

CHAPTER V

CONCLUSION AND SUGGESTIONS

A. Conclusion

Based on the explanation in the previous chapters about the English teaching strategy in applying Islamic content into material and the roles of the teacher at MAS Al-Falah Padang, the conclusion can be drawn as follows :

After conducting research about the teaching strategies in applying Islamic content into teaching material used by English teacher at MAS Al-Falah Padang, the writer found that English teacher used several strategies to teach in class and applying Islamic values into English language teaching, namely: Contextualization, Differentiated and Creative Instruction, Collaborative and Contextual learning, storytelling and Role Modelling, Interactive and Reflective Learning, Use of Technology and Multimedia. It can be concluded that the teacher's strategies are creative to be applied in the classroom because it helped the students to understand the language easily and Islamic values that contained in the material. Teacher also using technologies with factual story about the material to make students more understand the lesson.

In conclusion, this study reveals that the English teacher at MAS Al-Falah Padang has employed a range of creative and effective strategies to integrate Islamic content into teaching materials. The six strategies identified, namely Contextualization, Differentiated and Creative Instruction, Collaborative and Contextual learning, Storytelling and Role Modelling, Interactive and Reflective Learning, and Use of Technology and Multimedia, have been shown to facilitate students' understanding of the language and Islamic values embedded in the material. The teacher's use of technology, such as factual stories and multimedia resources, has also enhanced students' comprehension and engagement with the lesson. The findings of this study suggest that the teacher's strategies are not only

creative but also effective in promoting language learning and Islamic values among students. Furthermore, this study highlights the importance of contextualizing language teaching to reflect the students' cultural and religious background, making learning more relevant and meaningful. The strategies employed by the teacher in this study can serve as a model for other educators seeking to integrate Islamic content into their teaching practices. Ultimately, this study contributes to the growing body of research on the importance of contextualized language teaching and the role of technology in enhancing language learning and Islamic education.

B. Suggestion

Based on the conclusion above, the researcher would offer some suggestion it is hopefully can be useful for:

1. For the Teacher

For English teacher, it is accepted to make variations in teaching English. Teacher should prepare and give various models of using technology not only youtube but teacher can use other web or applications to make lesson more attractive. English teacher can use several strategies, technique, and media to make learning process interactive and fun. Considering the students characteristic and personality that easily getbored, it is also needed several teaching aids. It will be easier and more exciting for students. Another suggestions such as : The first step is to always relate the material to Islamic values and to treat students with kindness. The second is addressing current themes and situations related to moral deterioration and suggesting a solution that involves gradually infusing Islamic ideas into the curriculum. Third, more focus should be placed on incorporating Islamic ideas so that students can gain additional benefits and experiences. Finally, for Islamic values to be genuine and meaningful, instructors and schools must have a full understanding of both religious ideas and how they are applied in everyday life. It is also vital to choose resources, textbooks, or English learning materials that

reflect Islamic beliefs and have content that is appropriate to the English learning goal.

2. For the Students

To boost engagement and enthusiasm in English language learning, students can incorporate Islamic values by starting with a du'a before class, using Islamic-themed vocabulary, reading Islamic stories in English, discussing Islamic values in class, writing about Islamic experiences, listening to Islamic lectures, role-playing Islamic scenarios, and making Islamic-themed presentations. By connecting faith with studies, students can make learning more meaningful and enjoyable, while also deepening their understanding of Islamic values. For example, students can read about the story of Prophet Muhammad's patience and kindness, then discuss and role-play scenarios that demonstrate these values, making language learning a fun and spiritually enriching experience.

3. The Next Researcher

The researcher hope that other researcher could conduct this research in wider area. The next researcher can conduct the research about the teacher method that used by a English teacher which important in teaching and learning process. In addition, Future research could find the other strategies in incorporating Islamic Values into English Language Teaching. Therefore, that result will be more beneficial and be applied in a bigger area.

BIBLIOGRAPHY

- Abdul Wahab, N. (2017). Contextualizing Islamic content in modern education. *International Journal of Islamic Studies*, 6(1), 79-90.
- Al-Attas, S. M. N. (1999). *The concept of education in Islam*. Kuala Lumpur: International Institute of Islamic Thought and Civilization..
- Banks, J. A. (2016). *Cultural diversity and education: Foundations, curriculum, and teaching* (6th ed.). New York: Routledge.
- Berkowitz, M. W., & Bier, M. C. (2018). Research-based character education. *The ANNALS of the American Academy of Political and Social Science*, 591(1), 72–85.
- Brown, H. D. (2007). *Principles of Language Learning and Teaching* (5th Ed.). New York: Longman.
- Brown, H. Douglas. (2001). *Teaching by Principles: An Interactive Approach to Language Pedagogy* (2nd Edition). New York: Longman, pp. 15-17.
- Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Thousand Oaks, CA: Sage Publications.
- Ekowijayanto, Mochlis et al. (2020). *The Integration Of Ilamic Values In Implementation Of Learning English: Islamic Education Students Perspective*. Lembaga Penerbitan, Penelitian dan Pengabdian Masyarakat (LP3M). Universitas Nurul Jadid, Probolinggo.
- Hasanah, N.I. (2021). Teaching English in the Digital Era. *FIKRUNA: Jurnal Ilmiah Kependidikan dan Kemasyarakatan*. 3(1).107-122.
- Hasanah, U. (2021). The role of technology in improving educational quality. *Journal of Educational Development*, 9(1), 23–31.
- Hidayati, N. (2021). Teacher professional development in Islamic-based education. *Journal of Islamic Education Studies*, 9(2), 145–158.
- Johnson, D. W., & Johnson, R. T. (2014). Cooperative learning in the 21st century. *Anales de Psicología*, 30(3), 841–851.
- KMA Number 37 Tentang Pedoman Implementasi Kurikulum Merdeka Pada Madrasah(2022).<https://drive.google.com/file/d/leWK4TQBrKLVG5VIVwcagfAN97nmRbB xX/view>
- Kurniawati, A. W. (2009). *Pendidikan Nilai Berbasis Islam (Proses Penanaman Budi Pekerti dalam Bingkai Pendidikan Agama Islam)*. Malang: UIN Malang Skripsi.

- Miles, M. B., & Huberman, A. M. (2014). *Qualitative Data Analysis: A Methods Sourcebook*. Thousand Oaks, CA: Sage Publications.
- Mishra, P., & Koehler, M. J. (2006). Technological pedagogical content knowledge: A framework for teacher knowledge. *Teachers College Record*, 108(6), 1017–1054.
- Nata, Abuddin. (2014). *Akhlak Tasawuf*. Jakarta: Rajawali Pers
- Pitriani, Hani. (2025) Implementasi Kurikulum Merdeka dalam Pembentukan Karakter Peduli Lingkungan Peserta Didik di MAN 1 Pangandaran. *JSTAF (Siddiq, Tabligh, Amanah, Fathonah)*, hal 299-310
- Rahman, F. (2018). *Islam and modernity: Transformation of an intellectual tradition*. Chicago: University of Chicago Press.
- Rahman, F. (2019). Cultural adaptation in EFL materials development. *Indonesian Journal of Applied Linguistics*, 8(3), 612–620.
- Ritonga, A. R., & Tanjung, Z. (1997). *Fiqh Ibadah*. Jakarta: Gaya Media Pratama.
- Rodgers, R. &. (2007). *Approaches and Methods in Learning Teaching*. Cambridge University Press.
- Ruli Astuti. M. Luth Mustofa, Nur Maslikhatun Nisak (2024) *integration of Islamic Values into English Language Teaching in the Digital Era: Challenges and Prospectives*, *Halaqa Islamic Education Journal* 81.
- Rusdiani, N. I., Yuantika, H., & Handayani, S. (2025). Moral worlds of play: Digital Islamic games and the formation of early childhood values in Ponorogo. *Raushan Fikr: Jurnal Studi Ilmu Keislaman*, 14(2), 1–15
- Safitri, C. D., Jabu, B., & Samvidar, S. (2023). The Integration of Islamic Values in English Language Teaching Context: Practices and Challenges. *Celebes Journal of Language Studies*, 3(2).
- Salleh, M. J., & Ibrahim, A. (2016). Storytelling and teacher role modelling in Islamic moral education. *Journal of Islamic Educational Studies*, 4(1), 45–57.
- Salleh, M., & Ibrahim, H. (2016). The role of storytelling in Islamic moral education. *Journal of Moral Education*, 12(3), 103-115
- Sugiyono. (2017). *METODE PENELITIAN PENDIDIKAN PENDEKATAN KUANTITATIF, KUALITATIF, DAN R&D*. ALFABETA.
- Suryani, A. (2020). Integrating moral values in English language teaching. *ELT Perspectives*, 5(1), 33–47.
- Tomlinson, C. A. (2014). *The differentiated classroom: Responding to the needs of all learners* (2nd ed.). Alexandria, VA: ASCD

- Yusoff, M., Ahmad, Z., & Rahman, F. (2018). Reflective learning in Islamic education. *Asian Journal of Education and Training*, 4(2), 34-42.
- Yusuf, M., & Anwar, K. (2022). Curriculum integration of Islamic values in secondary education. *Journal of Curriculum and Instruction*, 14(1), 1–15.
- Zaitun, & Wardani, S. K. (2018). Islamic Values in the Context of English Learning and Teaching. *English Language in Focus (ELIF)*, 1(1), 71-80.

