menjadi tanggung jawab saya. Demikian surat pernyataan ini saya buat dengan sesungguhnya.

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Bismillahirrahmanirrahim

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ABSTRACT

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This study aims to investigate the integration of Islamic values into English language learning in an Islamic-based school, focusing on the methods of incorporation, the strategies used by teachers, and the challenges faced during the integration process. This research employed a qualitative approach with a case study design conducted at MAS Darul Ulum Banda Aceh. The participants consisted of two English teachers selected through purposive sampling. Data were collected through semi-structured interviews, classroom observations, and document analysis. The findings reveal that the integration of Islamic values into English language learning is largely implicit and contextual rather than systematic. Teachers incorporate these values through verbal explanations, classroom interactions, and the integration of learning materials with Islamic principles whenever possible. Strategies used include linking general material to Islamic values, providing moral reinforcement during learning, and the teacher's role as a role model. However, this integration is not fully reflected in lesson plans, learning objectives, or open-ended materials. Furthermore, several challenges were encountered, such as teachers' limited understanding of systematic integration, a lack of Islamic values-based teaching materials, limited learning time, and difficulties in assessing students' values and attitudes. This study concluded that although Islamic values have been incorporated into English language learning practices, their integration remains at an additive stage and requires more structured development. This study highlights the importance of providing support, training, and adequate learning resources to enable teachers to integrate Islamic values into English language learning more effectively and systematically.

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CHAPTER I

INTRODUCTION

This chapter presents the background of the study on the integration of Islamic values into English language teaching in an Islamic school. It outlines the background of the study, research questions, objectives, significance, and key terms. This chapter provides a framework for understanding the focus and direction of the study.

A. Background Of Study

English is considered one of the most important subjects in Indonesia, as it functions as an international language in communication, technology, and education. English proficiency is regarded as an essential skill for students to continue their studies and compete in a global context. Therefore, English is taught at various levels of education, including in Islamic schools. However, English instruction in Islamic schools has a different purpose than in public schools. In addition to helping students improve communication skills, English instruction in Islamic schools is also expected to support character development based on Islamic values (Alfian et al., 2021). In other words, English lessons are not only about learning language or grammar, but also about connecting language learning with good morals and Islamic attitudes.

In Islamic education, learning is never separated from values. Every subject that students learn should reflect moral and spiritual principles. This idea is supported by the purpose of Islamic education itself, which aims to develop students' knowledge, skills, and also faith and good character (akhlāq al-karīmah). This indicates that English teaching should not only enhance students' language proficiency but also guide them to act in line with Islamic values. Therefore, in Islamic schools, teachers are expected to include values such as honesty (ṣidq), patience (ṣabr), respect (iḥtirām), discipline, and responsibility (amānah) in their English lessons (Trisnawaty et al.,

2022). Teachers play an important role here because they are not only language instructors but also role models who demonstrate Islamic behavior in their classrooms.

The implementation of Islamic Sharia in Aceh places education as a central means of developing students' Islamic character. Education is understood not only as a process of transferring knowledge but also as a medium for internalizing Islamic values rooted in the Qur'an and Sunnah. This is confirmed in Aceh Qanun No. 11/2014 on the Implementation of Education, which states that education in Aceh is organized based on Islamic values and aims to form learners with faith, piety and noble character. Therefore, all subjects taught in schools, including English, have the same role and responsibility in instilling Islamic values to students.

From the perspective of Islamic education, the integration of Islamic values into every subject is a necessity rather than an option. It emphasizes a balance between the mastery of knowledge and moral development. The Qur'an emphasizes that knowledge must be directed towards strengthening faith and piety, as stated in *Surah Al-'Alaq verses 1-5*, which places learning activities within the framework of divinity. In addition, The Prophet Muhammad SAW emphasized that the primary purpose of education is the refinement of human character. Therefore, English language learning that is detached from Islamic values may obscure the true purpose of education within the context of Aceh's implementation of Islamic Sharia.

Schools in Aceh face particular challenges in implementing English language learning, as most teaching materials and learning contexts are oriented toward Western culture. Some content in English language learning represents values that are not always in line with Islamic norms and ethics, such as free lifestyles, individualism, or patterns of social interaction that are contrary to Islamic manners. This condition may lead to a mismatch between the values students learn in the classroom and those embedded in the

Islamic Sharia practiced in Acehese society. (Alfian et al., 2021) It is emphasized that, without the integration of Islamic values, English language learning may weaken students' Islamic identity.

The integration of Islamic values into English language teaching is essential as an effort to maintain harmony between national education goals and Islamic values. Aceh regional education policies, and Islamic Sharia values. The integration of Islamic values into English language learning represents a contextual approach to bridging the demands of foreign language proficiency with the need for Islamic character development. (Irawan, 2020). This integration is not intended to reduce the quality of English language learning, but rather to ensure that the learning process remains aligned with Islamic values.

Furthermore, integrating Islamic values into English language learning positively contributes to students' character development and enhances the relevance of learning to their everyday lives. Previous studies suggest that such integration can be implemented through the selection of reading topics, dialogues, and learning activities that embed moral values in communication (Astuti et al., 2024). More specifically, Islamic values such as *adab* (proper manners), *amanah* (trustworthiness), *shukr* (gratitude), and *ukhuwwah* (brotherhood) can be incorporated into classroom practices through greeting expressions, polite communication, responsibility in completing tasks, and collaborative learning activities. Through this approach, English language learning functions not only as a means of language acquisition but also as a medium for fostering students' Islamic character in meaningful and contextual ways.

Additionally, developing Islamic value-based English teaching materials can reinforce learners' Islamic identity while promoting linguistic proficiency (Hasibuan et al., 2025). This indicates that integrating Islamic values into English language learning

can be both harmonious and complementary. In the context of education in Aceh, this approach is particularly relevant as it aligns with the implementation of Islamic Sharia in education.

However, teaching English in Islamic schools is not always easy. Many English textbooks are written by foreign authors who come from different cultural and moral backgrounds. As a result, some materials contain stories, topics, or examples that do not fit Islamic culture or values (Hidayati, 2017). For instance, there are texts that discuss dating, parties, or Western social life, which might not be appropriate for Muslim students. This situation makes it necessary for English teachers to adapt or modify learning materials so that they still meet the learning goals but also reflect Islamic values. Teachers need to be creative and selective in choosing materials that are suitable for students' moral and religious context.

Teachers play a crucial role in the successful integration of Islamic values into English language learning. They function not only as providers of linguistic input but also as role models, facilitators, and agents of value formation. Studies in Indonesia show that the effectiveness of integrating religious values in learning is highly dependent on teachers' awareness, understanding, and creativity in connecting instructional materials with these values. (Rezky & Qamariah, 2025). However, it is still found that some teachers have difficulties in integrating Islamic values consistently and systematically in English learning, mainly due to the limited practical guidance and the dominance of general teaching materials.

Several studies have shown that incorporating Islamic values into English instruction can positively impact students' learning experience. For instance, previous research indicates that teachers can integrate Islamic values such as adab (proper

manners), amanah (trustworthiness), and shukr (gratitude) through activities like storytelling, role-playing, and classroom discussions. These activities allow students to practice language skills while simultaneously internalizing Islamic values in meaningful and contextual ways (Alfian et al., 2021). These activities improve students' language skills and help them understand moral messages. Using English materials with Islamic themes can motivate students and make learning more meaningful because they can relate the lessons to their daily lives and beliefs (Asmawati & Ahmad Riadi, 2022).

Most of the previous studies in Indonesia mostly discuss the integration of Islamic values within the context of educational policy, curriculum development, or character education in general. Research specifically examining the actual practice of integrating Islamic values into English language learning in the classroom, particularly from teachers' perspectives, remains relatively limited. Understanding teachers' practices in the field is vital for exploring the actual implementation of Islamic values in the learning process, rather than focusing solely on conceptual or policy aspects.

By conducting this research, the study aims to offer meaningful insights for English teachers in Islamic schools, especially those who want to make their lessons more meaningful and value-based. The findings of this study can also be used as a reference for curriculum developers in designing English materials that are suitable for Islamic students. In addition, this study is expected to provide a better understanding of how English language teaching can support character education and help students become not only linguistically proficient but also morally grounded and faithful.

B. Research Question

1. How are Islamic values integrated in English teaching?
2. What strategies do teachers use to incorporate Islamic values in English teaching?

3. What are the challenges faced by teachers in integrating Islamic values in English teaching?

C. The Aims of Study

1. To investigate how Islamic values are integrated into English language teaching in an Islamic school.
2. To identify the strategies used by English teachers in integrating Islamic values during the teaching and learning process.
3. To explore the challenges faced by teachers in integrating Islamic values into English language teaching.

D. The Significance of The Study

This study is expected to make both practical and theoretical contributions to the field of English Language Teaching.

1. Teacher

This research has practical significance for English teachers in Islamic schools. Within the context of Islamic-based education, teachers function not only as language instructors but also as moral exemplars who promote religious values through classroom practices. The findings of this study are expected to provide inspiration and practical strategies for teachers to integrate Islamic values into all aspects of teaching, from material selection and activity design to assessment. Teachers who integrate Islamic values such as honesty, discipline, and respect in English language teaching is able to create a conducive and meaningful classroom atmosphere. (Alfian et al., 2021).

Therefore, this research contributes to strengthening teachers' capacity to carry out dual roles: improving students' linguistic competence while simultaneously shaping their Islamic character.

2. Researchers

From an academic perspective, This study contributes to the theoretical understanding of the implementation of Islamic values in English language teaching. Previous studies have focused largely on integration in general terms (Djamdjuri et al., 2023), but few have examined the actual classroom implementation process how teachers plan, act, and reflect when embedding Islamic values into English instruction. By analyzing real classroom practices in an Islamic school context, this study provides empirical evidence that can serve as a basis for future research, such as comparative studies between Islamic and public schools, material development studies, or investigations on student outcomes in Islamic-based English education (Basori et al., 2025).

3. Pre – Service Teacher

This research is also significant for pre-service teachers and teacher training institutions. The findings can serve as a model of Islamic pedagogical practice in English language teaching, showing how teachers can integrate religious values into daily lessons without reducing the communicative and interactive aspects of language learning. Teacher education programs should incorporate modules on value-based pedagogy so that future teachers can develop both pedagogical skills and moral awareness (Fransisca, 2024).

By studying the implementation process in real classrooms, pre-service teachers can learn how to become role models who apply Islamic values through their teaching behavior and interaction with students.

E. Terminology

To avoid different interpretations of the terms used in this research, it is necessary to explain some key terms as follows:

1. Integration

According to Fogarty (1991) In the context of education, integration refers to a learning approach that connects various elements such as knowledge, skills, and values so that learning is not presented separately but as a unified and meaningful whole. Integration aims to help learners understand the material thoroughly and contextually. Integration in education is the process of incorporating certain values into learning through materials, methods, and learning interactions without making it a separate subject (Maawiyah & Syahrizal, 2023). In the context of Islamic education, the integration of Islamic values is intended to harmonize the mastery of science and the formation of students' morals. In this study, integration refers to a learning strategy that embeds Islamic values into English language teaching through learning materials, classroom activities, and interactions between teachers and students, enabling students to develop not only language skills but also Islamic attitudes and values.

2. Islamic Values

According to Muhaimin (2012), Islamic values are a set of values derived from Islamic teachings that include faith, worship, and morals, which serve as guidelines in thinking, behaving, and conducting themselves. Islamic values not only serve as the foundation of faith, but also as the basis for the formation of students' character in everyday life (Amali et al., 2025). Islamic values in education emphasize the formation

of noble character, such as honesty, responsibility, discipline, cooperation, and respect for others. These values can be internalized through a planned and sustainable learning process. In the context of Islamic education, Islamic values play an important role in shaping the balance between intellectual intelligence and moral development. (Janah et al., 2022). In this study, Islamic values refer to the values of Islamic teachings such as honesty (ṣidq), responsibility (amanah), discipline, cooperation (ta'āwun), and courtesy (adab) which are integrated into English teaching to shape students' character in addition to improving language skills.

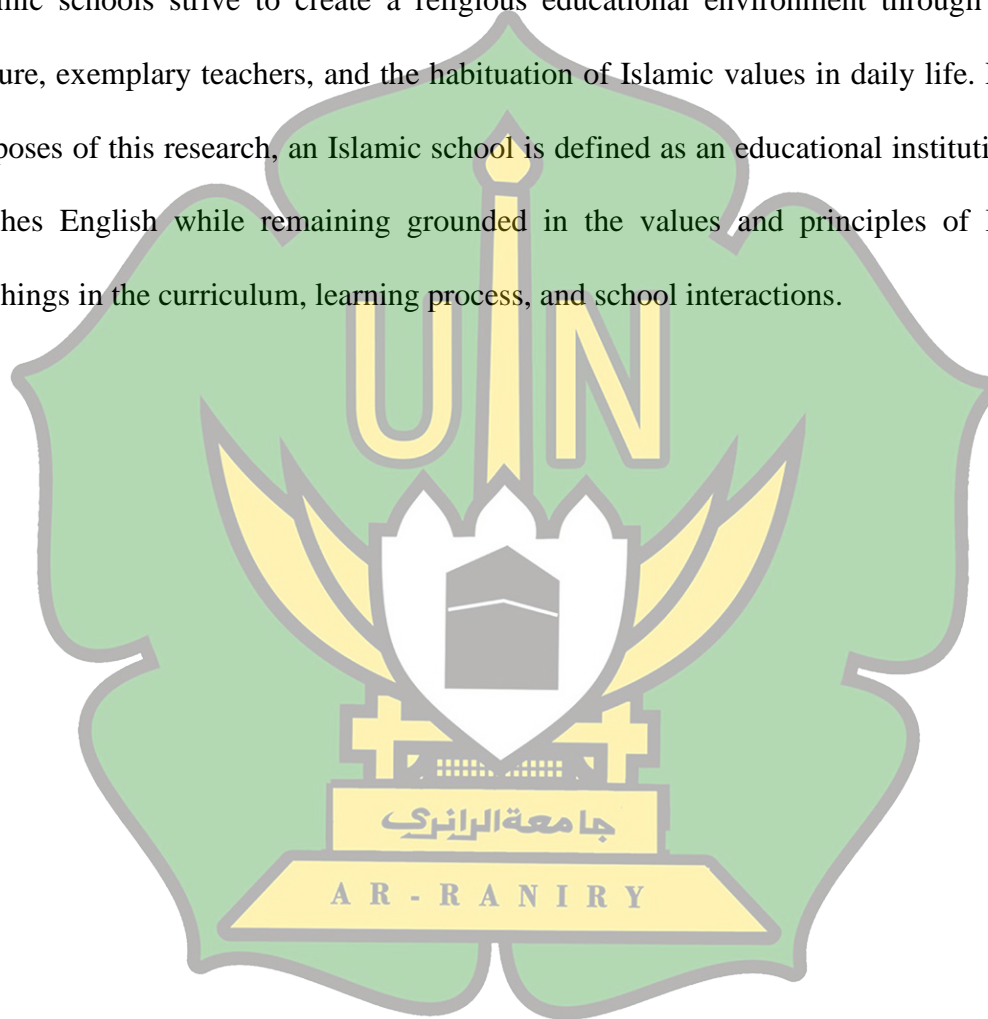
3. English Language Teaching

English Language Teaching (ELT) refers to the instructional process of teaching English with the aim of developing learners' communicative competence, which includes listening, speaking, reading, and writing skills, as well as their understanding of linguistic elements such as vocabulary, grammar, and pronunciation. English teaching does not only focus on linguistic aspects, but also on the communicative use of language in meaningful contexts (Hidayah et al., 2023). In line with that, Richards and Rodgers (2014) It explains that English Language Teaching (ELT) comprises various pedagogical approaches, teaching methods, and instructional techniques that are adjusted to suit learners' needs and the intended learning objectives. In the context of education, ELT also plays a role in developing critical thinking skills, creativity, and cross-cultural communication competence. In this study, English Language Teaching refers to the process of English instruction in school settings, encompassing lesson planning, the implementation of various teaching methods, and interactive engagement between teachers and students, aimed at developing students' language competence effectively.

4. Islamic School

As stated by Muhaimin in 2011, an Islamic school is an educational institution that

organizes the learning process by basing its management, curriculum, and learning activities on Islamic teachings and values. Islamic schools focus not only on academic achievement but also on fostering students' faith, piety, and morals. In line with this, Nata (2014) explains that Islamic schools integrate general science with Islamic religious education to strike a balance between intellectual and moral intelligence. In practice, Islamic schools strive to create a religious educational environment through school culture, exemplary teachers, and the habituation of Islamic values in daily life. For the purposes of this research, an Islamic school is defined as an educational institution that teaches English while remaining grounded in the values and principles of Islamic teachings in the curriculum, learning process, and school interactions.



CHAPTER II

LITERATURE REVIEW

This chapter elaborates on the theoretical framework and previous studies related to the integration of Islamic values in English Language Teaching. It examines the concept of integration, Islamic values in education, strategies and forms of integration in ELT, the role of teachers, and the challenges encountered in its implementation, which form the basis of this study.

A. Integration

1. Definition of Integration

In educational contexts, integration refers to the process of bringing together different learning components to form a cohesive and interrelated whole. According to Fogarty (1991), integration is a learning approach that connects various aspects such as knowledge, skills and values so that learning is not delivered in isolation. The aim of integration is to enable learners to comprehend the material in a holistic and meaningful way. Integration in the curriculum is a process of consciously linking concepts, learning experiences, and the real-life context of learners. Integration helps learners see the connection between what is learned in the classroom and the reality of everyday life, so that learning becomes more relevant and meaningful (Sufiyah & Cahyadi, 2024).

In the study of value education, the concept of integration is understood as the process of incorporating certain values into learning without making it a separate subject. Value integration in education is done by inserting values into teaching materials, learning methods, and interactions between teachers and students. Values are not taught separately, but are present implicitly in the whole learning process (Maawiyah & Syahrizal, 2023).

A similar view states that value integration in education aims to shape students' character through a learning process that integrates cognitive, affective, and psychomotor

aspects. (Janah et al., 2022). Through value integration, learners are not only able to understand academic concepts but also to develop attitudes and behaviors in accordance with the values being taught. In the perspective of Islamic education, integration has a broader meaning, namely the unification of science and Islamic values. Integration in Islamic education is intended to bridge the gap between general and religious sciences, ensuring the formation of individuals who are balanced in both intellectual and moral intelligence. (Al-kahfi et al., 2025).

Based on these various opinions, it can be concluded that integration in education is a process of combining and aligning various learning elements including knowledge, skills and values into learning activities in a planned, systematic and meaningful manner. Integration seeks to provide learning that is holistic, contextual, and relevant to students' needs.

2. Objectives of Integration in Education

Integration in education is not carried out without purpose but has a clear direction to improve the quality of both the learning process and outcomes. In general, its main goal is to create meaningful, holistic, and relevant learning that meets learners' needs. The first goal of integration is to avoid fragmented learning. Fogarty (1991) states that learning that is presented separately can make it difficult for learners to understand the interrelationships between concepts. This opinion is reinforced by Beane (1997) who asserts that integration helps learners see the relationship between learning concepts so that knowledge is not understood partially.

The second goal is to develop learners holistically. Drake and Burns (2004) explain that integration enables the balanced development of cognitive, affective and psychomotor aspects. This is in line with Ornstein and Hunkins (2018) who state that an integrated curriculum supports intellectual development as well as the formation of

learners' attitudes and values. The third purpose of integration is to increase the relevance of learning to real life. Jacobs (1989) states that integration helps learners connect classroom learning with real problems in society. In addition, Johnson (2002) emphasizes that contextualized learning through integration makes learners better able to apply knowledge in everyday life situations.

The fourth goal is to instill and internalize values in the learning process. According to Muhaimin (2012), Value integration aims to ensure that the values taught are not only cognitively understood but also internalized and reflected in students' behavior. This opinion is reinforced by Lickona (2012) who states that the integration of values in learning plays an important role in sustainable character education. The fifth goal is to align educational goals with the values and culture of society. In the context of Islamic education, integration aims to unite the mastery of science with the formation of noble morals. Tafsir (2014) states that the integration of Islamic values in education aims to form humans who are knowledgeable, faithful, and moral. This is also in line with the views of Nata (2014) who emphasizes the importance of the integration of knowledge and values in Islamic education.

Based on this description, it can be concluded that the purpose of integration in education is to create learning that is whole, meaningful, relevant and valuable. Integration not only improves learners' academic understanding, but also supports the formation of character and attitudes in accordance with the values adopted.

3. Principles of Integration

a. Holistic Integration

The principle of integration emphasizes that integration must form a unified and

interrelated whole. Fogarty (1991) explains that good integration does not separate cognitive, affective and psychomotor aspects, but rather connects them in one meaningful learning experience. In modern education, integration is understood as an effort to bring together knowledge, values and skills in one learning context. In the context of integrating Islamic values into English Language Teaching (ELT), this principle means that Islamic values are not taught separately or as a stand-alone addition, but are integrated into the materials, activities and objectives of English language learning. Recent research shows that integrated learning is able to improve conceptual understanding as well as value internalization because students see a direct connection between the language learned and the values embraced (Alfian et al., 2021).

b. Contextual and Meaningful Integration

The principle of relevance demands that integration is done contextually and in accordance with the needs of learners. Jacobs (1989) states that effective integration must have a connection with students' real life so that learning becomes meaningful. This principle is in line with the contextual teaching and learning approach that emphasizes the relationship between subject matter and students' daily experiences. In Islamic schools, relevance becomes a very important aspect because Islamic values are part of students' lives and culture. The integration of Islamic values in English teaching must be adapted to the students' social, cultural and religious contexts so that it does not feel forced. Recent studies in Islamic education show that value integration that is relevant to students' contexts can increase learning motivation and positive attitudes towards English subjects (Hakim, 2020).

c. Value Consistency

The principle of value consistency emphasizes that the values integrated must be in line with educational objectives and not contradict the core values of educational

institutions. Integration must be done consistently so as not to cause conceptual and moral confusion in students (Rika Sulastr1, Risti Nurul Izzah, 2021). This consistency includes the suitability of learning objectives, materials, methods, and evaluation. In teaching English in Islamic schools, value consistency means that teaching materials, text examples, dialogs, and learning activities must reflect Islamic values such as honesty, responsibility, cooperation, and noble character. Inconsistency of values in teaching materials can reduce the effectiveness of integration and even cause resistance from students (Samsudin et al., 2025).

d. Adaptive Integration

The principle of flexibility emphasizes that integration is not rigid and must be able to adjust to classroom conditions, student characteristics, and teacher competencies. Drake and Burns (2004) emphasize that curriculum integration is dynamic and can be adapted to various learning models and approaches. In ELT practice, flexibility allows teachers to integrate Islamic values through various strategies, such as the selection of reading texts, discussion topics, role plays, or project assignments. Post-2020 research shows that flexibility in value integration provides room for creativity for teachers and increases the effectiveness of foreign language learning in faith-based schools (Alfian et al., 2021).

e. Meaningful Learning

The principle of meaningfulness emphasizes that integration should provide meaning for learners, not just meet the demands of the curriculum. Ausubel (1968) stated that meaningful learning occurs when new information is connected to the knowledge structure that students already have. In the context of value integration, meaningfulness is achieved when students are able to understand and internalize values through authentic learning experiences.

In the integration of Islamic values into English language teaching, meaningfulness can be achieved by linking language use with moral and spiritual messages. Recent research in the field of language education shows that value-meaningful language learning can increase students' emotional engagement and strengthen deeper language understanding (Astuti et al., 2024).

f. Sustainability of Integration

The principle of continuity emphasizes that integration should be done on an ongoing basis, not incidental. Beane (1997) asserts that effective integration requires long-term planning and consistent application in the learning process. Value integration that is done sporadically tends not to have a significant impact on student character building. In the context of Islamic schools, the continuity of Islamic value integration in ELT means that the values are embedded consistently at every level and learning material. Continuous value integration has a positive influence on students' religious character formation and their attitude towards English learning (Hasyim et al., 2024).

4. Types of Integration

a. Curricular Integration

Curricular integration is a type of integration carried out at the curriculum level, where values, competencies, and learning objectives are designed in an integrated manner since the planning stage. According to Drake and Burns (2004), curricular integration emphasizes integration between subjects or between aspects in one subject so that the curriculum is not fragmented. In the context of Islamic schools, curricular integration can be realized by incorporating Islamic values into English learning outcomes, syllabus, and teaching modules. Recent research shows that value integration at the curriculum level has a more systematic and sustainable impact than integration that is only carried out at

the level of classroom practice (Surahman & Nayla, 2025). This is because the curriculum is the basis for the entire learning process.

b. Instructional Integration

Instructional integration refers to the integration of certain values or concepts in the learning process in the classroom through learning methods, strategies and activities. Fogarty (1991) explains that this type of integration focuses on teaching practices carried out by teachers in delivering materials. In English Language Teaching, instructional integration can be done through the selection of reading texts that contain Islamic values, the use of example sentences that reflect Islamic morals, moral and spiritual themed discussions, and role play activities that display behavior according to Islamic teachings. Post-2020 studies show that instructional integration is the form of integration most often used by teachers because it is flexible and easily adapted to classroom conditions (Alfian et al., 2021)

c. Conceptual Integration

Conceptual integration emphasizes combining key concepts from two or more scientific fields. Beane (1997) states that conceptual integration aims to help learners understand the relationship between concepts so that knowledge is not understood separately. In the context of integrating Islamic values into ELT, conceptual integration can be done by linking linguistic concepts, such as communication, narrative, or descriptive text, with Islamic concepts such as da'wah, morals, and human values. Conceptual integration helps students understand that English can be a means of conveying Islamic values and messages, not just a neutral communication tool (Rahmatika & Izzah, 2024).

d. Value Integration

Value integration is a type of integration that specifically focuses on instilling

moral, ethical, and spiritual values in the learning process. According to Muhaimin (2015), value integration aims to shape the character of students through learning that is full of life values. In Islamic schools, the integration of Islamic values such as honesty (sidq), responsibility (amanah), cooperation (ta'awun), and tolerance (tasamuh) into English teaching is the main focus. Recent research shows that the integration of values in foreign language learning does not hinder the achievement of language competence, instead it strengthens students' positive attitude towards learning (Trisnawaty et al., 2022).

e. Thematic Integration

Thematic integration is a type of integration that organizes learning based on certain themes that are relevant to the lives of learners. Jacobs (1989) explains that themes serve as a binder of various concepts and skills in a single learning unit. In ELT in Islamic schools, themes such as honesty, respect, helping others, or Islamic celebrations can be used as the basis for learning language skills. Islamic value-based thematic integration increased student engagement and made English learning more contextualized and meaningful (Wafiyudin et al., 2025).

f. Holistic Integration

Holistic integration is a type of integration that covers all aspects of learning, from curriculum, learning process, and evaluation. Ornstein and Hunkins (2018) state that holistic integration aims to develop learners as a whole, including intellectual, emotional, social and spiritual aspects. In the context of English language teaching in Islamic schools, holistic integration means that Islamic values are not only present in the teaching materials, but also reflected in teacher-student interactions, classroom culture, and assessment systems. Recent studies have shown that a holistic approach to value integration has a significant impact on students' religious character building and language

competence simultaneously (Fitriyah, 2019).

5. Forms and Strategies of Integrating Islamic Values in English Language Teaching

a. Integration of Islamic Values through Teaching Materials

Teaching materials are the primary means of integrating Islamic values because they are the primary source of language input for learners. Tomlinson (2013) asserts that teaching materials convey not only linguistic aspects, but also values, ideologies, and messages. Therefore, when selecting teaching materials for ELT in Islamic schools, it is important to consider materials that align with Islamic teachings. Integrating Islamic values through teaching materials can be done in several ways. One way is through selecting reading texts that contain Islamic moral values, such as honesty, patience, responsibility, and social care. These texts can be short stories, biographies of notable Muslims, or narratives about daily life that reflect Islamic values. Reading texts based on Islamic values not only improve students' reading comprehension skills but also indirectly help them internalize values (Akhiyat & Amin Fadlillah, 2023).

Materials from general textbooks can be adapted. Teachers can modify example sentences, dialogues, or exercises to reflect Islamic values without altering the language structure being taught. Adapting materials is an effective strategy for teachers using national or international textbooks not fully based on Islamic values. Teachers can develop independent teaching materials, such as worksheets or learning modules, that explicitly integrate Islamic values (Al Azis & Toyyibah, 2023). Recent research confirms that teaching materials based on Islamic values increase students' sense of connection between learning English and their Islamic identity (Pradana, 2023).

b. Integration of Islamic Values through Learning Methods and Approaches

In addition to teaching materials, learning methods and approaches have an important role in the process of integrating Islamic values. Learning methods determine how students interact with materials, teachers, and fellow students. Richards and Rodgers (2014) emphasize that the communicative approach in ELT provides a wide space for value development through social interaction. The discussion-based learning method allows students to discuss moral and social issues from an Islamic perspective using English. This discussion not only trains speaking and critical thinking skills, but also encourages students to reflect on Islamic values in a global context. Islamic value-based discussions increase students' speaking courage as well as their moral awareness (Pradana, 2023).

The cooperative learning method also supports the integration of Islamic values such as cooperation (ta'awun), mutual respect, and responsibility. In group work, students learn to use English while practicing Islamic values directly. The study shows that value-based cooperative learning enhances students' positive interaction and communication skills. In addition, project-based learning allows students to integrate Islamic values through real projects, such as creating posters campaigning the value of honesty, presentations on inspirational Muslim figures, or writing reflective essays (Fadiyah et al., 2025). Project based learning integrated with Islamic values can encourage a deeper and more meaningful learning process, because this Project-Based Learning model not only improves students' critical thinking skills and scientific literacy, but also allows them to relate learning to Islamic practices and values in everyday life (L. Safitri et al., 2025).

c. Integration of Islamic Values through Classroom Learning Activities

Classroom learning activities are a concrete manifestation of the integration of Islamic values into ELT. These activities provide a space for students to practice language while expressing values and attitudes. Role-play, for example, can be used to simulate

situations that reflect Islamic values such as honesty in communication, empathy for others, and social responsibility. Role-play based on Islamic values improves students' speaking skills and awareness of ethical communication (Fadiah et al., 2025). Furthermore, storytelling based on Islamic stories can be used to develop listening and reading skills while instilling moral messages. Value-based storytelling increases students' emotional engagement and helps them understand moral messages more deeply (Pradana, 2023). Reflective writing is also an important strategy for integrating Islamic values. Through reflective writing, students are encouraged to express their understanding of the values they learn using English. Reflective writing helps students internalize Islamic values and simultaneously improves their writing skills (Astuti et al., 2024).

d. Integration of Islamic Values through Learning Media and Technology

Learning media and technology offer significant opportunities for creatively and contextually integrating Islamic values. Mayer (2009) states that visual and audio media can strengthen students' comprehension and retention. In ELT, media such as videos, podcasts, and digital applications can be used to deliver language materials imbued with Islamic values. English-language learning videos that depict Islamic life situations or moral messages can be effective. The use of Islamic value-based videos increases students' learning motivation and language comprehension, digital platforms such as LMSs and educational social media can be used for online discussions, reflective assignments, and collaborative projects based on Islamic values (Astuti et al., 2024).

e. Integration of Islamic Values through Assessment

Assessment is an integral part of learning that is often overlooked in the process of values integration. Yet, assessment plays a crucial role in measuring not only language skills but also students' attitudes and values. Brown (2004) states that assessment in

language learning should be comprehensive and ongoing. In Islamic values-based ELT, assessment can include affective assessments, such as attitude observations, reflective journals, and self-assessments. These assessments help teachers evaluate the extent to which students understand and apply Islamic values in the learning process. Reflective assessment based on Islamic values increases students' self-awareness and supports the formation of religious character (Pradana, 2023).

6. Integration Challenges and Barriers

a. Limitations of Teachers' Understanding of the Concept of Integration

According to Muhaimin (2015), value integration requires a comprehensive understanding of both the subject content and the values to be integrated. Some teachers still interpret value integration as simply inserting Quranic verses or religious expressions without pedagogically linking them to English learning objectives. As a result, integration becomes symbolic and has little impact on learning. Furthermore, the lack of specific training related to the integration of Islamic values into ELT makes it difficult for teachers to translate the concept of integration into systematic classroom practice (Pradana, 2023).

b. Linguistic Target Dominance and Learning Time Limitations

Richards (2017) stated that limited learning time is a major obstacle to implementing values-based learning. Teachers often feel pressured to complete the syllabus and material targets, so values integration is perceived as an additional burden. Teachers tend to prioritize language aspects over values integration when learning time is limited. This situation results in inconsistent implementation of Islamic values, which is dependent on the classroom situation (L. Safitri et al., 2025).

c. Limitations and Inappropriateness of Teaching Materials

According to Tomlinson (2013), teaching materials carry specific ideological and cultural content that can influence students' understanding. Teachers often experience difficulties in finding or adapting English teaching materials that align with Islamic values without sacrificing linguistic quality. As a result, teachers are required to develop or modify materials independently, which requires time, creativity, and additional competency (Fadiah et al., 2025).

d. Challenges in Assessing Values and Attitudes

Brown (2004) stated that affective assessment requires continuous observation and in-depth reflection. Teachers often struggle to assess the internalization of Islamic values fairly and consistently (Pradana, 2023). As a result, value assessments are often not systematically documented and remain informal. This situation highlights the need to develop assessment instruments capable of measuring values without neglecting the principles of objectivity and fairness.

B. Islamic Values

1. Definition of Islamic Values

According to Muhaimin (2017), Islamic values are a set of values derived from the Quran and Hadith that serve as the basis for shaping human faith, morals, and behavior. These values encompass aspects of belief (aqidah), religious practices, and noble morals in daily life. Meanwhile, Ramayulis (2015) states that Islamic values in education aim to shape individuals who are faithful, pious, and have noble morals, and who are capable of fulfilling their role as caliphs on earth. In the educational context, Islamic values are not only taught as religious material but are also instilled throughout the learning process, both explicitly and implicitly. This demonstrates that Islamic values can be integrated into various subjects, including English.

2. Sources of Islamic Values in Education

The Qur'an contains a wide range of educational values, including honesty, responsibility, hard work, tolerance, and justice. These values are conveyed through numerous verses that highlight the significance of knowledge, morality, and ethical conduct in human life. In addition, the Hadith of the Prophet Muhammad (peace be upon him) serve as an essential source of guidance, offering practical illustrations of how Islamic values are implemented in everyday life, particularly within educational and learning contexts.

Islamic education is the cultivation of adab, which refers to the recognition and acknowledgment of the proper place of everything within the order of creation (Al-Attas, 1978). This concept of adab forms the foundation of Islamic educational values, as it integrates moral, intellectual, and spiritual dimensions in a holistic manner.

3. The Role of Teachers in the Integration of Islamic Values in English Language Teaching

a. Teachers as Designers of Islamic Value-Based Learning

According to Richards (2017), learning planning is a crucial stage that determines the direction and quality of the learning process. In the context of Islamic values-based ELT, teachers need to formulate learning objectives that are not solely oriented toward language acquisition but also reflect the development of Islamic attitudes and values, such as honesty, responsibility, and cooperation. With careful planning, the integration of Islamic values is not incidental but becomes an integral part of the English language learning structure.

b. Teachers as Facilitators of Meaningful Learning

According to Vygotsky (1978), learning occurs optimally when teachers are able to facilitate meaningful social interactions. In ELT, teachers can facilitate discussions, group work, and communicative activities that encourage students to apply Islamic values in their interactions using English, such as being polite, respecting the opinions of others, and working together fairly. With this facilitative role, teachers help students experience and practice Islamic values directly in the context of language learning.

c. Teachers as Models or Exemplars of Islamic Values

Bandura (1986) emphasized that social learning occurs through observation and imitation. In this context, English teachers who demonstrate honesty, fairness, discipline, and respect for students will be concrete examples of the application of Islamic values in everyday life. Teacher role models have a strong impact on the internalization of values in students, because values that are consistently exemplified are more easily accepted and practiced than those that are only communicated verbally.

d. Teachers as Mediator of Values and Culture in ELT

In English learning, teachers also act as mediators between language, culture, and values. English, as a global language, carries diverse cultural content, not all of which aligns with Islamic values. Language teachers play a crucial role in helping students critically and selectively understand foreign cultures (Alwasilah, 2013). In Islamic values-based ELT, teachers filter and explain the cultural content that appears in the learning materials, linking it to relevant Islamic values.

e. Teachers as Evaluators of Islamic Values Integration in ELT

The teacher's next role is as an evaluator. Teachers are responsible for assessing the extent to which the integration of Islamic values has been achieved in the English

language learning process. This assessment encompasses not only cognitive or linguistic aspects, but also affective and attitudinal aspects of students. According to Brown (2004), affective assessment requires continuous observation of student behavior and attitudes throughout the learning process. In Islamic values-based ELT, teachers can evaluate attitudes such as honesty in completing assignments, responsibility in group work, and ethical communication in English.

f. Teacher Competence in Islamic Value-Based ELT

Research by Safitri (2023) shows that teacher competency significantly influences the successful integration of Islamic values in ELT. Teachers who have a good understanding of the concept of value integration tend to be more confident and creative in designing values-based learning. Therefore, developing teacher competency through training and professional reflection is a crucial factor in supporting the integration of Islamic values in English Language Teaching.

C. Previous Study

One figure often cited as a reference in studies on the integration of Islamic values in education is Muhaimin. In his work, "Development of the Islamic Religious Education Curriculum" (2015), Muhaimin asserts that the integration of Islamic values is an effort to eliminate the dichotomy between religious and general knowledge. He believes that all subjects have the potential to serve as a medium for internalizing Islamic values if designed and implemented consciously and in a planned manner. Although Muhaimin's study does not specifically address English language learning, his concept of value integration provides an important theoretical foundation for the development of Islamic values-based ELT learning.

According to Budiman (2020) states that the integration of Islamic values in education is a systematic process encompassing curriculum planning, learning

implementation, and the formation of an Islamic school culture. He emphasizes that Islamic values, such as honesty, responsibility, discipline, and noble character, cannot be taught merely through religious subjects but must be internalized throughout all subjects, including English. Nasir Budiman also highlighted the role of teachers as a key factor in the successful integration of Islamic values. Teachers are viewed not only as transmitters of material but also as role models who demonstrate the application of Islamic values in attitudes, behavior, and interactions in the classroom. Although Nasir Budiman's study is conceptual and does not specifically examine ELT, his ideas are highly relevant as a theoretical basis for research on the integration of Islamic values in English language learning.

Furthermore, through the study of language, culture, and education, emphasized that foreign language learning is never value-neutral. Language always carries a specific cultural and ideological content (Alwasilah, 2013). Therefore, English learning in Indonesia needs to be conducted critically to avoid eroding students' local values, culture, and identity. Alwasilah's thinking reinforces the urgency of integrating Islamic values into ELT as an effort to maintain a balance between mastery of a global language and the internalization of religious values.

Research that more specifically addresses the integration of Islamic values in English language learning was conducted by Fauzan (2025). In his research at madrasahs, Fauzan found that English teachers integrated Islamic values through the selection of teaching materials, reading texts, example sentences, and classroom activities with an Islamic nuance. The integration of values was carried out implicitly and contextually. However, this study also showed that value integration still relies heavily on teacher creativity and is not supported by systematic curriculum guidelines.

Another study conducted by Pradana (2023) examined English language

learning practices at madrasah aliyah (Islamic senior high schools). His results showed that integrating Islamic values in ELT can increase student motivation and engagement in learning. Teachers strive to connect English material to students' daily lives as Muslims. However, this study also uncovered various challenges, such as time constraints, a dense curriculum, and a lack of English language teaching materials integrated with Islamic values.

Furthermore, Zubaedi (2017), in his study of character education, emphasized that values-based education must be integrated into all subjects. He argued that a good learning process is not only oriented towards cognitive achievement but also towards the formation of students' attitudes and character. Zubaedi's concept of character education strengthens the position of English language learning as a strategic means of instilling Islamic values.

Based on these previous studies, it can be concluded that the integration of Islamic values in education has been widely studied conceptually and empirically in Indonesia. However, most research focuses on the general framework of value integration or on specific subjects, while studies that in-depth explore the practice of integrating Islamic values in English language teaching, particularly through qualitative case studies, are still limited. Therefore, this study seeks to complement previous research by examining how English teachers integrate Islamic values into the learning process and the challenges they face in Islamic schools.

CHAPTER III

RESEARCH METHODOLOGY

This chapter explains the research methodology employed in this study. It outlines the research design, research setting and participants, data collection techniques, research instruments, data analysis procedures, and the trustworthiness of the data. This chapter aims to clarify how the research was conducted to address the research questions.

A. Research Design

Creswell (2014) states that research design is a plan or strategy of inquiry that guides the procedures in a research study, including data collection, analysis, and interpretation. In other words, research design helps researchers determine research steps logically and structurally so that research results can be scientifically accounted for. A similar view is also expressed by Indonesian researchers. Sugiyono (2019) explains that research design is a research plan that is systematically arranged to obtain data in accordance with the research objectives. Research design includes the selection of research approaches, methods, and data collection and analysis techniques. Therefore, the selection of research design must be tailored to the research problem and the type of data required.

In educational research, particularly research aimed at understanding the learning process, teacher experiences, and the social and cultural context in the school environment, a qualitative approach is often considered most appropriate. According to Creswell (2014), qualitative research is used to explore and understand the meaning given by individuals or groups to a social or educational issue. This approach emphasizes a deep understanding of phenomena, rather than the quantitative measurement of variables. In line with Creswell, Moleong (2018) states that qualitative research aims to understand the phenomena experienced by research subjects holistically

through descriptions in the form of words and language, in a natural context. This approach allows researchers to capture social realities in depth, including the values, beliefs, and practices that occur in the learning process.

Based on these characteristics, this study uses a qualitative approach with a case study design. A case study was chosen because this study focuses on a specific context, namely English language learning in MAS Darul Ulum, to gain an in-depth understanding of how Islamic values are integrated into English language teaching. Creswell (2014) explains that a case study is a qualitative approach that allows researchers to explore a bounded system through in-depth data collection from various sources. This opinion is reinforced by Yin (2018), who states that case studies are suitable when the research focuses on the questions “how” and “why” and when the researcher has no control over the events being studied. In the context of this study, case studies are used to answer questions about how English teachers integrate Islamic values into learning and the challenges they face in this practice.

B. Research Participants

This research was conducted at MAS Darul Ulum Banda Aceh, an Islamic senior high school in Banda Aceh, Aceh Province. The school was chosen as the research site because it is an Islamic educational institution that incorporates religious values into the learning process while implementing the national curriculum. As an Islamic school, MAS Darul Ulum emphasizes academic achievement as well as the moral and religious development of its students, a focus closely related to this study.

MAS Darul Ulum Banda Aceh was purposely chosen due to its relevance to the research topic: the integration of Islamic values into English language teaching. The school has only two English teachers, which allows the researcher to conduct an in-depth exploration of teaching practices without a large, complex research setting.

Additionally, each English class has approximately twenty students, enabling close observation of teacher student interactions and classroom activities related to the integration of Islamic values. Creswell (2014) states that in qualitative research, participants are selected because they have in-depth experience and knowledge related to the phenomenon being studied. Therefore, the number of participants in qualitative research is not the main focus, but rather the depth of information that can be obtained from these participants.

In line with this opinion, Sugiyono (2019) explains that purposive sampling is used when researchers have specific considerations in selecting research subjects, such as competence, experience, and direct involvement in the activities being studied. In the context of this study, participants were selected based on their direct involvement in the English language learning process at Islamic schools. The participants in this study were English teachers who taught at Islamic schools. English teachers were chosen as the main participants because they played a central role in designing and implementing learning as well as in integrating Islamic values into English language teaching. Teachers were considered to be the ones who best understood the strategies, approaches, and challenges in integrating Islamic values into English classes.

The criteria for selecting participants in this study included: (1) teachers who teach English at MAS Darul Ulum, (2) have at least one year of teaching experience, and (3) are directly involved in planning and implementing English language learning. These criteria were established to ensure that participants had sufficient experience relevant to the focus of the study. According to Moleong (2018), data saturation occurs when the information obtained from participants is repetitive and no new significant information is found. Thus, the number of participants in this study is not determined rigidly, but depends on the depth and adequacy of the data obtained during the research

process.

With the selection of appropriate and relevant participants, it is hoped that this study can obtain indepth and comprehensive data on the practice of integrating Islamic values in English Language Teaching in Islamic schools.

C. Data Collection Techniques

In qualitative research, data collection is carried out naturalistically to understand phenomena in depth based on the participants' perspectives. Creswell (2014) states that qualitative research uses various data collection techniques to obtain rich and in-depth information, such as interviews, observations, and documentation. In line with this opinion, Moleong (2018) emphasizes that the use of various data collection techniques in qualitative research aims to obtain a complete and comprehensive picture of the phenomenon being studied. Therefore, this study uses three main techniques in data collection, namely interviews, observation, and documentation.

1. Interview

Interviews were used as the main technique to explore in depth the understanding, experiences, and practices of English teachers in integrating Islamic values into learning. According to Creswell (2014), interviews allow researchers to obtain data directly from participants through open-ended questions that give participants space to explain their views and experiences in detail. In this study, the interviews were conducted with the two English teachers at MAS Darul Ulum Banda Aceh as the main participants of the research. The interviews were conducted in a semi-structured manner, so that researchers had a set of questions to guide them but still allowed flexibility for participants to develop answers based on their experiences. The interviews focused on several key aspects, such as teachers' understanding of Islamic values, the strategies used to integrate these values into English language teaching, and

the challenges encountered during the learning process.

2. Observation

Observation was used to obtain data on the actual practice of integrating Islamic values into English language learning in the classroom. This technique allowed researchers to see firsthand how teachers implemented Islamic values through teaching methods, interactions with students, and the use of teaching materials. Creswell (2014) states that observation helps researchers understand the context and behavior of participants in natural situations. In this study, observation was conducted as non-participant observation, in which the researcher was not directly involved in the teaching and learning process but acted solely as an observer. The observation was carried out over a period of two weeks during regular English language classes at MAS Darul Ulum Banda Aceh. This duration allowed the researcher to observe learning activities across several class meetings and to identify consistent patterns in the integration of Islamic values. The observation focused on English learning activities, teacher-student interactions, and forms of Islamic value integration that emerged during the learning process.

3. Documentation

Documentation is used as a supporting technique to reinforce data obtained from interviews and observations. According to Sugiyono (2019), documentation is a data collection technique that utilizes written or visual documents relevant to the research. In this study, the documents analyzed included syllabi, lesson plans, teaching materials, and other documents related to English language learning in school. Document analysis aims to identify the extent to which Islamic values have been integrated into the

planning and implementation of English language learning. By using documentation techniques, researchers can triangulate data so that the research results are more valid and reliable.



CHAPTER IV

FINDINGS AND DISCUSSION

This chapter presents research findings and discussions based on data obtained during the research process. Data were collected through semi-structured interviews and classroom observations. The findings are presented to answer the research questions, while the discussion links them to relevant theories and previous research.

A. Research Findings

This section presents research findings obtained from semi-structured interviews with two English teachers, as well as observations of English learning in the classroom. The research findings are organized based on three research questions, focusing on how Islamic values integrated, how teachers integrate Islamic values into English learning and the challenges they face in this integration process.

1. Teachers Integrated Islamic Values in English Learning

a. Integration of Islamic Values in Learning Objectives and Material Planning

Based on interviews and classroom observations, the integration of Islamic values into English learning materials was achieved through a contextual and interpretive approach, rather than through structural reconstruction. Islamic values were not directly embedded in the open-book design but were presented through teacher explanations during the learning process. At the learning planning level, the integration of Islamic values has not been fully formulated explicitly in written learning objectives. Based on observations, the indicator *"Teachers convey learning objectives that include elements of Islamic values"* is categorized as less visible, while the indicator *"Islamic values are explicitly mentioned when explaining objectives or competencies"* is categorized as visible. This indicates that Islamic values are more often conveyed verbally when teachers explain learning competencies, but have not been systematically written into

the formulation of learning objectives.

In an interview, the first participant (MM) stated "Usually, learning objectives focus on English language skills. I convey Islamic values more when explaining, rather than specifically writing them in the objectives." This statement indicates that Islamic values have not been positioned as measurable learning outcomes. Learning objectives are still oriented toward linguistic competencies, such as understanding text structure, vocabulary mastery, and the use of specific expressions. Islamic values are presented as additional reinforcement, not as an integral part of the objective design.

The second participant (ML) also explained "*In the lesson plans, Islamic values aren't always specifically stated. But when explaining competencies, I still remind students of the appropriate values.*" From this explanation, it's clear that value integration is more implicit and depends on teacher awareness during the material delivery process. This suggests that, at the planning stage, value integration is not yet fully structured in the learning documents.

b. Integration of Islamic Values in Texts and Teaching Materials

Regarding teaching materials, both participants acknowledged that the textbooks used were general English textbooks that were not specifically designed to integrate Islamic values. MM explained "*The textbooks we use are general. They don't specifically contain Islamic values. So I usually try to relate the material to Islamic values when explaining.*" This statement indicates that the teaching materials do not inherently contain Islamic narratives, Muslim figures, or contexts based on Islamic values. Therefore, integration is achieved through the teacher's interpretation of the general themes in the text. ML also stated "*The material is from a regular textbook. If there are sections that can be linked to Islamic values, I add more appropriate explanations or examples.*" This statement suggests that the integration process is more reactive than proactive. Teachers wait for thematic gaps in the text that can be linked to Islamic values, rather than actively replacing or reconstructing the text to be based on Islam.

Observational data supports this finding. The indicator *"Text/dialogue/example sentences contain Islamic themes or contexts"* was categorized as less visible. The observed material covered general topics such as daily activities, descriptions of places, and expressions expressing opinions without explicit Islamic framing. Furthermore, the indicator *"Teacher modifies or re-explains material to align with Islamic values"* was also categorized as less visible. This indicates that material modifications have not been made significantly. The teacher did not replace the text with stories of Islamic figures, did not insert references to the Quran or hadith in the reading text, and did not systematically structure dialogues based on the context of Muslim life.

Thus, the integration of values in the teaching material aspect can be categorized as additive integration, not transformative integration that changes the structure of the content.

c. **Integration of Islamic Values in Reading and Writing Content**

In reading lessons, the integration of Islamic values is carried out through brief comments or affirmations when the text's theme aligns with moral values. MM explained *"If the text is about helping others or being kind, I usually say that Islam also encourages that."* This statement indicates that the teacher uses thematic alignment strategies. When the text discusses kindness or responsibility, the teacher links it to Islamic teachings. However, this integration does not develop into an in-depth analysis based on an Islamic perspective.

Observations show that the indicator *"The teacher emphasizes moral messages/Islamic values when discussing reading texts"* is categorized as less visible. Discussions remain focused on understanding the meaning of words, main ideas, and structure of the text. Students are not guided to analyze the text using an Islamic ethical framework or systematically compare the text's content with religious values.

In the writing aspect, the integration of Islamic values is also unstructured. ML stated *"Usually I give students freedom to choose topics. Some choose religious figures, but I*

don't require it." This statement indicates that Islamic themes in writing are optional and not part of the instructional design. Writing assignments remain focused on linguistic aspects such as grammar, vocabulary, and paragraph organization. There is no specific assessment rubric that evaluates the reflection of Islamic values in students' writing. Observations also indicate that the indicator *"Writing assignments direct students to write on themes relevant to Islamic values"* is categorized as less visible. This confirms that the integration of values in writing has not been explicitly included in the academic objectives.

d. Analysis of the Level of Integration of Islamic Values in Learning Materials

A more in-depth analysis reveals that the integration of Islamic values into English learning materials in this context can be categorized as being at the additive integration level and not yet at the transformative integration level. Additive integration refers to the addition of specific values or perspectives to existing materials without changing the basic structure of the curriculum or learning content. In the context of this study, Islamic values were added through the teacher's oral explanations, moral reinforcement, or thematic linking, but without changing the text, reconstructing the dialogue, or redesigning the values-based assignments.

As expressed by MM "I usually just link it when the material is appropriate. The book remains the same; I don't change it." This statement confirms that the teacher did not reconstruct the material but merely provided additional interpretations. ML also emphasized the same point "Not all material can be directly linked to Islam, so if it doesn't fit, I still follow the book." This quote demonstrates that integration is highly dependent on the appropriateness of the theme. This means that Islamic values do not form the primary framework for selecting or designing materials, but rather follow the flow of existing materials. Observation results further strengthen this analysis. Several indicators, such as:

- a. Texts/dialogues contain an Islamic context (less visible)

- b. Teachers significantly modify the materials (less visible)
- c. Writing assignments guide reflection on Islamic values (less visible)
- d. Consistent integration from the beginning to the end of the lesson (less visible)

Indicate that Islamic values have not been systematically embedded in the learning structure. Measured in terms of the depth of integration, the implementation found in this study is at the surface-level integration level. Islamic values are present in the form of moral reinforcement, but have not yet become the epistemological foundation for English language learning. This means that English is still positioned as a neutral subject focused on linguistic competence, while Islamic values serve as additional ethical reinforcement.

- a. Integration has not yet reached the stage where:
 - b. Reading texts are designed based on Islamic narratives
 - c. Speaking topics explicitly address social issues from an Islamic perspective
 - d. Writing assignments require reflection on Islamic values or ethical analysis
 - e. Learning objectives include measurable affective outcomes based on Islamic values

Thus, it can be concluded that the level of integration in this context is contextual, interpretive, and teacher-dependent. Integration occurs when teachers consciously connect material with Islamic values, but it has not yet been institutionalized in the curriculum structure or teaching material design. However, even at the additive level, these integration efforts still demonstrate teachers' pedagogical awareness to maintain harmony between English language learning and Islamic values in Islamic schools. The challenge lies in how to develop this integration from an additive level to a more systematic and structured, transformative level.

2. Islamic Values Implemented in the English Learning Process

a. Implementation in Reading Activities

In reading activities, the integration of Islamic values is carried out by linking the

text's content to Islamic teachings or moral values when thematically appropriate. However, the texts used are still sourced from general textbooks that do not specifically contain an Islamic context. This means that integration does not occur at the material selection stage, but rather at the interpretation and explanation stage. MM explained in interview *"If the text is about good behavior, such as helping others or being honest, I usually add that Islam also teaches that. So students know that it is not just a general value but also part of religious teachings."* From this statement, it can be analyzed that the strategy used is contextual reinforcement, which reinforces the values already present in the text with references to Islamic teachings. However, based on observations, the emphasis on Islamic values when discussing reading texts is categorized as less visible. This is because the reinforcement is only presented briefly in the form of additional statements and is not developed into a structured reflective discussion.

For example, when the text discusses "helping others," the teacher explains the meaning of vocabulary, the main idea of the paragraph, and the structure of the text. Afterward, the teacher adds that helping others is also an Islamic teaching. However, students were not asked follow-up questions about the concept of mutual assistance in Islam or how these values are applied in everyday life. Thus, integration occurs at the level of verbal reinforcement, not at the level of analytical engagement. Pedagogically, the focus of reading instruction remains on linguistic competencies such as comprehension skills, vocabulary recognition, and text structure analysis. Islamic values do not form the framework for text analysis but merely serve as additional moral reinforcement. Therefore, in terms of depth of integration, implementation in reading can be categorized as partial and supplementary integration..

b. Implementation in Speaking Activities

In speaking activities, the implementation of Islamic values is evident through the

content guidance and normative boundaries for expressing opinions. However, the topics used still follow the textbook and are not specifically designed to explore Islamic issues. ML stated *"The topics usually follow the material in the textbook, such as giving opinions or expressing agreement. They are not specifically about Islam, but I still remind students to express their opinions politely and not to overdo it."* This statement indicates that integration occurs at the level of discourse regulation, namely regulating how students speak to comply with Islamic norms, rather than at the level of the theme or content of the discussion.

Based on observations, indicators of speaking topics that allow students to express Islamic values were categorized as less visible. Role plays or simulations that reflect the context of Muslim life were also not explicitly found in the observed lessons. For example, when students discussed opinions on a phenomenon, the teacher emphasized the use of grammatically and communicatively appropriate language expressions. Islamic values emerged in the form of reminders such as speaking politely or not belittling the opinions of peers. However, students are not directed to discuss issues directly related to Islamic values, such as social justice from an Islamic perspective or moral responsibility as a Muslim in a global context.

This indicates that integration in speaking is at the normative-communicative level, rather than thematic or conceptual integration. English remains the primary focus as a means of communication, while Islamic values serve as ethical controls in interactions.

c. Implementation in Writing Activities

In writing activities, the integration of Islamic values is also not designed as a mandatory component of assignment instructions. The writing topics are general and give students the freedom to choose their own themes. ML explained *"Usually, I give students the freedom to choose topics based on the type of text. Some students choose to write about*

religious figures or religious experiences, but that's their own choice, not something I require." This statement indicates that the integration of values in writing is student-initiated, not teacher-directed. This means that Islamic values only emerge when students voluntarily choose themes related to religion. Based on observations, writing assignments that explicitly direct students to write on themes relevant to Islamic values are categorized as less visible.

Furthermore, in the assessment process, teachers continue to use linguistic criteria such as grammar accuracy, vocabulary range, organization, and coherence. There are no specific indicators assessing the depth of reflection of Islamic values in students' writing. Therefore, Islamic values are not part of the assessment criteria in writing. Academically, this indicates that integration has not yet reached the stage of curricular integration, as values are not included in the assignment design or assessment rubric. Integration is still implicit and unsystematic. The integration approach that didn't force a connection with English.

3. Challenges in Integrating Islamic Values into English Language Learning

a. Misalignment of Material Structure with Value Orientation

One of the main challenges is the structure of English language materials, which are oriented toward linguistic competence and not explicitly designed to incorporate Islamic values. The textbooks used are general, so the texts, dialogues, and example sentences do not directly reflect an Islamic context. ML stated *"The material is not specifically based on Islam, so the content is general. If I want to relate it, I add it myself when explaining."* This statement indicates a gap between the material structure and the goal of value integration. Teachers lack teaching materials that systematically incorporate Islamic themes, so integration relies on improvisation during the lesson. This situation results in the low visibility of indicators such as *"text contains Islamic themes," "role play reflects Islamic values,"* and *"speaking topics allow for the expression of Islamic values,"*

which were categorized as less visible in observations.

This challenge is structural because it relates to material design, not simply teacher practice. When basic materials do not support integration, Islamic values struggle to become an organic part of learning activities. Integration ultimately occurs as an add-on approach, rather than an embedded approach that is integrated into the content structure.

b. Dominance of Linguistic Orientation in Learning Design

The next challenge is the dominance of linguistic orientation in English language learning. The primary focus remains on achieving competencies such as text comprehension, grammar mastery, vocabulary development, and speaking and writing skills. This often results in values integration being relegated to a secondary role. MM stated *"The main focus remains on how students can understand the material and achieve the targeted competencies. Islamic values remain important, but they are usually just sidelined."* This statement demonstrates a hierarchy of priorities in learning. Language competency is the primary target because it is directly related to academic assessment and curriculum outcomes. As a result, values integration does not develop into measurable learning objectives. Values are not explicitly included in the formulation of learning objectives and are not indicators in the assessment rubric.

In observations, the indicators *"integration of Islamic values is consistent from the beginning to the end of the lesson"* and *"integration remains relevant to language learning objectives"* were categorized as less visible. This indicates that values have not been fully aligned with instructional objectives. Pedagogically, integration remains at the peripheral level, where values exist on the periphery of learning and do not form the main structure of academic activities. This challenge is conceptual because it relates to the paradigm of English language learning as a skills-based subject. As long as language is positioned solely as a technical competency, values integration will struggle to develop into a transformative

approach.

c. Limitations in Planning and Developing Deep Integration

Another significant challenge is the limitation in designing in-depth values integration from the planning stage. Effective integration requires the formulation of values-based learning objectives, the selection of relevant materials, the development of reflective questions, and the development of evaluations that consider the values dimension. In observed practice, integration occurs more spontaneously. ML stated *"If you really want to focus on values, it has to be designed from the start. But usually, because of the pursuit of material, it's only adjusted during the learning process."* This statement indicates that the constraint is not only time, but also at the instructional design stage. Integration has not been explicitly formulated in tools such as lesson plans or modules. As a result, integration is inconsistent and highly dependent on classroom situations.

Furthermore, no significant adjustments were found in the evaluation system. In writing and speaking, assessments remain focused on linguistic aspects. There are no specific criteria assessing students' ability to articulate Islamic values in their language products. This indicates that values have not been institutionalized in the learning system. Theoretically, this challenge reflects that integration is still at the surface stage and has not yet reached transformative integration, the stage where values shape how materials are constructed and valued. Without structured planning, integration will remain sporadic and non-systemic.

B. Discussion

This section discusses the research findings presented in the previous section by linking them to relevant theories and previous research findings. The discussion focuses two research questions: how teachers integrate Islamic values into English language learning and the challenges they face in this integration process.

1. Integration of Islamic Values in English Language Learning

The research results indicate that the integration of Islamic values in English learning is carried out through a contextual approach and is not yet fully structured in the curriculum design. Teachers do not explicitly design Islamic value-based materials, but instead link these values when thematically appropriate in the material being taught. Therefore, integration occurs more frequently during the implementation stage of learning than during the instructional planning stage.

These findings can be analyzed using the curriculum integration framework proposed by Banks (2008), which distinguishes several integration approaches, including the additive approach and the transformative approach. In the additive approach, specific values or perspectives are added to the curriculum without changing its basic structure. Meanwhile, the transformative approach requires fundamental changes in the way materials are selected, structured, and analyzed. Based on the findings of this study, the integration of Islamic values remains at the additive level, as values are added through teacher explanations without systematically reconstructing the material.

In reading activities, teachers connect the text content with Islamic values such as honesty, responsibility, and mutual assistance. However, the texts used are still from general textbooks that are not designed based on Islamic values. This indicates that integration has not yet reached the material selection stage. This finding aligns with research by Mardiani (2022), who found that English teachers in Islamic schools tend to integrate religious values through verbal reinforcement during material discussions, rather than through text modification or activity design. This research can be accessed through Google Scholar and Islamic education journal repositories. Furthermore, the contextual approach found in this study can also be explained through the theory of contextual teaching and learning (Johnson, 2002), which emphasizes the importance of connecting material to students' life contexts. In the context of Islamic schools, linking English material to Islamic values is a form of

contextualization relevant to students' learning environments. However, despite its relevance, this approach does not fully shape the learning structure.

In speaking activities, the integration of values is evident through the regulation of communication ethics, such as encouraging students to speak politely and respect the opinions of their peers. This aligns with the concept of character education proposed by Lickona (2012), who asserts that character formation can be achieved through interaction and habituation in the classroom environment. Lickona emphasized that character education does not always have to be through explicit material, but can also be through communication practices and role models. The findings of this study support this view, as Islamic values are internalized through classroom interaction patterns. Zubaedi (2017) also stated that character education in the context of Islamic education can be integrated into school culture and teacher-student interactions without disrupting academic objectives. Zubaedi's book on character education is readily available in PDF format in various Indonesian academic repositories. This reinforces the finding that value integration in this study is more dominant at the level of interaction and moral reinforcement.

In writing activities, the integration of Islamic values has not been included in the assessment system. Assessment remains focused on linguistic aspects such as grammar, vocabulary, and organization. This indicates that values have not been incorporated into the assessment design. According to character education theory (Lickona, 2012), values will be more effectively internalized if they are part of learning objectives and evaluation. Otherwise, values tend to be peripheral and lack a formal position within the academic structure. The findings of this study are also consistent with research by Glorya (2022), who stated that integrating values into language learning requires careful planning to avoid becoming merely a verbal add-on. Without systematic planning, integration tends to depend on the creativity and awareness of individual teachers.

Overall, the integration of Islamic values into English learning in this study was at the declarative and contextual levels. Values were mentioned and linked to the material, but did not yet form a curriculum structure or evaluation system. This indicates that integration is still in its early stages of development.

2. Teachers' Challenges in Integrating Islamic Values in English Language Learning

In addition to the form of integration, this study also identified several key challenges faced by teachers. These challenges are structural, pedagogical, and curricular. The first challenge is the limited availability of Islamic values-based teaching materials. The textbooks used are general textbooks and therefore do not provide texts or dialogues that explicitly reflect an Islamic context. This situation makes it difficult for teachers to integrate at the content level. Irawan (2020) stated that integrating values in language learning requires the selection and adaptation of materials so that the values can be internalized naturally and not appear forced. Irawan's research can be accessed through online journals on language education in Indonesia.

The second challenge is the dominance of a linguistic orientation in English learning. As a skills-based subject, English requires mastery of measurable competencies, such as the ability to understand texts, structure paragraphs, and use correct grammar. Hasyim (2024) found that English teachers tend to prioritize linguistic achievement because it is directly related to academic evaluations and curriculum standards. This explains why values integration is often positioned as an additional aspect. The third challenge is limited learning time. Fitriyah (2019) stated that time constraints are a major obstacle to implementing values education in schools. Teachers must complete material targets within a specified timeframe, limiting the space for values-based reflective discussions. In this study, values integration was often carried out briefly because the main priority was completing core material.

Furthermore, the lack of specific training on values integration in English language learning was also an implicit factor. According to curriculum integration theory, effective integration requires systemic support, including teacher professional development and the provision of appropriate teaching materials. Without such support, integration will remain dependent on individual teacher initiative and will struggle to develop into a systematic approach.

Overall, the challenges identified indicate that the integration of Islamic values in English language learning requires a more comprehensive approach. Curriculum support, material development, and adjustments to the evaluation system are crucial factors for integration to progress from the contextual level to the structural and transformational levels.



CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

This chapter presents research conclusions and recommendations. The conclusions are formulated to answer the research questions, while the recommendations serve as input for teachers, schools, and future researchers regarding the integration of Islamic values in English language learning.

A. Conclusions

This study aims to analyze how Islamic values are integrated into English language learning and the challenges teachers face in this integration process. Based on the research findings, it can be concluded that the integration of Islamic values into English language learning has indeed been implemented, but it remains contextual and has not been fully structured in the curriculum design or evaluation system. This study found that the integration of Islamic values in English learning was achieved through explicit mention of specific values, linking the material to Islamic teachings when appropriate, and reinforcing the values through classroom interactions. Values such as honesty, responsibility, cooperation, and mutual respect frequently emerged in teacher explanations. However, this integration was not consistently reflected in text selection, role-play design, or writing topics. Thus, Islamic values have not fully become an inherent part of the material structure, but rather function as additional moral reinforcement in the learning process.

The research results show that the implementation of Islamic values in reading, speaking, and writing activities is carried out through a contextual approach. In reading, teachers link text content to Islamic values when thematically appropriate, but do not systematically reconstruct the material. In speaking, integration is more evident in the regulation of communication ethics than in the selection of values-based topics. Meanwhile, in writing, value integration depends on student topic choice and has not been incorporated

into formal assessment rubrics. This indicates that value integration has not yet reached the structural stage, where values become part of the overall learning objectives, activities, and evaluation. This study found several major challenges in integrating Islamic values into English language learning. These challenges include limited Islamic value-based teaching materials, the dominance of linguistic orientation in the English curriculum, and limited time and instructional planning. Teachers must balance the demands of achieving language competency with efforts to build student character. This situation often results in value integration being carried out spontaneously and situationally, rather than through systematic planning from the outset.

Overall, this research shows that the integration of Islamic values into English language learning in the context studied has occurred, but remains at an additive and contextual stage. Values have not been fully integrated into the curriculum structure and evaluation system. To achieve deeper and more transformational integration, the development of values-based materials, the formulation of explicit learning objectives, and adjustments to the assessment system are necessary so that values become a formal part of the learning process.

Thus, this research confirms that integrating Islamic values into English language learning is not impossible, but requires curriculum support, thorough planning, and ongoing pedagogical commitment to ensure optimal implementation without compromising students' language competency achievement.

B. Recommendations

Based on research findings on the integration of Islamic values in English language learning, can be provided to relevant parties to improve the quality of the integration of Islamic values in English language learning.

English teachers are advised to develop more systematic lesson plans that integrate

Islamic values. Integration should not only occur during the delivery stage, but should also be designed from the formulation of learning objectives, material selection, and the development of activities and evaluations. Teachers can begin by formulating learning objectives that explicitly incorporate character dimensions, then selecting or modifying texts and assignments that are relevant to these values. Furthermore, assessment rubrics can be adjusted to assess not only linguistic aspects but also allow for reflection on values in students' language production.

Schools need more systemic support in the form of providing teaching materials relevant to the context of Islamic education. Schools can encourage the development of modules or teaching materials based on Islamic values that remain aligned with English language competency standards. Furthermore, regular training or workshops on integrating values into language learning should be held to provide teachers with a deeper conceptual understanding and practical strategies. School policy support is crucial to ensure that value integration does not rely solely on individual teacher initiative.

Curriculum developers and education policymakers, this research demonstrates the need to align academic goals with character building goals. The integration of Islamic values into English learning should not be positioned as an additional burden, but rather as an integral part of curriculum design. Therefore, the curriculum can be designed more flexibly by allowing space for value exploration in various language skills, such as contextual text-based reading, moral-based speaking, and reflective writing.

This study still has limitations in the number of participants and the scope of the schools studied. Further research could involve more schools or compare the contexts of Islamic and public schools to obtain a more comprehensive picture. Furthermore, future research could explore the development of a structured Islamic values-based English learning model and test its effectiveness on achieving language competency and developing students'

character.

Overall, the integration of Islamic values into English learning requires collaboration between teachers, schools, and curriculum developers. With careful planning and adequate support, this integration can evolve from a contextual approach to a more systematic and transformational one, so that academic goals and character development can be achieved in a balanced manner.



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جامعة الرانيري

A R - R A N I R Y

APPENDICES

Appendix A: Appointment Letter of Supervisor



KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH
NOMOR: 1473 TAHUN 2025

TENTANG:
PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA
DENGAN RAHMAT TUHAN YANG MAHA ESA

DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH

- Menimbang :
- bahwa untuk kelancaran bimbingan skripsi mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh maka dipandang perlu menunjuk pembimbing skripsi;
 - bahwa yang namanya tersebut dalam Surat Keputusan ini dianggap cakap dan mampu untuk diangkat dalam jabatan sebagai pembimbing skripsi mahasiswa;
 - bahwa berdasarkan pertimbangan sebagaimana dimaksud dalam huruf a dan huruf b, perlu menetapkan Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh.
- Mengingat :
- Undang-Undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;
 - Undang-Undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;
 - Undang-Undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;
 - Peraturan Presiden Nomor 74 Tahun 2012, tentang perubahan atas peraturan pemerintah RI Nomor 23 Tahun 2005 tentang pengelolaan keuangan Badan Layanan Umum;
 - Peraturan Pemerintah Nomor 4 Tahun 2014, tentang penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
 - Peraturan Presiden Nomor 64 Tahun 2013, tentang perubahan Institut Agama Islam Negeri Ar-Raniry Banda Aceh menjadi Universitas Islam Negeri Ar-Raniry Banda Aceh;
 - Peraturan Menteri Agama RI Nomor 44 Tahun 2022, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;
 - Peraturan Menteri Agama Nomor 14 Tahun 2022, tentang Statuta UIN Ar-Raniry Banda Aceh;
 - Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Depag RI;
 - Keputusan Menteri Keuangan Nomor 293/Kmk.05/2011, tentang penetapan UIN Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang menerapkan Pengelolaan Badan Layanan Umum;
 - Surat Keputusan Rektor UIN Ar-Raniry Banda Aceh Nomor 01 Tahun 2015, Tentang Perdelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh.
- MEMUTUSKAN
- Menetapkan : Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh tentang Pembimbing Skripsi Mahasiswa.
- KESATU : Menunjuk Saudara :
Dr. Maskur S.Ag., M.A
Untuk membimbing Skripsi
Nama : **Dya Salsabila**
NIM : **220203095**
Program Studi : **Pendidikan Bahasa Inggris**
Judul Skripsi : **Integrating Islamic Values into English Language Teaching**
- KEDUA : Kepada pembimbing yang tercantum namanya diatas diberikan honorarium sesuai dengan peraturan perundang-undangan yang berlaku.
- KETIGA : Pembiayaan akibat keputusan ini dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Nomor SP DIPA-025.04.2.423925/2025 Tanggal 02 Desember 2024 Tahun Anggaran 2025.
- KEEMPAT : Keputusan ini berlaku selama enam bulan sejak tanggal ditetapkan;
- KELIMA : Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan bahwa segala sesuatu akan dirubah dan diperbaiki kembali sebagaimana mestinya, apabila kemudian hari ternyata terdapat kekeliruan dalam Surat Keputusan ini.

Ditetapkan di : Banda Aceh
Pada tanggal : 30 Oktober 2025
Dekan,


Safri Muluk

Tembusan

- Sekjen Kementerian Agama RI di Jakarta;
- Dirjen Pendidikan Islam Kementerian Agama RI di Jakarta;
- Direktur Perguruan Tinggi Keagamaan Islam Kementerian Agama RI di Jakarta;
- Kantor Pelayanan Ferbendaharaan Negara (KPPN), di Banda Aceh;
- Rektor UIN Ar-Raniry Banda Aceh di Banda Aceh;
- Kepala Bagian Keuangan dan Akuntansi UIN Ar-Raniry Banda Aceh di Banda Aceh;
- Yang bersangkutan;
- Arsip.



Appendix B: Recommendation Letter from Fakultas Tarbiyah dan Keguruan to conduct the research



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI AR-RANIRY BANDA ACEH
FAKULTAS TARBİYAH DAN KEGURUAN**

Jl. Syekh Abdur Rauf Kopelma Darussalam Banda Aceh Telp/Fax. : 0651-752921

Nomor : B-143/Un.08/FTK.1/TL.00/1/2026

Lamp : -

Hal : **Penelitian Ilmiah Mahasiswa**

Kepada Yth,

Kepala Kantor Kementerian Agama Kota Banda Aceh ; Kepala MAS Darul Ulum Banda Aceh
Assalamualaikum Warahmatullahi Wabarakatuh.

Fakultas Tarbiyah Dan Keguruan UIN Ar-Raniry dengan ini menerangkan bahwa:

NIM : 220203095

Nama : ULYA SALSABILA

Program Studi/Jurusan : Pendidikan Bahasa Inggris

Alamat : jl.meulaboh-tapaktuan trieng kuning gampong. suka raja

Saudara yang tersebut namanya diatas benar mahasiswa Fakultas Tarbiyah Dan Keguruan bermaksud melakukan penelitian ilmiah di lembaga yang Bapak/Ibu pimpin dalam rangka penulisan Skripsi dengan judul **INTEGRATION ISLAMIC VALUES INTO ENGLISH LANGUAGE TEACHING**

Banda Aceh, 08 Januari 2026

An. Dekan

Wakil Dekan Bidang Akademik dan Kelembagaan



Prof. Dr. Buhori Muslim, M.Ag.

NIP. 197508152001121002

Berlaku sampai : 27 Februari 2026

جامعة الرانيري

A R - R A N I R Y

Appendix C: Confirmation Letter from English Education Department



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI AR-RANIRY
FAKULTAS TARBIYAH DAN KEGURUAN
PRODI PENDIDIKAN BAHASA INGGRIS
 Jln Syeikh Abdur Rauf Kopelma Darussalam Banda Aceh
 Email : pbi.flk@ar-raniry.ac.id. Website : <https://ar-raniry.ac.id>

SURAT KETERANGAN
 Nomor: B-055/Un-08/PBI/Kp.01.2/1/2026

Ketua Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan Universitas Islam Negeri Ar-Raniry Darussalam Banda Aceh menerangkan bahwa yang nama tersebut di bawah ini:

| | |
|--------|---|
| Nama | : Ulya Salsabila |
| NIM | : 220203095 |
| Prodi | : Pendidikan Bahasa Inggris |
| Alamat | : Jl. Meulaboh-Tapaktuan Trieng Kuning Gampong. Suka Raja |

Benar telah melakukan pengumpulan data untuk penelitian pada Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh dalam rangka penyusunan Skripsi yang berjudul:

"Integrating Islamic Values into English Language Teaching"

Demikianlah Surat Keterangan ini kami buat agar dapat dipergunakan seperlunya.

Banda Aceh, 28 Januari 2026
 Ketua Prodi Pendidikan Bahasa Inggris,


 Syarifah Dahliana

AR - RANIRY

Appendix D: Interview Protocol

Interview Protocol

| | |
|-----------------------|---|
| Project | : Integrating Islamic Values into English Language Teaching |
| Time of interview | : |
| Date | : |
| Place | : Madrasah Darul Ulum |
| Interviewer | : Ulya Salsabila |
| Participant | : |
| Position of Interview | : English teacher of English Madrasah Darul Ulum |

This research focuses on integrating Islamic values into English Language Teaching (ELT) in an Islamic school context. The purpose of this study is to explore how Islamic values are incorporated into the English learning process, as well as to identify the teacher's strategies and students' responses toward this integration. The data will be collected through semi-structured interviews and classroom observations. All interviews will be recorded to ensure accuracy of the data. The collected data will only be used for academic research purposes while maintaining the confidentiality and privacy of the participants. During the interview, the participant will be asked several questions related to the implementation of Islamic values in English teaching and learning. The interview is expected to take approximately 15–20 minutes.



Questions:

1. Sudah berapa lama Bapak/Ibu mengajar mata pelajaran Bahasa Inggris di sekolah ini?
2. Kelas apa saja yang Bapak/Ibu ajar saat ini?
3. Bagaimana karakteristik umum siswa yang Bapak/Ibu ajar?
4. Saat menyusun RPP atau modul Bahasa Inggris, pada bagian mana Bapak/Ibu secara sengaja memasukkan nilai-nilai Islam?
5. Nilai Islam apa yang biasanya Bapak/Ibu tetapkan sejak awal sebelum mengajar satu materi tertentu?
6. Apakah nilai tersebut ditulis secara eksplisit dalam tujuan pembelajaran atau hanya menjadi pertimbangan guru?
7. Pada materi terakhir yang Bapak/Ibu ajarkan, teks atau contoh apa yang digunakan untuk memuat nilai-nilai Islam?
8. Jika menggunakan buku teks umum, bagian mana yang biasanya Bapak/Ibu ubah agar sesuai dengan nilai Islam?
9. Bisa diceritakan satu contoh teks/dialog Bahasa Inggris yang pernah Bapak/Ibu modifikasi untuk memuat nilai Islam?
10. Pada pembelajaran **speaking**, jenis topik apa yang biasanya dipilih agar siswa dapat mempraktikkan nilai Islam?
11. Pada pembelajaran **reading**, bagaimana Bapak/Ibu menjelaskan pesan moral atau nilai Islam dari teks kepada siswa?
12. Pada tugas **writing**, instruksi seperti apa yang diberikan agar siswa menulis sekaligus merefleksikan nilai Islam?
13. Dalam situasi kelas, perilaku apa yang secara sadar Bapak/Ibu tunjukkan sebagai contoh nilai Islam kepada siswa?
14. Ketika menemukan konten budaya Barat yang tidak sejalan dengan nilai Islam, langkah apa yang Bapak/Ibu lakukan di kelas?
15. Pada saat kegiatan kelompok, aspek sikap apa yang Bapak/Ibu amati sebagai bagian dari integrasi nilai Islam?
16. Apakah Bapak/Ibu pernah memberikan penilaian sikap atau refleksi tertulis terkait nilai Islam? Bisa diceritakan bentuknya?
17. Dalam praktik mengajar, kendala apa yang paling sering Bapak/Ibu alami saat mencoba mengintegrasikan nilai Islam?
18. Pada kondisi kelas seperti apa integrasi nilai Islam sulit dilakukan?

19. Menurut pengalaman Bapak/Ibu, bagian mana dari pembelajaran Bahasa Inggris yang paling sulit diintegrasikan dengan nilai Islam? Mengapa?
20. Menurut Bapak/Ibu, seberapa penting integrasi nilai-nilai Islam dalam pembelajaran Bahasa Inggris di sekolah Islam?



Appendix E : Observation Protocol

| No | Aspek | Indikator Observasi | 4 | 3 | 2 | 1 |
|----|------------|---|---|---|---|---|
| 1 | Pembukaan | Guru membuka pembelajaran dengan salam | | | | |
| | | Guru mengajak siswa berdoa sebelum pembelajaran | | | | |
| | | Guru menyampaikan tujuan pembelajaran yang mengandung nilai moral | | | | |
| 2 | Sikap Guru | Guru menunjukkan sikap sopan dan santun | | | | |
| | | Guru menciptakan suasana kelas yang religius dan kondusif | | | | |
| 3 | Materi | Materi Bahasa Inggris mengandung nilai-nilai Islam | | | | |
| | | Contoh kalimat atau teks mencerminkan nilai Islami | | | | |
| | | Nilai Islam disampaikan secara eksplisit | | | | |
| | | Nilai Islam disampaikan secara implisit | | | | |
| | | Materi dikaitkan dengan kehidupan sehari-hari siswa | | | | |
| 4 | Strategi | Guru mengintegrasikan nilai Islam melalui diskusi | | | | |
| | | Guru mengaitkan topik Bahasa Inggris dengan ajaran Islam | | | | |
| | | Guru menggunakan contoh kontekstual Islami | | | | |
| | | Guru memberikan penguatan nilai moral selama pembelajaran | | | | |
| | | Strategi pembelajaran mendukung pembentukan karakter | | | | |

| | | | | | | |
|---|--------------|---|--|--|--|--|
| 5 | Peran Guru | Guru menunjukkan sikap jujur | | | | |
| | | Guru menunjukkan sikap disiplin | | | | |
| | | Guru bersikap adil kepada siswa | | | | |
| | | Guru menunjukkan kesabaran dalam mengajar | | | | |
| | | Guru menegur siswa secara bijaksana | | | | |
| 6 | Interaksi | Guru menggunakan Bahasa yang santun | | | | |
| | | Guru menghargai pendapat siswa | | | | |
| | | Guru membangun komunikasi dua arah | | | | |
| 7 | Respon Siswa | Siswa bersikap sopan selama pembelajaran | | | | |
| | | Siswa aktif dalam pembelajaran | | | | |
| | | Siswa merespons positif integrasi nilai Islam | | | | |
| | | Siswa menunjukkan sikap saling menghargai | | | | |
| | | Terlihat internalisasi nilai moral pada siswa | | | | |
| 8 | Penutup | Guru melakukan refleksi pembelajaran | | | | |
| | | Guru menegaskan kembali nilai Islam yang dipelajari | | | | |
| | | Guru menutup pembelajaran dengan doa atau salam | | | | |
| 9 | Tantangan | Keterbatasan waktu pembelajaran | | | | |
| | | Kesesuaian materi dengan kurikulum | | | | |
| | | Respons siswa yang beragam | | | | |
| | | Keterbatasan sumber belajar Islami | | | | |

Appendix F : Document Review

MODUL AJAR KURIKULUM MERDEKA 2026
BAHASA INGGRIS MAS KELAS X

INFORMASI UMUM**A. IDENTITAS MODUL**

| | |
|------------------|------------------------------|
| Penyusun | : Marlita, S.Ag |
| Sekolah | : MAS Darul Ulum |
| Tahun Penyusunan | : 2026 |
| Kelas/Fase | : X / E |
| Mata Pelajaran | : Bahasa Inggris |
| Materi | : Analytical Exposition Text |
| Alokasi Waktu | : 6 x 45 menit |

B. KOMPETENSI AWAL

1. Peserta didik memiliki pemahaman Bahasa Inggris dasar hingga menengah.
2. Peserta didik mampu mengungkapkan pendapat singkat tentang topik yang berkaitan dengan kehidupan mereka.
3. Peserta didik mampu beradaptasi dan diskusi sederhana secara berpasangan atau kelompok kecil.

C. PROFIL PANCASILA

- **Bernalar Kritis**
Peserta didik mampu memahami informasi dan menyampaikan pendapat disertai alasan yang logis.
- **Gotong Royong**
Peserta didik bekerja sama dalam diskusi kelompok untuk memahami dan menganalisis teks.
- **Kreatif**
Peserta didik menyusun pendapat dan argumen sederhana dalam bentuk teks analytical exposition.

D. SARANA DAN PRASARANA

1. Laptop
2. Proyektor
3. LKPD
4. Kamus Bahasa Inggris
5. Alat tulis

E. TARGET PESERTA DIDIK

1. Peserta didik regular/tipikal umum, tidak kesulitan dalam membaca dan memahami teks bahasa Inggris sederhana dan memahami materi.
2. Peserta didik dengan kesulitan belajar: Seperti gaya belajar yang terbatas, hanya satu gaya (misalnya dengan audio), kesulitan dalam berkonsentrasi, dsb.

3. Peserta didik dengan pencapaian tinggi: Mampu mencerna dan memahami dengan cepat.

F. MODEL PEMBELAJARAN

Project-Based Learning (PjBL)

KOMPONEN INTI

A. CAPAIAN PEMBELAJARAN

Peserta didik mampu memahami dan memproduksi teks analytical exposition sederhana untuk menyampaikan pendapat secara logis dalam konteks kehidupan sehari-hari.

B. TUJUAN PEMBELAJARAN

1. Peserta didik mampu menjelaskan pengertian analytical exposition text
2. Peserta didik mampu mengidentifikasi struktur teks (thesis, argument, reiteration) dengan tepat
3. Peserta didik mampu menganalisis isi teks sederhana
4. Peserta didik mampu menyusun teks analytical exposition sederhana secara tertulis dan lisan

C. PEMAHAMAN BERMAKNA

Dalam kehidupan sehari-hari, peserta didik tidak terlepas dari kegiatan menyampaikan pendapat, baik secara langsung maupun melalui media sosial. Melalui pembelajaran analytical exposition text, peserta didik tidak hanya memahami struktur teks (thesis, arguments, dan reiteration), tetapi juga belajar bagaimana menyampaikan opini secara logis, terstruktur, dan meyakinkan.

Kegiatan seperti diskusi kelompok, latihan berbicara (speaking), serta mini project “Opinion Card” membantu peserta didik untuk mengembangkan kemampuan berpikir kritis, percaya diri, serta keterampilan berkomunikasi dalam Bahasa Inggris secara nyata dan kontekstual.

D. PERTANYAAN PEMANTIK

- a. Do you think playing games is a waste of time? Why or why not?
- b. Which one do you prefer: studying alone or with friends? Explain your reason.
- c. Do you agree that homework helps students learn better?
- d. Is social media useful for students? Give your opinion.

E. KEGIATAN PEMBELAJARAN

(Pertemuan 1) 2x45 menit

| Kegiatan | Deskripsi Kegiatan | Alokasi Waktu |
|---------------|---|---------------|
| Pendahuluan | <ul style="list-style-type: none"> ➤ Guru membuka pelajaran dengan salam dan doa. ➤ Guru mengecek kehadiran peserta didik ➤ Guru membuka kelas dengan menampilkan 1 slide PPT berisi gambar, (misalnya: siswa main HP vs siswa fokus belajar). ➤ Guru bertanya: “Menurut kalian, mana yang lebih baik? Kenapa?” ➤ Siswa menjawab secara spontan Bersama sama. | 15 menit |
| Kegiatan Inti | <p>Pengenalan Konsep (25 menit)</p> <ul style="list-style-type: none"> ➤ Guru menampilkan materi menggunakan ppt secara singkat dan jelas. ➤ Guru menjelaskan pengertian, tujuan dan contoh analytical exposition text. ➤ Guru memberikan contoh sederhana dalam bentuk teks dan siswa Bersama sama membagikan kalimat sesuai strukturnya. <p>Find the Idea (20 menit)</p> <ul style="list-style-type: none"> ➤ Guru memerintahkan siswa untuk Bersama sama membagikan kalimatnya sesuai struktur yang sudah di ajarkan. <p>Speaking (15 menit)</p> <ul style="list-style-type: none"> ➤ Peserta didik diminta untuk membaca teks sederhana yang telah disediakan, kemudian mengidentifikasi. ➤ Peserta didik mendiskusikan hasil temuan mereka secara berpasangan dan menyampaikan jawabannya di depan kelas. | 60 menit |
| Penutup | <ul style="list-style-type: none"> ➤ Guru meminta peserta didik untuk mereview pembelajaran yang telah dilaksanakan. ➤ Guru menginformasikan kegiatan yang akan dilaksanakan pada pertemuan berikutnya. ➤ Guru dan peserta didik berdoa Bersama ➤ Dan guru memberi salam sebagai tanda penutup kelas. | 15 menit |

| (Pertemuan 2) 2x45 menit | | |
|---------------------------------|---|---------------|
| Kegiatan | Deskripsi Kegiatan | Alokasi Waktu |
| Pendahuluan | <ul style="list-style-type: none"> ➤ Guru membuka pelajaran dengan salam dan doa. ➤ Guru mengecek kehadiran peserta didik ➤ Guru memberikan Ice Breaking, yang bertujuan memancing semangat peserta didik untuk memulai Pelajaran. ➤ Guru mengulang sedikit materi sebelumnya kepada beberapa peserta didik, dengan bertanya: "materi apa yang kalian ingat tentang minggu lalu?" Yang bertujuan untuk mengaktifkan kembali pemahaman awal peserta didik. | 15 menit |
| Kegiatan Inti | <p>Penjelasan Struktur (20 menit)</p> <ul style="list-style-type: none"> ➤ Guru membagikan teks analytical exposition kepada peserta didik melalui (LKPD). ➤ Peserta didik diminta untuk membaca teks tersebut secara cermat, kemudian mengidentifikasi dan menandai bagian-bagian struktur teks yang berbeda, yaitu thesis, arguments, dan reiteration. <p>Group work (20 menit)</p> <ul style="list-style-type: none"> ➤ Peserta didik dibagi ke dalam beberapa kelompok kecil. Setiap kelompok diberikan satu topik sederhana. ➤ Peserta didik diminta untuk menyusun satu kalimat thesis dan dua kalimat arguments secara bersama-sama. Hasil diskusi dituliskan pada kertas atau LKPD yang telah disediakan. <p>Presentasi (20 menit)</p> | 60 menit |

| | | |
|---------------------------------|--|---------------|
| | <ul style="list-style-type: none"> ➤ Setiap kelompok membacakan hasil diskusinya di depan kelas secara sederhana. ➤ Guru memberikan umpan balik secara positif terhadap hasil kerja peserta didik. | |
| Penutupan | <ul style="list-style-type: none"> ➤ Guru bersama peserta didik menyimpulkan pembelajaran dengan menegaskan kembali struktur analytical exposition text, yaitu thesis, arguments, dan reiteration. ➤ Guru memastikan bahwa peserta didik telah memahami fungsi dari masing-masing bagian dalam teks. ➤ Guru bersama peserta didik menutup kegiatan dengan berdoa dan salam. | 15 menit |
| (Pertemuan 3) 2x45 menit | | |
| Kegiatan | Deskripsi Kegiatan | Alokasi Waktu |
| Pendahuluan | <ul style="list-style-type: none"> ➤ Guru membuka pelajaran dengan salam dan doa. ➤ Guru mengecek kehadiran peserta didik ➤ Guru membuka pembelajaran dengan memberikan beberapa pertanyaan sekilas tentang analytical exposition text. ➤ Guru membagikan lembar soal (LKPD) kepada peserta didik. | 15 menit |
| Kegiatan Inti | <p>Guided Writing (Step by Step) (25 menit)</p> <ul style="list-style-type: none"> ➤ Peserta didik diminta untuk menuliskan pendapat utama (thesis) sesuai dengan topik secara pairs. Selanjutnya, peserta didik mengembangkan alasan (arguments) yang mendukung pendapat tersebut. Terakhir, peserta didik menuliskan penegasan ulang (reiteration) sebagai penutup teks. ➤ Peserta didik diminta untuk menuangkan hasil tulisan mereka ke dalam bentuk teks pendek yang ditulis secara rapi. <p>Presentation (10 menit)</p> <ul style="list-style-type: none"> ➤ Hasil tulisan peserta didik dibacakan didepan teman sekelas. | 60 menit |

| | | |
|-----------|--|----------|
| | <ul style="list-style-type: none"> ➤ Selain itu, peserta didik juga dapat memberikan komentar sederhana terhadap karya yang dibaca oleh temannya. | |
| Penutupan | <ul style="list-style-type: none"> ➤ Guru memberikan apresiasi kepada peserta didik atas partisipasi aktif mereka selama pembelajaran. ➤ Sebagai penutup, guru memberikan motivasi agar peserta didik terus berlatih menyampaikan pendapat dalam Bahasa Inggris, baik secara lisan maupun tulisan. ➤ Guru bersama peserta didik menutup kegiatan dengan berdoa dan salam. | 15 menit |

F. REFLEKSI PESERTA DIDIK

| NO | PERTANYAAN | JAWABAN |
|----|---|---------|
| 1. | Materi apa yang sudah kamu pelajari pada pembelajaran hari ini? | |
| 2. | Apakah materi yang disampaikan, dalam pembelajaran dapat kamu pahami? | |
| 3. | Jika belum bagian apa yang belum dipahami? | |
| 4. | Kesulitan apa yang kamu alami dalam pembelajaran? | |

G. REFLEKSI GURU

| NO | PERTANYAAN | JAWABAN | |
|----|--|---------|--|
| 1. | Apakah di dalam kegiatan pembukaan peserta didik sudah dapat diarahkan dan siap untuk mengikuti latihan dengan baik? | | |
| 2. | Apakah dalam memberikan penjelasan teknis atau instruksi yang disampaikan dapat dipahami oleh peserta didik? | | |
| 3. | Bagaimana tanggapan peserta didik terhadap materi atau bahan ajar yang disampaikan sesuai dengan yang diharapkan? | | |
| 4. | Apakah arahan dan penguatan materi yang telah dipelajari dapat dipahami oleh peserta didik? | | |

H. ASESMEN

Asesmen Formatif

- Observasi keaktifan peserta didik saat kegiatan *Find the Idea* dan diskusi kelompok
- Penilaian kemampuan peserta didik dalam mengidentifikasi struktur teks (thesis, argument, reiteration) pada LKPD
- Penilaian performa speaking saat peserta didik menyampaikan pendapat di depan kelas
- Hasil kerja peserta didik pada LKPD setiap pertemuan

Asesmen Sumatif**Tes Tertulis**

Peserta didik diminta untuk menyusun satu teks analytical exposition sederhana dengan ketentuan:

- Terdiri dari minimal 1 thesis, 2 arguments, dan 1 reiteration
- Menggunakan kosakata sederhana namun tepat
- Panjang teks 5–7 kalimat

Tes Lisan:

Peserta didik mempresentasikan hasil teks yang telah dibuat secara lisan di depan kelas dengan memperhatikan:

- Kelancaran berbicara
- Kejelasan pengucapan
- Kepercayaan diri
- Kesesuaian isi dengan struktur teks

RUBRIK PENILAIAN**I. PENGAYAAN DAN REMEDIAL****Pengayaan:**

Peserta didik yang telah mencapai tujuan pembelajaran diberikan tugas tambahan berupa:

- Menyusun teks analytical exposition dengan minimal 3–4 arguments
- Menggunakan variasi kosakata yang lebih kompleks (misalnya: moreover, furthermore, in addition)
- Menyampaikan pendapat secara lisan tanpa membaca teks (improvised speaking)

Remedial:

Peserta didik yang mengalami kesulitan diberikan:

- Template kalimat sederhana (I think..., I believe..., because...)
- Latihan menyusun kalimat secara bertahap (dari kalimat → paragraf)
- Pendampingan langsung oleh guru melalui bimbingan individu atau kelompok kecil.

1. Rubrik Writing

| Aspek | Skor 4 | Skor 3 | Skor 2 | Skor 1 |
|------------|----------------------------|----------------------------|------------------|-------------------------|
| Struktur | Lengkap dan jelas | Lengkap namun kurang jelas | Tidak lengkap | Tidak jelas |
| Isi | Jelas dan logis | Cukup jelas | Kurang jelas | Tidak jelas |
| Grammar | Hampir tidak ada kesalahan | Ada sedikit kesalahan | Banyak kesalahan | Sangat banyak kesalahan |
| Vocabulary | Tepat | Cukup tepat | Terbatas | Tidak tepat |

Skor maksimal: 16

2. Rubrik Speaking

| Aspek | Skor 4 | Skor 3 | Skor 2 | Skor 1 |
|---------------|---------------------|--------------------|---------------------|--------------------|
| Fluency | Sangat jelas | Cukup lancar | Kurang lancar | Tidak lancar |
| Pronunciation | Jelas | Cukup jelas | Kurang jelas | Tidak jelas |
| Confidence | Sangat percaya diri | Cukup percaya diri | Kurang percaya diri | Tidak percaya diri |
| Isi | Sesuai struktur | Cukup sesuai | Kurang sesuai | Tidak sesuai |

Skor maksimal: 16

3. Rubrik LKPD

| Aspek | Skor 4 | Skor 3 | Skor 2 | Skor 1 |
|-------------|-------------|----------------------|--------------|----------------|
| Pemahaman | Semua benar | Sebagian besar benar | Banyak salah | Tidak memahami |
| Struktur | Semua tepat | Sebagian tepat | Banyak salah | Tidak tepat |
| Kelengkapan | Lengkap | Hampir lengkap | Sebagian | Tidak lengkap |

Skor maksimal: 12

4. Rubrik Sikap

| Aspek | Skor 4 | Skor 3 | Skor 2 | Skor 1 |
|------------|-----------------|-------------|--------------|----------------|
| Keaktifan | Sangat aktif | Cukup aktif | Kurang aktif | Pasif |
| Kerja sama | Sangat baik | Cukup | kurang | Tidak ada |
| Disiplin | Sangat disiplin | Cukup | Kurang | Tidak disiplin |

Skor maksimal: 12

Teknik Penskoran

Nilai = (Skor diperoleh / Skor maksimal) × 100

Nilai Akhir

Nilai Akhir = (Writing × 40%) + (Speaking × 40%) + (LKPD × 10%) + (Sikap × 10%)

GLOSARIUM

Analytical Exposition Text: Jenis teks yang digunakan untuk menyampaikan pendapat dengan tujuan meyakinkan pembaca.

Opinion: Pendapat atau pandangan seseorang terhadap suatu hal.

Thesis: Bagian awal teks yang berisi pendapat utama penulis.

Argument: Alasan yang digunakan untuk mendukung pendapat.

Reiteration: Penegasan ulang pendapat di bagian akhir teks.

Reason: Alasan yang menjelaskan mengapa suatu pendapat disampaikan.

Vocabulary: Kosakata dalam Bahasa Inggris.

Pronunciation: Cara pengucapan kata dalam Bahasa Inggris.

Persuasive: Bersifat membujuk atau meyakinkan orang lain.

BAHAN AJAR

A. Pengertian Analytical Exposition Text

Analytical exposition text adalah jenis teks dalam Bahasa Inggris yang digunakan untuk menyampaikan pendapat atau opini tentang suatu isu atau topik tertentu dengan tujuan untuk meyakinkan pembaca atau pendengar bahwa pendapat tersebut benar.

B. Tujuan Teks

Tujuan dari analytical exposition text adalah:

- Meyakinkan orang lain terhadap suatu pendapat
- Menyampaikan ide secara logis dan terstruktur
- Memberikan alasan yang mendukung suatu opini

C. Ciri-ciri Analytical Exposition Text

Teks ini memiliki beberapa ciri, yaitu:

- Mengandung opini atau pendapat penulis
- Menggunakan kata-kata seperti: *I think, I believe, in my opinion*
- Menggunakan kata penghubung logis seperti: *first, second, because, therefore*
- Bersifat persuasif (meyakinkan)

D. Struktur Teks

1. Thesis

Bagian pembuka yang berisi pendapat utama penulis tentang suatu topik.

Contoh:

I think homework is important for students.

2. Arguments

Bagian yang berisi alasan-alasan yang mendukung pendapat.

Contoh:

First, homework helps students understand the lesson better.

Second, it makes students more responsible.

3. Reiteration

Bagian penutup yang berisi penegasan kembali pendapat.

Contoh:

Therefore, homework is very important for students.

E. Language Features (Ciri Kebahasaan)

Beberapa unsur bahasa yang digunakan:

- Simple Present Tense
- Opinion words: *I think, I believe, I agree*
- Conjunctions: *because, first, second, therefore*
- General nouns: *students, school, homework*

F. Contoh Teks (Sederhana & Sesuai Level Siswa)

Topic: Exercise is Important

Exercise is important for students.

First, it makes the body healthy.

Second, it helps students feel fresh and active.

Therefore, students should exercise regularly.



LEMBAR KERJA PESERTA DIDIK (LKPD)

LKPD PERTEMUAN 1

Name: _____

Class: _____

Activity 1 – Your Opinion

Introduction to Analytical Exposition

| Statement | Agree / Disagree |
|-------------------------------------|------------------|
| Students should exercise every day. | |
| School rules are important. | |
| Homework is useful for students. | |

| | |
|--|--|
| Wearing school uniforms is necessary. | |
| Online learning is better than offline learning. | |
| Students should read books every day | |

Activity 2– Find the Main Idea

Read the text below:

Students should read every day. Reading helps students improve their vocabulary. It also helps them understand lessons better. Therefore, students should make reading a habit.

Answer the questions:

1. What is the topic? _____
2. What is the writer's opinion? _____
3. Mention one reason: _____

Activity 3 – Simple Opinion

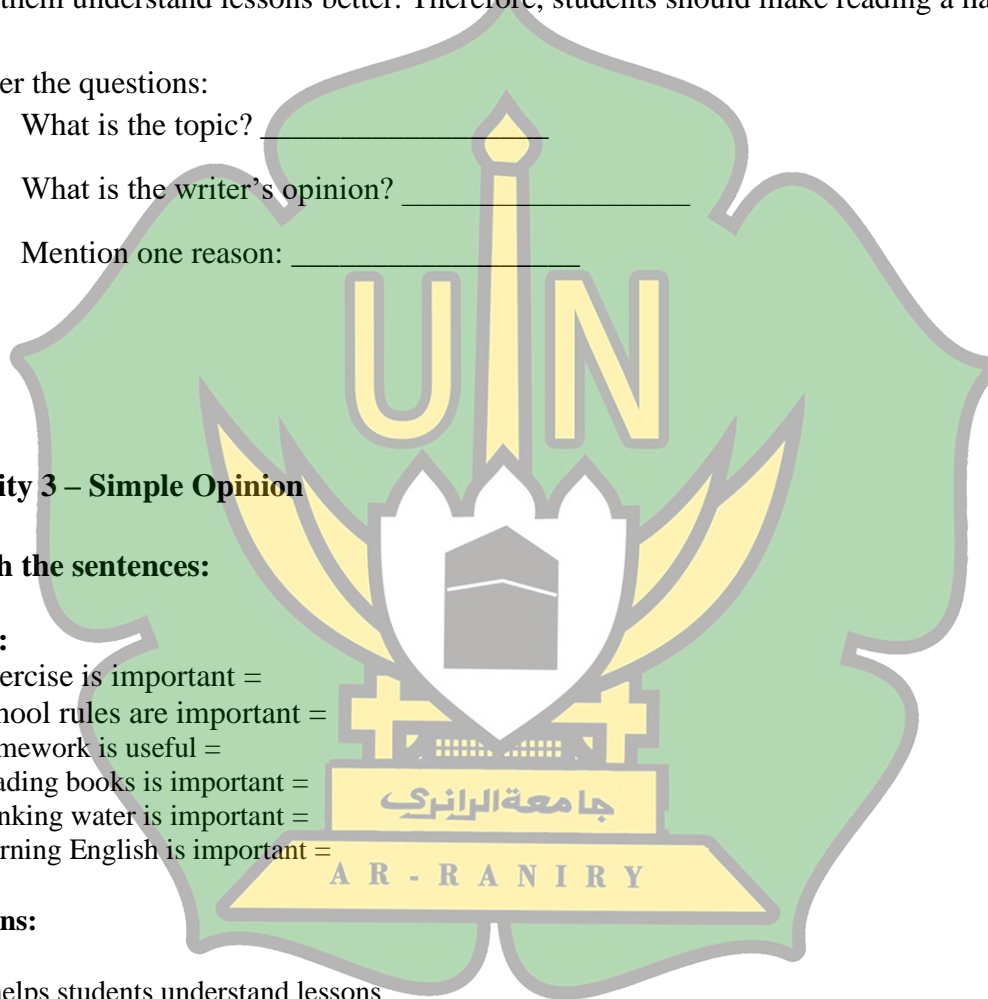
Match the sentences:

Ideas:

- A. Exercise is important =
- B. School rules are important =
- C. Homework is useful =
- D. Reading books is important =
- E. Drinking water is important =
- F. Learning English is important =

Reasons:

1. It helps students understand lessons
2. It makes our body healthy
3. It makes students disciplined
4. It improves our knowledge
5. It keeps our body fresh
6. It helps us communicate with people



LEMBAR KERJA PESERTA DIDIK (LKPD)

LKPD PERTEMUAN 2

Name: _____

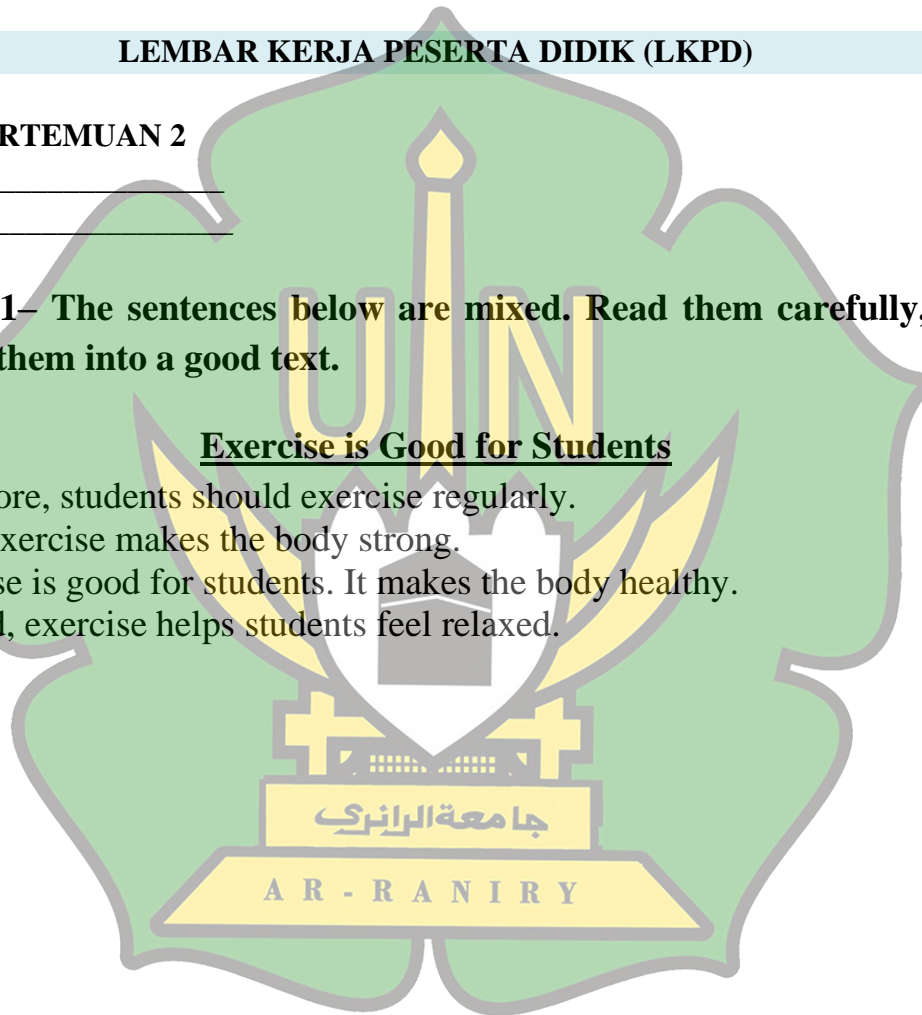
Class: _____

Activity 1– The sentences below are mixed. Read them carefully, then arrange them into a good text.

Exercise is Good for Students

- a. Therefore, students should exercise regularly.
- b. First, exercise makes the body strong.
- c. Exercise is good for students. It makes the body healthy.
- d. Second, exercise helps students feel relaxed.

Answer:



Activity 2 – Find the Structure

| Structure | Sentence |
|------------|----------|
| Thesis | |
| Argument 1 | |
| Argument 2 | |

| | |
|-------------|--|
| Reiteration | |
|-------------|--|

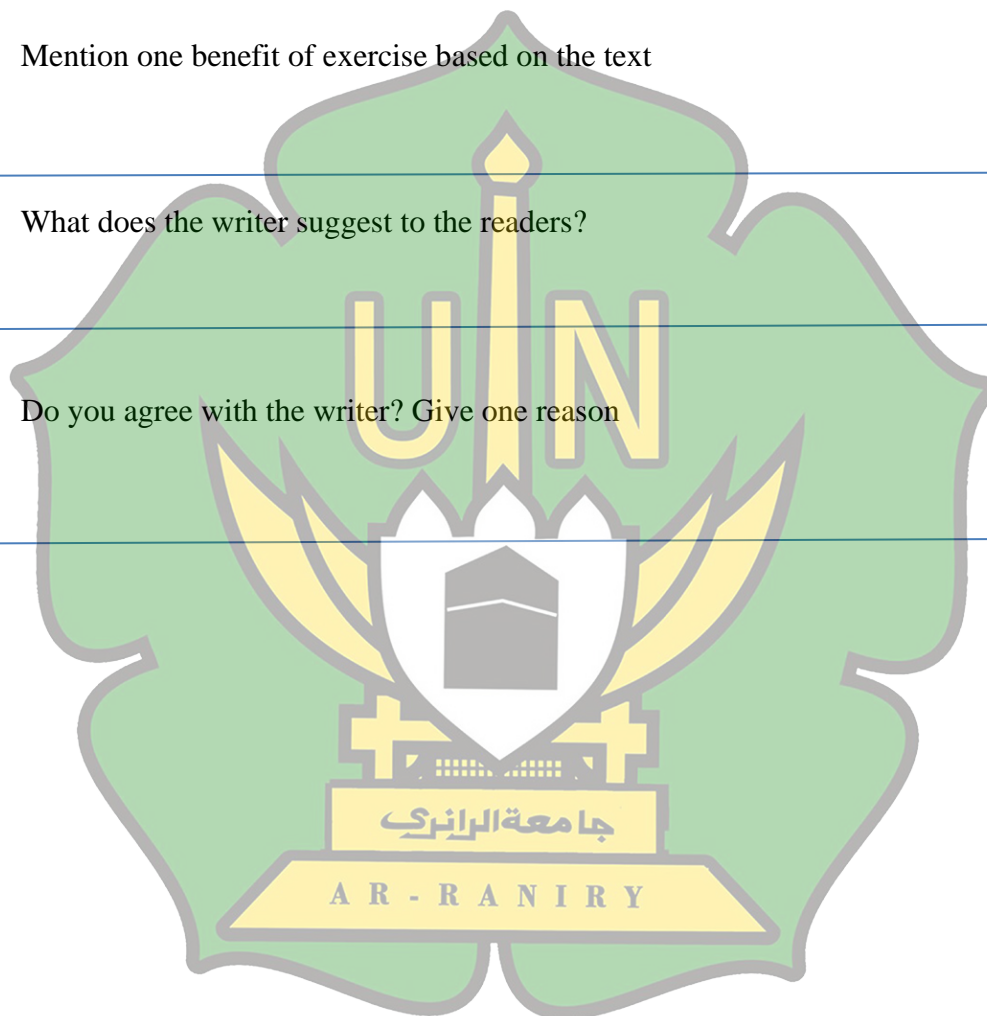
Activity 3 – Answer the Question

1. What is the main idea of the text?

2. Mention one benefit of exercise based on the text

3. What does the writer suggest to the readers?

4. Do you agree with the writer? Give one reason



LEMBAR KERJA PESERTA DIDIK (LKPD)

Name:

Class:

Activity 1 -- Expressing Opinion

1. Homework is important

My choice: Agree

Reason: Homework helps students understand the lesson better.

2. Studying in a group is better than studying alone

My choice: _____

Reason: _____

3. Reading books is important for students.

My choice: _____

Reason: _____

4. I like studying English.

My choice: _____

Reason: _____

5. Watching movies is a good way to learn English.

My choice: _____

Reason: _____

Activity 2 – Say Your Opinion

Use:

I think ____ because ____.

1. _____

2. _____

3. _____

4. _____

5. _____

Activity 3 – Build the Sentence

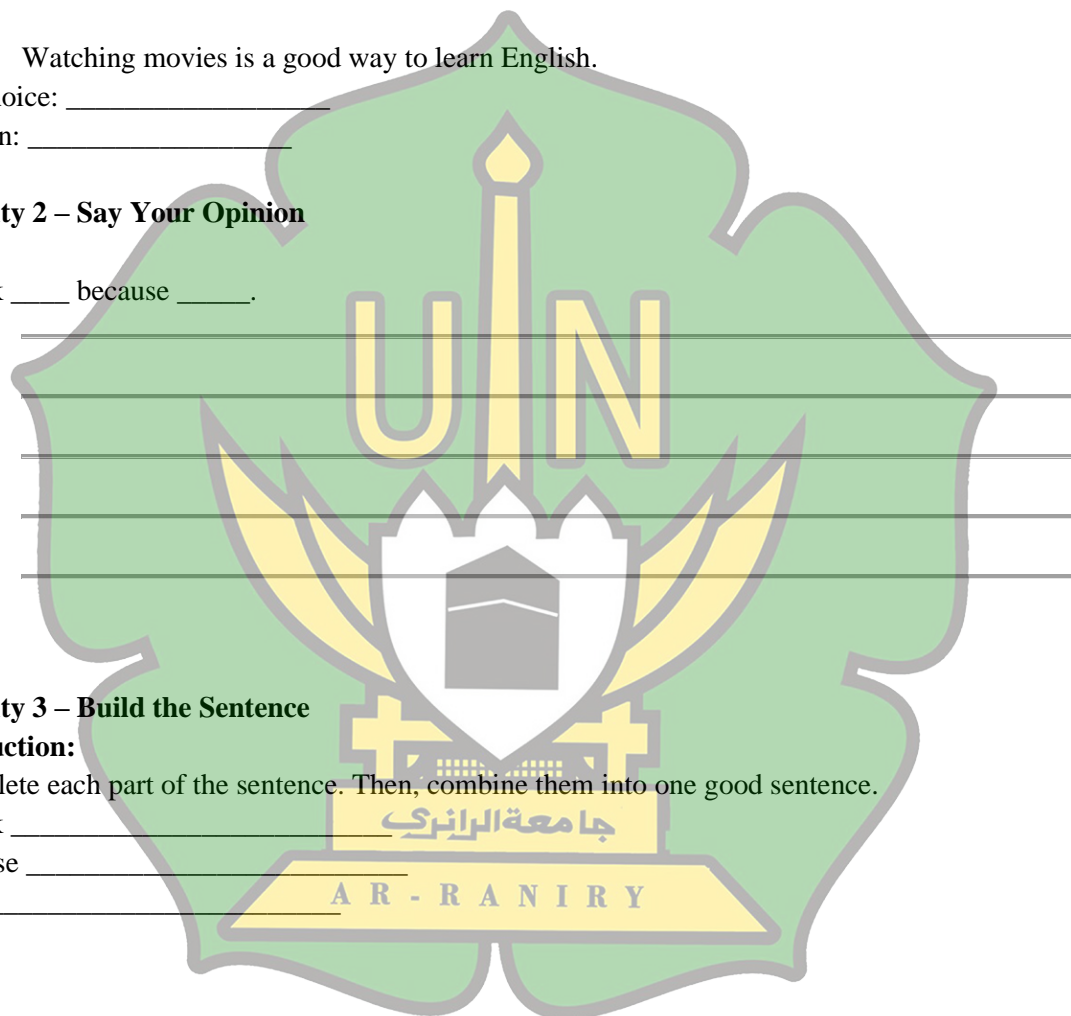
Instruction:

Complete each part of the sentence. Then, combine them into one good sentence.

I think _____

because _____

so _____



DAFTAR PUSTAKA

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- Knapp, P., & Watkins, M. (2005). *Genre, Text, Grammar: Technologies for Teaching and Assessing Writing*. UNSW Press.

Banda Aceh, April 2026

Menyetujui

Penyusun

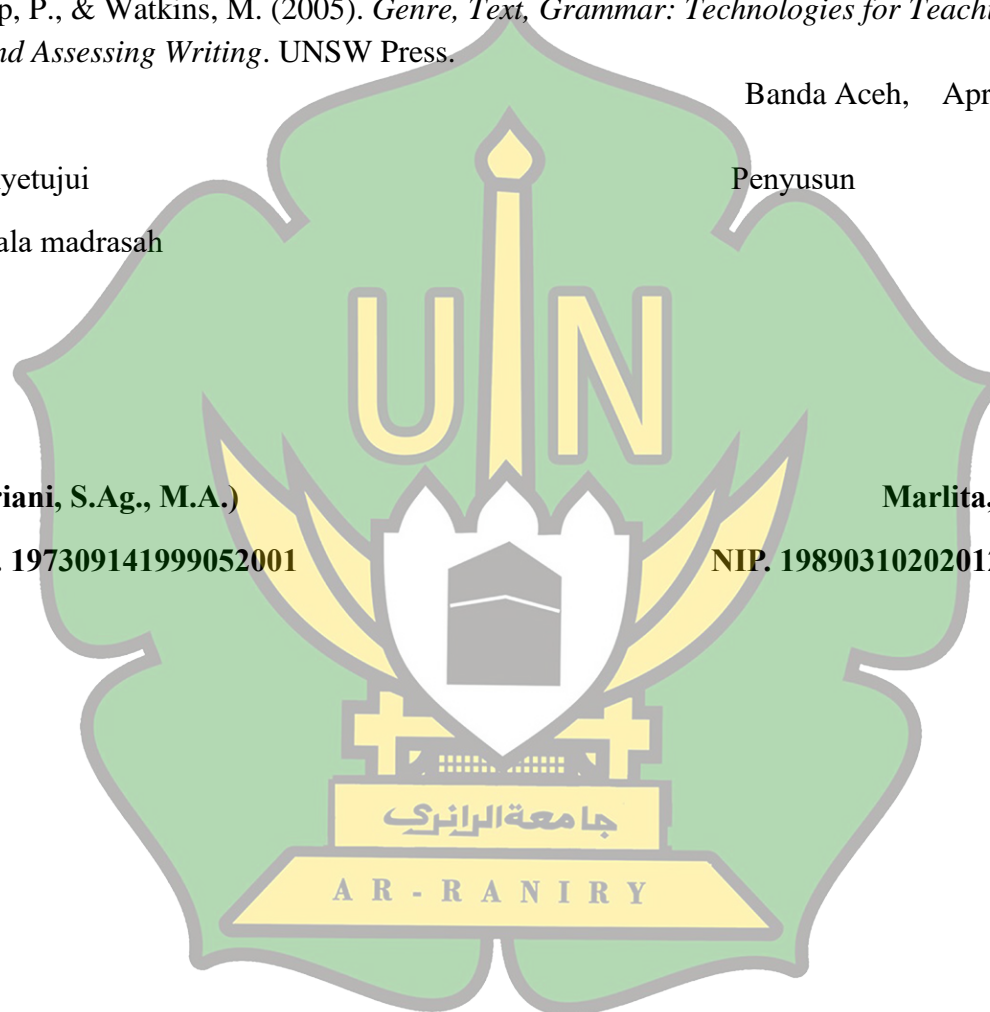
Kepala madrasah

Mariani, S.Ag., M.A.)

Marlita, S.Ag

NIP. 197309141999052001

NIP. 198903102020122012



**MODUL AJAR KURIKULUM MERDEKA 2026
BAHASA INGGRIS MAS KELAS X**

| INFORMASI UMUM | |
|--|---|
| A. IDENTAS MODUL | |
| Penyusun : Marlita S,Ag. Tahun Peyusunan : 2026 Jenjang sekolah : MA Darul Ulum Mata Pelajaran : Bahasa Inggris Fase/Kelas : E/ X (Sepuluh) Tema : Analytical Expoition Text Topik : Expressing Opinions and Giving Logical Arguments Alokasi Waktu: 6 x45 menit (3 Pertemuan) | |
| B. KOMPETENSI AWAL | |
| <ul style="list-style-type: none"> ➤ Peserta didik telah mampu memahami dan mengidentifikasi penggunaan simple present tense,dalam kalimat factual dan opini ➤ Peserta didik telah mampu memahami dan mengungkapkan teks sederhana yang sesuai dengan kehidupan sehari hari baik secara lisan dan tulis. ➤ Peserta didik mampu menyampaikan pendapat sederhana secara lisan dan tertulis. | |
| C. PROFIL PELAJAR PANCASILA | |
| <ul style="list-style-type: none"> ➤ Beriman dan bertakwa | <ul style="list-style-type: none"> ➤ Peserta Didik menunjukkan sikap saling menghargai dan sopan dalam menyampaikan pendapat dan perbedaan pendapat dan pandangan. |
| <ul style="list-style-type: none"> ➤ Bernalar kritis | <ul style="list-style-type: none"> ➤ Peserta Didik mampu menganalisis isu, mengidentifikasi argument, serta Menyusun alasan logis untuk mendukung pendapat. |
| <ul style="list-style-type: none"> ➤ Kreatif | <ul style="list-style-type: none"> ➤ Peserta Didik mampu mengembangkan ide baru, mengekspresikan gagasan secara tertulis dan lisan dalam bentuk Text Aanalytical exposition. |
| D. SARANA DAN PRASARANA | |
| <ul style="list-style-type: none"> ➤ Sumber Belajar : Buku teks Bahasa Inggris kelas X, PPT, Video youtube, ➤ Peralatan Pembelajaran : Laptop, proyektor, speaker, papan tulis, alat tulis, dan Lembar Kerja Peserta Didik (LKPD) | |
| E. TARGET PESERTA DIDIK | |
| <ul style="list-style-type: none"> ➤ Peserta didik reguler/tipikal : Mampu Memahami struktur dan tujuan analytical exposition text serta Menyusun teks sederhana dengan argument yang logis dan Bahasa yang tepat. | |
| F. JUMLAH PESERTA DIDIK | |
| <ul style="list-style-type: none"> ➤ 25 Peserta Didik (Regular) | |
| G. MODEL PEMBELAJARAN | |

- Task Based Learning (TBL)

KOMPONEN INTI

A. TUJUAN KEGIATAN PEMBELAJARAN

➤ **Capaian Pembelajaran (CP)**

Menulis dan Mempresentasikan

- Peserta didik mampu memahami fungsi sosial, struktur, dan unsur kebahasaan analytical exposition text.
- Peserta didik mampu menganalisis pendapat dan argument dalam teks tulis dan lisan.
- Peserta didik mampu menyusun teks analytical exposition sederhana secara tertulis dengan struktur dan Bahasa yang tepat.
- Peserta didik mampu menyampaikan pendapat dan argument secara lisan dengan percaya diri dan sopan.

➤ **Tujuan Pembelajaran (TP)**

1. Peserta didik mampu Mengidentifikasi opinion dan reason dalam teks analytical exposition
2. Peserta didik mampu Menganalisis struktur teks (thesis, argument, reiteration)
3. Peserta didik mampu Menyusun teks analytical exposition sederhana secara tertulis

B. PEMAHAMAN BERMAKNA

“Setiap pendapat perlu disampaikan dengan alasan yang logis dan sikap yang saling menghargai agar komunikasi menjadi efektif dan membangun”

C. PERTANYAAN PEMANTIK

1. Do you like studying English?
2. Why do some students think English is difficult?”
3. Can one opinin have a many reasons?

D. KEGIATAN PEMBELAJARAN

PERTEMUAN 1 2X 45 MENIT

Tujuan : peserta didik mampu mengidentifikasi opini beserta alasan dalam teks analytical exposition serta menuliskan kalimat opinion serta reason secara individu.

| Langkah | Deskripsi | Alokasi waktu |
|--------------------|--|---------------|
| Pendahuluan | <ul style="list-style-type: none"> - Guru memberi salam kepada siswa. - Salah satu siswa memimpin doa. - Guru memeriksa kehadiran peserta didik sebagai sikap disiplin - Guru mengajukan pertanyaan pemantik kepada siswa. <p>“Do you like studying English?”</p> <ul style="list-style-type: none"> - Guru menjelaskan tujuan pembelajaran hari ini. | 10 menit |

| | | |
|---|--|-----------------------------|
| <p>Kegiatan Inti</p> | <p>1. Ice breaking (stand up if you agree...) (10 menit)</p> <ul style="list-style-type: none"> - Guru membacakan pertanyaan sederhana <p>Ex.</p> <ul style="list-style-type: none"> -stand up if you learning english is happy - clap our hand when school in darul ulum is fun - Guru menanyakan alasan singkat terhadap pilihannya <p>2. Pengenalan materi (10 menit)</p> <ul style="list-style-type: none"> - Guru menampilkan contoh teks analytical exposition text melalui PPT - peserta didik diminta membaca Bersama dan menandai yang menunjukkan opini dan alasan. <p>3. Latihan individu (quick opinion worksheet). (25 menit)</p> <ul style="list-style-type: none"> - Siswa diberikan LKPD 1 secara individu lalu mengerjakan (Activity 1) dan memilih opini - Pada (Activity 2) siswa diminta untuk mencocokkan opini dengan alasan. - Guru meminta beberapa siswa membacakan kalimatnya <p>4. Peer checks (15 menit)</p> <ul style="list-style-type: none"> - Siswa diminta untuk bertukar LKPD dan memberi centang pada kalimat yang sesuai - Guru membantu dan periksa apa yang sudah dilakukan siswa. | <p>60 menit</p> |
| <p>Penutup</p> | <ul style="list-style-type: none"> - Guru dan siswa merangkum materi yang telah dipelajari. - Guru menyimpulkan bahwa teks analytical exposition berisi opini dan reason yang disusun untuk meyakinkan pembaca - Guru menyampaikan bahwa materi yang akan dipelajari pada pertemuan berikutnya. | <p>10 menit</p> |
| <p>PERTEMUAN 2 2X 45 MENIT Tujuan: peserta didik mampu mengidentifikasi dan Menyusun struktur teks analytical exposition</p> | | |
| <p>Langkah</p> | <p>Deskripsi</p> | <p>Alokasi waktu</p> |
| <p>Pendahuluan</p> | <ul style="list-style-type: none"> - Guru memberi salam kepada siswa. - Salah satu siswa memimpin doa. - Guru memeriksa kehadiran peserta didik sebagai sikap disiplin - Guru mengulas materi pertemuan sebelumnya | <p>10 menit</p> |

| | | |
|----------------------|--|----------|
| | <ul style="list-style-type: none"> - Guru mengajukan pertanyaan pemantik tambahan kepada siswa. (Pre-Task) “Can one opinin have a many reasons?” | |
| Kegiatan Inti | <p>1. Pengenalan materi (15 Menit)</p> <ul style="list-style-type: none"> - Guru menampilkan PPT yang berisi materi tentang analytical teks secara struktur: <ol style="list-style-type: none"> 1. What is analytical exposition text 2. Struktur teks (thesis, argument, dan reiteration) 3. Language feature 4. Example teks analytical - Guru menampilkan video contoh conversation dari analytical Expoition. (https://youtu.be/hmT9NNmXdOk?si=9V5bhe00qPFJzp3S) <p>2. Latihan berpasangan (25 menit)</p> <ul style="list-style-type: none"> - Siswa diberikan LKPD 2, Pada (Activity 1) siswa diminta untuk menandai paragraph yang mana dari masing masing yang sesuai struktur. - Pada (Activity 2) siswa diminta untuk membaca teks yang sudah disediakan, dan memberikan masing masing 2 contoh dari language features. <p>4. Presentasi (20 menit)</p> <ul style="list-style-type: none"> - Siswa diminta untuk mempresentasikan di depan kelas selama 4- 5 menit beserta alasannya. | 60 menit |
| Penutup | <ul style="list-style-type: none"> - Guru merangkum materi yang telah dipelajari. - Guru memberikan umpan balik dan refleksi terkait pemahaman siswa. “Why is it important to understand the structure of analytical exposition text?” - Siswa menyimpulkan Pelajaran harini | 10 menit |

PERTEMUAN 3**2X 45 MENIT**

Tujuan: Peserta didik mampu menulis teks analytical exposition sederhana secara individu dengan struktur yang tepat (thesis, argument, reiteration) serta menunjukkan pemahaman konsep melalui mini quiz.

| Langkah | Deskripsi | Alokasi waktu |
|----------------|--|----------------------|
| Pendahuluan | <ul style="list-style-type: none"> - Guru memberi salam kepada siswa. - Salah satu siswa memimpin doa. - Guru memeriksa kehadiran peserta didik sebagai sikap disiplin - Guru mengulas materi pertemuan sebelumnya | 10 menit |

| | | |
|---------------|---|----------|
| Kegiatan Inti | <p>1. Menulis teks sederhana (35 Menit)</p> <ul style="list-style-type: none"> - Siswa diminta untuk menulis teks sederhana sesuai dengan struktur teks dalam bentuk paragraf. - Guru membimbing siswa dalam menulis teks analytical yang benar. - Siswa diminta untuk mempresentasikan/ membacakan hasil tersebut di depan kelas (secara acak) <p>2. Quiz online (25 menit)</p> <p>Siswa diminta untuk mengikuti quiz online (Blooket) di ruangan lab computer yang sudah disiapkan oleh guru. https://dashboard.blooket.com/set/65544c7b129e416ec367d0c7</p> | 60 menit |
| Penutup | <ul style="list-style-type: none"> - Guru dan Siswa menyimpulkan materi yang telah di pelajari - Guru memberikan umpan balik dan evaluasi terkait pemahaman siswa - Guru memberikan motivasi dan tugas tambahan jika diperlukan. | 10 menit |

E. PENILAIAN

Assessment

1. Formatif

Guru memberikan penilaian selama proses pembelajaran untuk mengukur pemahaman siswa terhadap Analytical Exposition Text, khususnya pada identifikasi opini, alasan (arguments), dan struktur teks.

a. Mini Quiz (Pilihan Ganda & Isian Singkat)

Tujuan: Menguji pemahaman siswa terhadap konsep dasar Analytical Exposition.

Contoh Soal:

1. Bagian teks yang berisi pendapat penulis disebut ...
 - a.Reiteration
 - b.Argument
 - c. Thesis
2. Lengkapi kalimat berikut dengan alasan yang tepat:
 "Students should read books every day because _____."
3. Manakah yang merupakan contoh argument?
 - a. I strongly believe that school uniforms are important
 - b. School uniforms make students more disciplined
 - c. In conclusion, uniforms are necessary

b. Observasi Selama Kegiatan (LKPD & Diskusi)

Guru mengamati aktivitas siswa saat mengerjakan LKPD (individu & berpasangan).

Aspek yang dinilai:

- Ketepatan mengidentifikasi opinion dan reason

- Kemampuan memahami struktur teks (thesis, arguments, reiteration)
- Keaktifan dalam diskusi
- Kerja sama dengan pasangan/kelompok

2. Penilaian Kinerja (Performance Assessment)

a. Penilaian Diskusi / Presentasi Kelompok

Siswa mempresentasikan hasil analisis atau teks Analytical Exposition yang telah disusun.

Kriteria Penilaian:

1. Pemahaman Struktur Teks (30%)
Kemampuan menjelaskan bagian thesis, arguments, dan reiteration dengan tepat.
2. Kejelasan Argumentasi (30%)
Kemampuan menyampaikan alasan yang logis dan relevan terhadap opini.
3. Kelancaran Berbicara (20%)
Kelancaran dalam menyampaikan ide tanpa banyak jeda atau kesalahan.
4. Kepercayaan Diri dan Kejelasan Suara (20%)
Keberanian tampil dan kejelasan suara saat presentasi.

3. Penilaian Tertulis (Writing Assessment)

Siswa diminta menulis teks Analytical Exposition sederhana berdasarkan topik yang diberikan.

Instruksi:

Tulislah satu teks Analytical Exposition yang terdiri dari:

- 1 Thesis (opini)
- 2–3 Arguments (alasan)
- 1 Reiteration (penegasan ulang)

Contoh:

- Thesis:
"Students should limit their screen time."
- Argument:
"Too much screen time can affect students' health and concentration."
- Reiteration:
"Therefore, reducing screen time is very important for students."

4. Rekap Komponen Penilaian

| Jenis Penilaian | Bentuk | Bobot |
|--------------------|----------------------|-------|
| Asesmen Formatif | Quiz & Observasi | 30% |
| Penilaian Kinerja | Presentasi / Diskusi | 30% |
| Penilaian Tertulis | Menulis Teks | 40% |
| Total | | 100% |

F. REFLEKSI PESERTA DIDIK DAN PENDIDIK

➤ Reflection of Students:

At the end of the lesson, students are asked to answer the following questions:

1. What did you learn about analytical exposition text today?
2. Do you have difficulty writing an opinion and giving reasons? If yes, which part is the hardest?
(Thesis / Arguments / Reiteration)
3. How can you use analytical exposition text to express your opinion in daily life

➤ Teacher/Educator Reflection:

After the lesson, the teacher reflects by answering the following questions:

1. Do students understand the purpose and structure of analytical exposition text (thesis, arguments, reiteration)?
2. Which activity helps students most in building arguments?
(Ice breaking, LKPD, video discussion, or presentation)
3. What difficulties do students face when writing or presenting analytical exposition text?

G. KEGIATAN PENGAYAAN DAN REMEDIAL

➤ Pengayaan :

Students with faster comprehension are asked to:

- Write a **longer analytical exposition text** (3–4 paragraphs) with:
 - One clear thesis
 - At least **three arguments**
 - Strong connectives (*because, therefore, moreover*)
- Add **examples or facts** to support their arguments.
- Present their opinion confidently in front of the class.

➤ Remedial:

Students who are still having difficulties will be given:

- **Guided writing exercises** using sentence frames, such as:
 - *I think _____ is important because _____.*
 - *One reason is _____.*
 - *So, I believe _____.*
- A **fill-in-the-blank analytical exposition text** to help them understand:
 - Thesis
 - Arguments
 - Reiteration
- Additional teacher guidance during writing and reading activities.

| |
|---|
| LAMPIRAN |
| MATERI/BAHAN BACAAN |
| Terlampir |
| LEMBAR KERJA PESERTA DIDIK |
| Terlampir |
| INSTRUMEN PENILAIAN |
| Terlampir |
| GLOSARIUM |
| Terlampir |
| REFERENSI |
| Terlampir |
| BAHAN BACAAN PENDIDIK DAN PESERTA DIDIK |
| <p>A. Bahan Bacaan untuk Peserta Didik</p> <p>1. Pengertian Analytical Exposition Text Analytical Exposition adalah jenis teks yang bertujuan untuk meyakinkan pembaca bahwa suatu pendapat itu benar. Dalam teks ini, penulis menyampaikan opini (pendapat) yang didukung oleh alasan-alasan (arguments) yang logis. Teks ini sering digunakan dalam kehidupan sehari-hari, misalnya saat kita:</p> <ul style="list-style-type: none"> • Menyampaikan pendapat dalam diskusi • Memberikan alasan terhadap suatu topik • Meyakinkan orang lain tentang suatu ide. <p>2. Struktur Teks Analytical Exposition Teks Analytical Exposition terdiri dari tiga bagian utama:</p> <p>a. Thesis (Pernyataan Pendapat) Bagian ini berisi pendapat utama penulis tentang suatu topik. Contoh: "Students should use the internet wisely."</p> <p>b. Arguments (Alasan Pendukung) Bagian ini berisi alasan-alasan yang mendukung pendapat penulis. Contoh:</p> <ul style="list-style-type: none"> • "The internet helps students find information easily." • "It can improve students' knowledge." <p>c. Reiteration (Penegasan Ulang) Bagian ini berisi penegasan kembali pendapat penulis. Contoh: "Therefore, using the internet wisely is very important."</p> <p>3. Ciri Kebahasaan Analytical Exposition</p> |

Beberapa ciri bahasa yang sering digunakan:

- **Simple Present Tense**
Contoh: "Students need good education."
- **Kata penghubung (connectors)**
seperti: *firstly, moreover, therefore*
- **Kata opini**
seperti: *I believe, I think, in my opinion*

4. Contoh Teks Sederhana

Title: The Importance of Reading

Thesis:

Reading is very important for students.

Arguments:

Firstly, reading can improve vocabulary.

Secondly, reading helps students gain knowledge.

Reiteration:

Therefore, students should read regularly.

B. Bahan Bacaan untuk Pendidik

1. Konsep Pembelajaran Analytical Exposition

Analytical Exposition merupakan bagian dari **genre-based approach** dalam pembelajaran bahasa Inggris yang bertujuan untuk mengembangkan kemampuan siswa dalam:

- **berpikir kritis (critical thinking)**
- **menyampaikan argumen secara logis**
- **berkomunikasi secara efektif**

Pembelajaran teks ini sangat relevan dengan **Kurikulum Merdeka**, karena mendukung:

- kemampuan bernalar kritis
- kemampuan komunikasi
- penguatan Profil Pelajar Pancasila

2. Strategi Pembelajaran yang Disarankan

Beberapa strategi yang efektif:

a. Scaffolding Learning

Guru memberikan contoh terlebih dahulu sebelum siswa membuat teks sendiri.

b. Collaborative Learning

Siswa bekerja dalam kelompok untuk:

- mengidentifikasi struktur teks
- menyusun argumen

c. Guided Writing

Guru membimbing siswa dalam:

- menyusun thesis
- mengembangkan arguments
- menulis reiteration

3. Penilaian dalam Analytical Exposition

Penilaian dilakukan secara **autentik dan berkelanjutan**, meliputi:

- **Pengetahuan:** pemahaman struktur teks
- **Keterampilan:** kemampuan menulis dan presentasi
- **Sikap:** kerja sama, kepercayaan diri, dan berpikir kritis

4. Tantangan dan Solusi Pembelajaran

Tantangan:

- Siswa kesulitan menyusun argumen
- Kosakata terbatas
- Kurang percaya diri saat presentasi

Solusi:

- Memberikan contoh teks yang kontekstual
- Melatih siswa dengan LKPD bertahap
- Memberikan feedback yang konstruktif

LEMBAR KERJA PESERTA DIDIK

LKPD 1

Student Name : _____

Class : _____

Date : _____

Learning Objectives:

(Focus: Opinion & Reason – Individu)

Activity 1 – Find the Opinion

Instruction:

Read the sentences below carefully.

Put a **✓ check mark** in the box if the sentence shows an **OPINION**

| No | Sentences | Opinion |
|----|---|---------|
| 1. | I think student should read a book every day | |
| 2. | The school starts at 7 am | |
| 3. | In my opinion, sport is important for student | |
| 4. | I believe English is an important subject for student | |
| 5. | I agree when student bring water for school | |

Activity 2- Match The Opinion With the Reason

Instruction:

Match each opinion with the correct reason by writing the correct letter.

Opinion:

1. Students should read books every day. _____
2. Students should bring water to school. _____
3. Homework is important for students. _____

4. Students should come to school on time. _____

5. Learning English is important. _____

Reason:

A. Because it helps students communicate with people from other countries.

B. Because reading can increase knowledge.

C. Because drinking water keeps students healthy and focused.

D. Because it helps students review the lesson at home.

E. Because being punctual shows discipline.

LKPD 2

Student Name : _____

Class : _____

Date : _____

Learning Objective

After completing this worksheet, students are expected to be able to:

1. Identify the generic structure of an analytical exposition text.
2. Arrange jumbled paragraphs into a correct analytical exposition text.
3. Work collaboratively with a partner to analyze the structure of the text.

ACTIVITY 1 -Identify the Structure

Instruction:

Read the text carefully. Then mark each paragraph as Thesis , Argument , or Reiteration.

The Benefits of Playing Football

Paragraph 1

Playing football is one of the most popular activities among students. It is not only fun but also good for the body and teamwork skills. Therefore, students should play football regularly.

Structure: _____

Paragraph 2

First, playing football makes the body healthy. Students run, jump, and move a lot during the game, so it helps improve their physical fitness.

Structure: _____

Paragraph 3

Second, football teaches teamwork. Players must work together, pass the ball, and help each other to win the game. This makes students learn how to cooperate with others.

Structure: _____

Paragraph 4

In conclusion, playing football has many benefits. It keeps the body healthy and builds good

teamwork. Therefore, students should spend time playing football with their friends.

Structure: _____

ACTIVITY 2- Identify the Language Features

Instruction:

Read the text carefully. Then answer the questions below by finding the language features in the text.

The Importance of Playing Online Games Wisely

Playing online games is fun for many students. I believe playing games can help students relax after studying. However, students must control their time. First, playing games can reduce stress and make students feel happy. Second, some games improve thinking skills because players need to make quick decisions. However, playing too much is not good because it can make students lazy and tired. So, students should play games wisely and not forget their responsibilities.

Questions

1. Find 2 examples of Simple Present Tense in the text!

Answer: _____

2. Find 2 opinion words used by the writer!

Answer: _____

3. Find 2 connecting words in the text!

Answer: _____

4. Find 2 action verbs in the text!

Answer: _____

5. Find 2 thinking verbs in the text!

Answer: _____

LKPD 3

Student Name: _____

Class: _____

Date: _____

Activity 1 – Write a Simple Analytical Exposition Text**Instruction:**

Write a simple Analytical Exposition Text in one paragraph. Use the structure below.

Structure Reminder

- Thesis → Your opinion about the topic
- Arguments → Reasons that support your opinion
- Reiteration → Restate your opinion

Topic: - Doing Sports Is Important for Student

- Phones usage when studying at school

Write your paragraph here:

Activity 2**Online Quiz – Analytical Exposition Text****Instructions:**

1. siswa diminta untuk mengikuti quiz yang sudah disediakan oleh guru menggunakan device computer/ hp
2. siswa diminta untuk membuka link/ web quiz “blooket”
<https://dashboard.blooket.com/set/65544c7b129e416ec367d0c7>

lalu memasukan kode yang sudah di siapakan.

**INSTRUMEN PENILAIAN**

- Rubrik Penilaian **LKPD 1 Identifying Opinion and Reason (Individual Task)**

| Aspek | Kurang (60-69) | Cukup (70-79) | Baik (80-89) | Sangat baik (90-100) |
|-----------|-------------------|------------------|-----------------|-------------------------|
| Ketepatan | Sebagian besar | Beberapa | Sebagian besar | Semua jawaban |

| | | | | |
|--|--|---|---------------------------------------|--|
| mengidentifikasi opinion (Bobot 30) | jawaban salah dalam menentukan opini | jawaban benar namun masih banyak kesalahan | jawaban sudah benar | benar dan tepat |
| Ketepatan mencocokkan opini dan reason (bobot 30) | Banyak pasangan jawaban tidak tepat | Beberapa pasangan jawaban benar | Sebagian besar pasangan jawaban benar | Semua pasangan jawaban benar dan logis |
| Kemampuan Menyusun kalimat lengkap (bobot 40) | Kalimat tidak lengkap dan sulit dipahami | Kalimat cukup dipahami tetapi masih terdapat beberapa kesalahan | Kalimat cukup jelas dan sesuai | Kalimat sangat jelas, lengkap, dan menggunakan struktur yang tepat |

Total skor: 100

Rumus: $\text{score} = \text{total score}/3$

o **Rubrik penilaian LKPD 2 Analyzing and Arranging Analytical Exposition Text (Pair Work)**

| Aspek | Kurang (60-69) | Cukup (70-79) | Baik (80-89) | Sangat baik (90-100) |
|---|---|---|---|--|
| Mengidentifikasi Struktur tesk (bobot 40) | Banyak kesalahan dalam menentukan bagian teks. | Beberapa struktur berhasil diidentifikasi | Sebagian besar struktur diidentifikasi dengan benar | Semua struktur teks diidentifikasi dengan tepat |
| Ketepatan Menyusun paragraph (bobot 40) | Urutan paragraf tidak sesuai dengan struktur teks | Urutan paragraf masih kurang tepat | Urutan paragraf hampir benar | Urutan paragraf sangat tepat sesuai struktur analytical exposition |
| Kerja sama dan partisipasi (bobot 30) | Kurang bekerja sama dengan pasangan | Kerja sama masih terbatas | Kerja sama cukup baik | Kerja sama sangat baik dan aktif berdiskusi |

Total score: 100

Rumus : $\text{score} = \text{total score} / 3$

o **Rubrik penilaian LKPD 3 Menulis Analytical Exposition Text**

| Aspek | Kurang (60-69) | Cukup (70-79) | Baik (80-89) | Sangat baik (90-100) |
|---|-------------------------------------|---------------------------------------|---------------------------------------|---|
| Struktur teks (bobot 30) | Struktur teks tidak lengkap | Struktur teks ada tetapi kurang jelas | Struktur teks ada tetapi kurang jelas | Struktur teks lengkap dan sangat jelas |
| Kejelasan argumentasi (bobot 30) | Alasan tidak relevan dengan opini | Alasan kurang mendukung opini | Alasan cukup logis | Alasan sangat logis dan mendukung opini |
| Penggunaan Bahasa (bobot 20) | Banyak kesalahan tata bahasa | Beberapa kesalahan masih ditemukan | Kesalahan kecil | Hampir tidak ada kesalahan tata bahasa |
| Kerapian dan kejelasan tulisan (bobot 20) | Tulisan tidak rapi dan sulit dibaca | Tulisan cukup rapi | Tulisan rapi dan mudah dibaca | Tulisan sangat rapi dan jelas |

Total score: 100

Rumus : score= total score /4

➤ **Rubrik penilaian presentasi**

| Aspek | Kurang (60-69) | Cukup (70-79) | Baik (80-89) | Sangat baik (90-100) |
|--|------------------------------------|-------------------------------|-------------------------------------|--|
| Pemahaman Struktur teks (bobot 30) | Tidak memahami Struktur teks | Memahami segian Struktur teks | Memahami segian besar Struktur teks | Memhami seluruh Struktur teks lengkap dan sangat jelas |
| Kejelasan argumentasi (bobot 30) | Alasan tidak jelas dengan opini | Alasan kurang kuat | Alasan cukup jelas | Alasan sangat logis dan mendukung opini |
| Kelancaran bicara (bobot 20) | Sering terhenti saat berbicara | Kadang terhenti | Cukup lancar | Sanagt jelas dan lancar berbicara |
| Kepercayaan diri (bobot 20) | Tidak percaya diri saat presentasi | Kurang percaya diri | Cukup percaya diri | Sangat percaya diri |

Total score: 100

Rumus : score= total score /4

➤ Rubrik penilaian Multiple Choise (mini quiz)

Question 1-15

| Aspek penilaian | Kriteria penilaian | Skor maksimal |
|-------------------|---|------------------|
| Pemahaman materi | Jawaban benar semua | 100 |
| Ketetapan jawaban | Skor 10 diberikan untuk setiap jawaban yang benar dan skor 0 untuk jawaban yang salah | 10 poin per soal |

Konversi nilai akhir

Rumus: $\text{Score} = \text{total score ketiga rubrik} / 5$

Nilai akhir kemudian dikonversi ke dalam skala 0–100 sesuai dengan standar penilaian.

➤ Rubrik Penilaian sikap profil pelajar Pancasila

| NO | Nama Peserta didik | Elemen Profil Pelajar Pancasila | | |
|----|--------------------|--|---|---|
| | | Beriman dan bertakwa | Bernalar kritis: | Kreatifitas: |
| | | - Bersikap sopan dalam menyampaikan pendapat (opinion) dalam diskusi - Menghargai dan menunjukkan toleransi terhadap perbedaan pendapat teman - Tidak memaksakan pendapat saat kegiatan diskusi Analytical Exposition | - Mampu menyampaikan pendapat (thesis) dengan jelas - Memberikan alasan (arguments) yang logis dan relevan - Mampu menanggapi pendapat orang lain secara rasional | - Menyampaikan ide atau pendapat dengan cara yang variative - Mengembangkan argumen dengan sudut pandang yang berbeda - Menunjukkan kreativitas dalam menyusun teks atau solusi terhadap topik yang diberikan |
| 1. | Siswa A | | | |
| 2. | Siswa B | | | |
| 3. | Siswa C | | | |
| 4. | Siswa D | | | |
| 5. | Dst. | | | |
| 6. | | | | |
| 7. | | | | |
| 8. | | | | |
| 9. | | | | |

KKM Profil Pelajar Pancasila dengan kriteria BSH (Berkembang Sesuai Harapan) Keterangan kriteria penilaian :

- MB (Masih Berkembang)

- SB (Sudah Berkembang)
- BSH (Berkembang Sesuai Harapan)
- SAB (sangat Berkembang)

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Banda Aceh, April 2026

Menyetujui
Kepala madrasah

معة الرانيري Penyusun

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Appendix G : Documentation of Research



AUTOBIOGRAPHY

1. Name : Ulya Salsabila
2. Student Number : 220203095
3. Place / Date of Birth : Desa Sialang Hilir, 28 July 2004
4. Gender : Female
5. Religion : Islam
6. Nationally : Indonesia
7. Address : Jl. Nasional Tapaktuan - Meulaboh Kec. Darul Makmur
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8. Email : 220203095@student.ar-raniry.ac.id
9. Phone Number : 085121367310
10. Parents
 - a. Name of Father : Rusmadi
 - b. Name of Mother : Rusmiati
 - c. Fathers Occupations : Entrepreneur
 - d. Mothers Occupations : Housewife
 - e. Address : Jl. Nasional Tapaktuan - Meulaboh Kec. Darul Makmur
Kab. Nagan Raya
11. Education
 - a. Elementary : SDN 1 Alue Bilie
 - b. Junior High School : SMPN 1 Darul Makmur
 - c. Senior High School : SMAS Insan Madani Meukek
 - d. University : UIN Ar-Raniry Banda Aceh

Banda Aceh, 17 April 2026

The writer

Ulya Salsabila

