

NEED ANALYSIS OF ISLAMIC-BASED ENGLISH READING MATERIALS FOR JUNIOR HIGH SCHOOL STUDENTS IN PESANTREN

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ABSTRACT

The purpose of this study is to analyze the need for English reading materials that integrate Islamic values and teachings for first-year students of junior high school at Kulliyatul Muaalimin Islamiyah (KMI) Pesantren (Islamic School). Many Islamic schools in Indonesia lack resources that meet specific needs and often rely on general English books from the Ministry of Education and Culture or commercial books with no Islamic content materials. This study aims to identify the reading material needs of first-grade students at KMI Darul Azhar in Cianjur, West Java, with a focus on Islamic principles and their relevance to educational content. The research employed interviews with the headmaster and with first-grade English teachers. The questionnaire to the students also was utilized, to identify their insights regarding the current curriculum, desired learning outcomes, and the importance of incorporating Islamic values within the English language program. The results of the questionnaire indicate that 77.3% of students expressed their need for Islamic English reading materials for the first grade of KMI. Moreover, based on the interview results gained from the headmaster and two English teachers, the findings indicate that there is a need to incorporate Islamic values into learning materials and curriculum, including: 1) learning motivation, which consists of stories (hikayat) about ethics, character (akhlak), cleanliness, and tawhid; 2) integration of the pillars of faith and Islam; 3) lessons on Islamic practices through daily activities and storytelling. Specifically, the findings show that the Islamic values that are the most needed by Pesantren, with the result of 81.8% were 4) adab (proper behavior) and akhlak. Additionally, students prefer reading materials that include images or illustrations. This helps students build a foundation for understanding Islamic principles and values, expand their vocabulary, and improve their English skills. By identifying these needs, the study seeks to contribute to the development of age-appropriate and culturally relevant English reading materials that promote both Islamic knowledge and English language proficiency. Researchers and teachers can enhance learning experiences for their students by integrating these Islamic principles directly into the curriculum and adapting reading materials to align with Islamic teachings, tailored for the first grade at junior high school levels in KMI Pesantren.

Keywords: Reading materials, Kulliyatul Mu'allimin Al-Islamiyyah, Pesantren.

INTRODUCTION

Education systems in Indonesia

Different types of educational levels and systems have been formed in every region of Indonesia. Public and private schools offer six years of elementary education, three years of junior high school, and three more years of high school education. Public schools follow the curricula of the Ministry of Education and Culture. Private schools are similar to public schools in terms of curriculum. However, they can add other programs that align with the school's vision and mission. There are also Islamic boarding schools

which have various values. Islamic boarding school or pesantren is specific to teaching Islamic materials such as tahsin tahfidz, reading Arabic, languages, reciting Quran and Hadith, and Tafsir. One of the institutes for religious education recognized by the National Education System Law No. 23 of 2003 is pesantren. There are also various levels of pesantren, such as Madrasah ‘Ibtida’iyyah (MI), which is equivalent to elementary school, Madrasah Tsanawiyah (MTs), which is equivalent to junior high school, and Madrasah ‘Aliyyah (MA), which is equivalent to secondary school. Islamic schools and pesantren are usually under the Ministry of Religion Affairs and, the curriculum differs from public schools due to the addition of religious materials.

Moreover, many schools under the Ministry of Education and Culture have additional religious material in their schools. There is an Integrated Islamic Junior High School or SMPIT, an Integrated Islamic High School or SMAIT, as well as an Integrated Islamic Elementary School or SDIT which implements the curriculum from the Ministry of Education and Culture with additional religious subjects. Most SDIT, SMPIT, and SMAIT offer dormitory facilities, similar to Islamic boarding schools. In these schools, there is an education system known as Kulliyatul Mu'allimin Al-Islamiyyah (KMI) which combines a general and religious curriculum centered at the Darussalam Gontor Islamic Boarding School in East Java. Although Islamic boarding schools accommodate gradual learning from one level to another. However, the class levels are different from public schools. Islamic boarding schools name classes 1, 2, 3, 4, 5, and 6. Class 1 is equivalent to year 7 of junior high school, and up to year 6 is equivalent to year 12 of senior high school.

Kulliyatul Mu'allimin Al-Islamiyyah (KMI)

Pesantren is an educational establishment that has demonstrated its significance in the dissemination of religious knowledge across society. The Islamic Boarding School Database of the Ministry of Religion of the Republic of Indonesia records the total number of Islamic boarding schools in Indonesia for the academic year 2018–19 at 28,194 units (Ditdpontren, 2021). These units comprise a variety of patterns and learning models, including khalafiyah pesantren (ashiriyah), salafiyah pesantren, and combination boarding schools, which are boarding schools that combine the salafiyah and khalafiyah systems (Mukmin, et al. 2023).

One of Indonesia's oldest institutions of education is Pesantren, which is being transformed into a model valued for its exceptional resources. The introduction of Kulliyatul Mu'allimin Al-Islamiyah (KMI), which was pioneered in Indonesia by the modern Islamic boarding school Darussalam Gontor, is now widely adopted by many other Islamic boarding schools in Indonesia. The KMI model of education, which follows a particular pedagogical pattern, has been widely acknowledged both domestically and internationally as being on par with the standard of a senior high school education (Mukmin et al., 2023).

As previously stated, KMI integrates the pesantren and formal school curriculum. The education system in KMI consists of general education which is taught during school hours, and Islamic studies which is taught after school hours. This marks the difference between national education and KMI. As a result, KMI graduates receive a certificate called the Mu'adalah certificate. KMI curriculum is frequently used in contemporary boarding schools dispersed throughout Indonesia, where the board of teachers and the Kiyai oversee its whole implementation. The KMI curriculum is now incorporated into the state-approved curriculum. The law on pesantren, article I, paragraph 5, on Muadalah

education, is evidence of this. Pesantren is designed in the formal education sector by creating a curriculum based on the Kitab Kuning or Dirasah Islamiah with a tiered and structured Muallimin education pattern, taking into account the unique characteristics of the pesantren (Tahir, Muhammad, and Subki, 2024).

One of the essential components of education that is combined with Islamic education is the content provided in the educational setting, in this case, the pesantren. For instance, books from the Ministry of Education and Culture are used in public schools, where students may use any books that are available. However, books for pesantren are more specifically needed because the materials should align with the goals, mission, and vision of pesantren education, which places a greater emphasis on Islamic education.

Islamic-based reading materials

Reading is one of the abilities in English language skills. It plays a significant part in helping children succeed in school and life. Teachers may provide worthwhile and appropriate reading material based on students' needs considerable thought and attention (Berlin, et al., 2021). Moreover, appropriate English reading material is essential to be provided in English classrooms. Reading materials in pesantren are a component of instructional resources because it is defined as Islamic-based materials.

This research highlights the significance of Islamic-based reading materials as part of teaching in pesantren. All items that are methodically arranged into texts, resources, and data pertaining to materials that enhance students' competency in the learning process are considered teaching materials (Prastowo, 2016, cited in Septiyana, Ninsiana, Yuniasih & Laily, 2022). However, not all texts and resources, meanwhile, are appropriate for use as English-language reading materials. Basturkment (2006a, 2006b) assert that English language instruction is more effective if it is customized to meet the needs of students in the professional and academic spheres. Students benefit from the appropriate reading materials and their needs. It is consistent with Septiyana et al. (2022) assertion that designing instructional materials with students' needs in mind can improve students' comprehension of the texts. As students become more accustomed to the context of a reading text, their interest in and need to understand instructional content will grow.

In particular, Muslim students require Islamic reading materials because it is aligned with their needs as Muslims. According to Shah et al. (2012), most contents in English Language Teaching textbooks often tell about Western cultures in terms of themes, pictures, settings, and expressions used. Another thing that needs to be considered in reading materials for students in Islamic boarding schools is that the content of the material should have Islamic values that are in accordance with their Islamic identity. When students attend Islamic schools or pesantren, where they are taught Islamic ideals to uphold and apply in everyday life, this can be challenging for English teachers. English teachers often experience confusion because sometimes students ask about the differences between the values they learn in English class and the values taught in Islam (Kusumah P. et al., 2024). Therefore, Islamic-based reading material is a necessity for students in Islamic boarding schools. Rohmah (2012) and McLennan (2013) are among ELT researchers who suggest that English books with material containing Islamic religion should be provided for Islamic schools in order for students can maintain their Islamic values. By utilizing Islamic-based materials, students can learn English while simultaneously expanding their knowledge of Islamic terms in English (Muhsinin & Assapari, 2023). Moreover, still according to Muhsinin and Assapari (2023), they stated

that Islamic-based reading texts can be collections of stories about Islam that can help students understand Islamic principles in their daily lives (Susilawati, Tahrin, & Inderawati, 2016).

In reality, the concept of producing English materials with an Islamic focus is not new. Actually, this concept had been proposed by a number of researchers many years earlier. This is consistent with the findings of Muhsinin et al. (2017) that the notion of using Islamic materials to teach English in Islamic education is necessary. Many ELT practitioners from some Islamic countries have worked on this issue since the concept of Islamization of knowledge was proposed as a result of the first global conference of Muslim Education in Mecca in 1977 (Muhsinin et al., 2017). Practitioners who participated in declaring the importance of Islamic religious education material are Anwarudin (2011) from Bangladesh, Shah et al. (2012) from Pakistan, Al-Haq and Al-Maseid (2009) from Jordan, and Muhsinin et al. (2017) from Indonesia.

However, there is no specific Islamic reading resources are available for the English learning process. According to a preliminary study conducted in KMI Darul Azhar. The Islamic Education Directorate of the Ministry of Religious Affairs, which serves as the center for madrasah education, has not published any books or other educational materials specifically designed for use in English classes in Madrasah Aliyah or Islamic Senior High Schools. Ikhsanudin (2020) claims that the availability of the book is one of the issues facing Indonesian education. It is difficult to obtain English topics that have an Islamic foundation for students. Islamic reading material is limited to the upper classes only. According to the KMI curriculum, students in Year 1 KMI cannot achieve the target of being able to read even though the main subject emphasizes vocabulary development. Meanwhile, first-grade students also need additional reading books that can be used outside school hours.

This study was conducted in one of the KMI Educational Institutions. The aim is to analyze the requirements for Islamic English reading materials for junior high school students in Year 1. One of the characteristics of KMI is that the curriculum and learning resources and materials often remain the same from year to year. One of the benefits of having the same curriculum at KMI is that students in the current and old generations receive the same basic materials.

The researchers attempt to investigate the English language resources used in Year 1, specifically regarding reading texts. The reason for focusing on reading text is because reading has less attention. After conducting various interviews with school principals and first-grade English teachers, as well as distributing questionnaires to students, the researchers discovered gaps in the Islamic English reading materials available to students. This will be explained in more detail in the research findings section. Thus, based on the results of interviews with school principals and English teachers regarding English teaching materials, as well as student questionnaires, there are still limited Islamic text-based reading materials available at KMI for first-grade students. Providing English reading materials based on Islamic texts is important to improve the skills of class 1 KMI students. This can help students to read and expand their understanding of Islamic values and content in English.

METHOD

Teachers and deputy principals for curriculum who are directly involved in curriculum and education policy were chosen as research correspondents based on their qualifications. Specifically, classroom teachers were chosen as the participants because they know what students need since they teach and interact with students during teaching-learning process. Meanwhile, the deputy principal for curriculum has the authority to implement or not policies based on what the school needs.

The data was collected through interviews with two English teachers for one year to know their teaching experiences in Islamic-based schools. Voice recordings and notes were used during the research field. The interview was semi-structured, which some questions were prepared ahead while others were asked during the interview spontaneously. The interview was conducted with the aim of finding out how the English learning process takes place in Islamic boarding schools and what the school's needs are regarding English language materials containing Islamic topics for grade 1 of KMI.

Furthermore, researchers performed document analysis and questionnaires. This research was conducted at the beginning of the school year and only second-grade students received the questionnaires because first-grade students had just started learning at the Islamic boarding school. The documents collected include materials, syllabus, KMI curriculum, KMI system, and class 1 English books entitled "English Lessons", "English Courses", and the book "Stories for You" which is equipped with English vocabulary.

Additionally, after collecting the data, data analysis was conducted, this included data collection, reduction, presenting it in descriptive, verifying the data, and drawing conclusions to answer research questions.

FINDING AND DISCUSSION

School profile and policy in KMI Darul Azhar

KMI (Kulliyatul Mu'allimin Al-Islamiyah) is an educational institution that focuses on Islamic education. KMI Darul Azhar, where the research was conducted, was established in 2020 and started operating on October 31, 2022. Compared to state junior and senior high schools, KMI has a different curriculum, focusing on Islamic education such as *Mua'dalah* education whose lesson plan follows the syllabus of the Gontor Islamic Boarding School. The operational permit for *Mu'adalah* Education is supervised by the Ministry of Religious Affairs. In KMI Darul Azhar, grades 1 until 3 are known as *Al-Wustho*, and grades 4 until 6 are known as the *Kuliyah*.

KMI Darul Azhar's vision is to become an educational institution that produces cadres of community leaders, transforms into a place of worship for *thalab al-'ilmi*, and becomes a repository for general knowledge with an Islamic spirit that adheres firmly to the Quran. The institution strives to provide a balanced educational environment that encourages intellectual and spiritual development. The goal of KMI Darul Azhar is to prepare students to become leaders who can make positive contributions to society by instilling strong moral values and deep religious understanding. The *thalab al-'ilmi* emphasizes the value of lifelong learning and seeking knowledge as a form of worship, which is in line with the institution's commitment to integrating Islamic teachings with modern educational practices.

KMI Darul Azhar's missions are to develop a better generation to establish the *khaira ummah*. This will raise a generation of Muslims with good moral attitudes, physically fit, educated, open-minded, and willing to contribute to the community.

Moreover, the school provides a balanced education, both religion and science, and produces scholars who are intelligent by following *Qur'an* and *Hadith*.

Furthermore, the educational objective of KMI Darul Azhar is to create an excellent generation towards the formation of a *Khaira Ummah*. This creates a generation of Muslims who are virtuous, physically healthy, knowledgeable and independent thinkers, who contribute to society and have a balance between dhikr and thinking. Thus, KMI's vision and mission refer to national education goals, with a focus on establishing students who are faithful, devout, and able to practice knowledge in society, both as teachers and educators outside of school.

Islamic Values in English Language Teaching in KMI Darul Azhar

This section explains how KMI Darul Azhar integrates Islamic ideals into its English language teaching. This section is broken down into two sections: first, the headmaster and English teachers' perceptions of the existence of Islamic values in the teaching of English that has been offered at KMI; second, the experiences of KMI students regarding their perceptions of the existence of Islamic values in the English teaching at KMI.

English Teachers' and The Headmaster's Perception

Regarding Islamic values in English Language Teaching in the classroom at grade 1, the English teachers T1 and T2 both stated that the texts used in the classroom do not contain any Islamic values. Nonetheless, the teacher imparts Islamic principles through the methods he uses in the classroom and in him everyday activities in the *Pondok Pesantren* (Islamic boarding school) outside the school. For instance, T1 mentioned that they greet and remind each other while they are in the classroom. Similarly, the kids utilize English outside of the classroom. For instance, if they are fighting in the *pondok pesantren* (Islamic boarding school) area, the teacher will ask them in English, "What do you do?" The answer will be to adab, morals, and similar things.

"Pesantren ideals are taught outside the classroom" (T2). Islamic values do not exist in English lessons in the classroom; rather, they exist in the ways that teachers use them, such as greeting students as they enter the room, using English to announce Sunday events, and broadcasting in the mosque after Maghrib in the form of "prayer requests" and "announcements," among others. Students in grades 1 through 6 attend these events.

Regarding the books used, teachers T1 and T2 both stated that the English texts taught in class did not contain any Islamic values. T1 was stated as a result of the book's focus on conversation. T2 stated that he began his lesson by saying, "*Let's start our study today with reciting al-basmallah,*" and ended with, "*Let's close our study with reciting al-hamdallah.*" The class then joined in a prayer before beginning the lesson, during which the teacher prayed to Allah for our success and well-being before proceeding to the next lesson.

Nonetheless, the Headmaster stated that the books given by Darussalam Gontor have Islamic characteristics, such as stories of wisdom and Islam. The reading and mutholaah sections include Islamic values, conclusions, questions, ibroh, and mufrodlat. After examining the used section of the book, it was discovered that the "Stories for you" and "English course" books were designed for boarding school English instruction rather than classroom use. Furthermore, reading instruction begins in grade two rather than grade one.

Students' perception

The perceptions of students or santri regarding the teaching of English in the classroom will be discussed in this section, along with how their answers relate to the question of whether Islamic values are taught in and out of the classroom. The results shown in the figure 1 below.

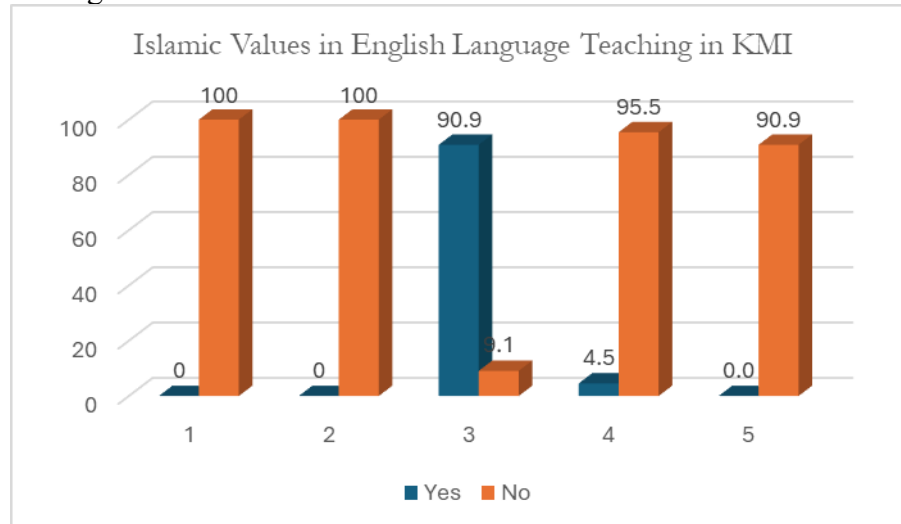


Figure 1. Islamic values in English Language Teaching in KMI

In the current English class, students were asked if their teacher had incorporated Islamic principles into the lessons, such as stories about prophets, prayers, or images. All students unanimously stated that they had not encountered such content in their grade 1 English classes. The second question asked whether the Islamic values taught by the teacher were reflected in the English textbook. Once again, all students stated that the textbook did not contain any Islamic content.

When asked if the teacher taught Islamic values outside of class, the answers varied. A large majority, 90.9%, agreed that their teacher did convey Islamic beliefs outside of regular class time, while 9.1% disagreed. In terms of the presence of Islamic values in the reading materials found in the English textbook, only 4.5% of students confirmed their presence, while a staggering 95.5% reported encountering no Islamic content in their reading materials. Finally, when asked which specific Islamic values they found in the reading materials, none of the students could identify any, with 90.9% saying "no" and one student declining to respond.

What kind of reading materials with an Islamic theme should be created?

This section explains the kind of Islamic-based reading materials that KMI first-graders require. This section is also divided into two sections: the first part deals with the opinions of headmaster and English teachers regarding the materials they believe are appropriate and necessary to teach first-grade students, and the second part asks students themselves what they believe they should learn in first grade.

English teachers' and Headmaster's perception

The principal states that the following Islamic values must be incorporated into grade 1 reading materials: 1) A desire to study. First is the excitement to make students more excited about learning. 2) Hikayat or Tales pertaining to ethics. A lesson in the morality of children's manners. The students' character and ability to be independent

which is mentioned in the report card come first in the realm of lessons, and 3) Tawhid. Those are the three crucial points. Character is important in society; it relates more to the personalities of the students. There are introverts and extroverts in the world. It is easy to identify students that are introverted since their motivation originates from within. Therefore, if the student is an extrovert, he cannot do anything on his alone; he needs assistance from others, inspiration, ghiron, and passion.

As for Islamic values, T1 stated that the pillars of faith and Islam are among the values that can be included in the curriculum. It can also be accomplished, in T2's opinion, by including brief dialogues or by coming up with material titled "*my daily activity*," such as stating something like, "*I go to the mosque with my family for prayer after I wake up*" or something similar. There, one can observe the activities of Muslims in general, as opposed to simply santri, since they are primarily conducted at home. If there is any text or material that needs to be included, T2 suggests adding that story-telling text. Following that, the teacher is free to ask questions about the previously prepared text. Hence the *qiroah* approach takes that into account. Finally, at the conclusion of the paragraph or story, a number of techniques and vocabulary words that may be challenging can be introduced to help the readers understand the text or material that has been created. Educators become accustomed to utilizing the vocabulary of masjid rather than the mosque, and terms like *sajadah*, mosque, or *shalat* (prayer) in English. It might also be noted that our everyday activities include of assisting our parents when we get up and cleaning up afterward. All of this is done for worship, which is remembered by Allah as a recompense.

Students' perception

This section explains the needs for analysis of reading materials with an Islamic content based on feedback from students who completed surveys. Figure 2 below displays the responses from the students.

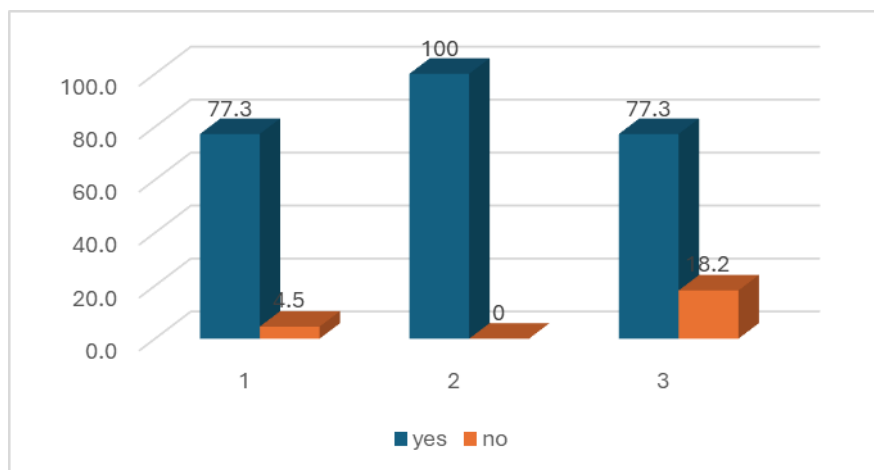


Figure 2. Need analysis of Islamic-based reading materials by students

A need analysis revealed several important insights. When asked if Islamic principles should be included in their English reading materials, 77.3% of students said yes, indicating a desire for such content, while 4.5% disagreed. Notably, three students did not provide a response.

When asked if they preferred images or illustrations in every reading lesson for English classes, all students agreed that visual aids should be included. Finally, when asked if they thought more Islamic reading materials would help them understand English better, 77.3% said yes, while 18.2% said no.

Furthermore, figure 3 below illustrates the needs analysis of Islamic principles that students require based on the completed questionnaires. The next figure shows the outcomes of the students' responses.

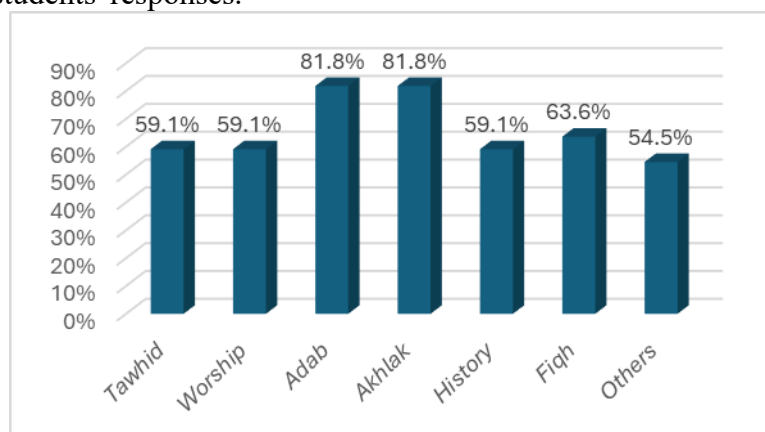


Figure 3. Islamic values needed in Islamic-based reading materials

This graph illustrates the kind of Islamic content that students require. Adab and akhlak content, selected by 81.8% of students, is the most needed material. Fiqh material comes in second, at 63.6%, followed by material concerning tawhid, worship and history, at 59.1%, and other material, at 54.5%.

Study analysis

In this section of analysis, research findings are tabulated, and conclusions are drawn based on the needs analysis of Islamic-based reading materials from the perspective of the principal, English teachers, and students. This section is broken down into three sections: an analysis of what is needed for Islamic values in reading materials based on Islam, an analysis of the needs for Islamic materials in reading materials based on Islam, and an analysis of the needs for a particular theme called weather/season, which will be further broken down into multiple tables.

Need analysis of Islamic values in Islamic based reading materials.

The headmaster, English teachers, and KMI students have determined which Islamic values should be included in Islamic-based reading materials. These values are included in the table below.

Islamic values

HM	Islamic values include learning motivation , hikayats related to morals, and suluk (akhlak) , which focuses on cleanliness, character, independence, and Tawhid . Character is more about a child's personality, and some people are extroverted or introverted. Introverts can learn motivation from within, while ex-children need help and motivation from others. These values are essential for children to succeed in society and contribute to their overall well-being.
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T1	The teacher believes that the inclusion of Islamic values in English lessons, such as the pillars of faith and Islam , is necessary, despite the current lack of such elements in the English materials.
T2	The teacher suggests that teaching Islamic values like <i>Islamic Tarikh</i> and <i>Sirah Nabawiyyah</i> in grade 1 is suitable for beginners, as English is a foreign language. He suggests that children can master <i>nahwu shorof</i> from <i>Qishotul Atfal</i> or children's stories, similar to learning Arabic without studying high books first.
R(1-22)	<i>Tawhid: 59.1%, Worship: 59.1%, Adab: 81.8%, Akhlak: 81.8%, History: 59.1%, Fiqh: 63.6%, Others: 54.5%</i>
Conclusion	Islamic values needed are Learning motivation, Hikayats (moral, <i>akhlak</i> , cleanliness, character), <i>Tawhid</i> , The pillars of faith, The pillars of Islam, <i>Islamic Tarikh</i> (Islamic History), <i>Sirah Nabawiyyah</i> (Stories of the Prophet), <i>Adab & Akhlak</i> .

Table 1. Islamic values needed in Islamic-based reading materials

The aforementioned table illustrates the demands for English language materials as reported by the principal, teachers of English, and students: Learning motivation, *Hikayats* (moral, *akhlak*, cleanliness, character), *Tauhid*, The pillars of faith, The pillars of Islam, *Islamic tarikh* (Islamic history), *Sirah Nabawiyyah* (Stories of the Prophet), Majority from students: *Adab* and *Akhlak*.

Need analysis of Islamic materials in Islamic based reading materials

Islamic-based reading materials should contain a variety of Islamic materials, as decided by English teachers and KMI students. Included in the table below are these materials.

Islamic Materials	
T1	The pillars of faith and Islam.
T2	The teacher proposes creating Islamic materials titled " My Daily Activity " that depict the daily activities of a Muslim, including waking up early, going to bed early, taking ablutions, and praying at the mosque with family. This material should not only focus on <i>santri</i> but also encompasses activities for Muslim students in general at home. The teacher suggests adding questions related to the text, and incorporating Islamic vocabulary . The teacher also mentions that daily activities include waking up, helping parents, and cleaning up for worship, which is recorded as a reward in the sight of Allah.
R(1-22)	All students who were asked if they wanted pictures or illustrations in every English reading lesson agreed that visual aids should be used.

Conclusion	The Islamic materials needed can be in form of The pillars of faith, The pillars of Islam, a reading material entitled “My Daily Activity” (waking up early, go to bed early, taking ablutions, praying at the mosque; adding questions, list of Islamic vocabularies; all activities are regarded as a worship to Allah) and the use of pictures or illustrations in every reading lesson.
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Table 2. Islamic materials in Islamic-based reading materials

According to the English teachers, the following contents can be included in reading materials with an Islamic theme: The pillars of faith, The pillars of Islam, and Reading material entitled “My Daily Activity” (waking up early, go to bed early, taking ablutions, praying at the mosque; adding questions, list of Islamic vocabularies; all activities are regarded as a worship to Allah).

1. Need analysis of specific materials “weather/season”

The table below provides an explanation of the English materials specifically based on Islamic principles. The goal of the "weather/season" learning material, the subjects that can be covered in it, the method of teaching, the assessment, and the challenges that English teachers encounter when introducing Islamic resources on this theme are all listed in the five tables that make up this section.

a. The goal of teaching in theme “weather/season”

The two English teachers at KMI's perceptions of the goal for the Islamic English materials on the weather/season theme are explained in the table below. See also Table 3 below.

Goals	
T1	The goal is for students to explain English weather/seasons , such as summer and winter, and their growth, including plants and animals. They should also be able to describe specific situations in the weather, such as the start and end dates of summer and winter, and their potential impact on the environment.
T2	The main goal is to strengthen the language, as the saying " <i>Man 'arafa lughota qoumin salima min makarihim</i> " suggests that knowing a people's language can help prevent hatred and ugliness . The book should include several titles that support this goal.
Conclusion	The goals are to prevent hatred and ugliness and explain weather/seasons in English: growth, plants, animals, specific situations regarding the date & potential impact on the environment.

Table 3. Goals of teaching in theme “weather/season”

The table summarizes several key objectives and strategies for teaching students about "weather/seasons". The goals include preventing hatred and promoting positive behavior while explaining the concept of weather and seasons in English, covering topics such as growth, plants, animals, and date-specific situations and their potential environmental impact.

- b. The topic that can be included in theme “weather/season”

The table below explains how the two English teachers at KMI feel about the topic that can be included in Islamic English materials on the weather/season theme.

Topics	
T1	Islam's materials on weather/season may be possible due to Quranic arguments about day and night changes and Qur'anic verses discussing weather/season.
T2	Weather plays a significant role in shaping a country's character, customs, and clothing. Countries with hot summers, like Arabia, tend to wear robes and turbans to protect their skin from the heat. Conversely, winter-time regions typically have white skin. Seasons also influence the foods grown in a region, with staple foods like, bread from wheat, and rice being staples in tropical countries like Indonesia. Indonesia's tropical climate allows for a diverse range of plants and spices, making food more diverse and thicker. In contrast, Egypt's lack of spices makes Egyptians prefer less strong spices. Forced to eat like Egyptians may cause discomfort or stomach sickness. This is a sign that Allah created us to be diverse and different, as stated in the Qur'an. This diversity is essential for us to know each other and to be diverse, as it is a fundamental aspect of the Qur'an.
Conclusion	The topics that can be included are Quranic verse related to season and weather, weather relates to country's character, customs, clothing and foods and that the diversity is mentioned in the Qur'an.

Table 4. Topics that can be included in theme “weather/season”

Islamic topics that can be incorporated into "weather/seasons" reading materials include Quranic verses about seasons and weather, the relationship between weather and a country's character, customs, clothing, and foods, and references to the versed about diversity mentioned in the Qur'an.

- b. Methods that can be used in theme “weather/season”

The table below explains the two English teachers at KMI's opinions about the type of teaching method that can be used to Islamic English texts with a weather/season theme.

Methods	
T1	The Islamic method of teaching involves teaching students daily material, starting with prayer and then asking questions. If students know the answer, they stand up and sit down. If they do not know the answer, they stand and read " <i>ilahi las...</i> " This teaching method applies to all materials, not just weather. Weather is a material taught in class, while Islamic teaching methods are based on Islamic teaching methods. This approach helps students understand and apply the material effectively.

T2	The learning method for weather/seasons involves demonstrating conditions and styles without mentioning the meaning in Indonesian. This helps students focus on the material and increase their vocabulary. For example, a teacher can demonstrate the meaning of a word like "Summer" without mentioning it in Indonesian. The students then guess the meaning without mentioning the language. This method also helps students develop Islamic values, such as memorizing Quran verses in the summer. This approach helps students become accustomed to positive Islamic concepts and encourages them to think and guess without mentioning the language.
Conclusion	The method that can be used in this materials are: Pray before studying, asking questions, keep standing and recite " <i>Ilahi las..</i> " if the students don't know the answers, practicing without mentioning the terms in English and let the students guess and including Islamic values such as making sentence related to Qur'an and weather/seasons.

Table 5. Methods that can be used in theme "weather/season"

The following methods can be integrated into the Islamic-based reading material titled "weather/seasons": Encourage students to pray before studying, ask questions, stand and recite "*Ilahi las...*" if they do not know the answers, practice without mentioning the terms in English and let them guess, and incorporate Islamic values such as making sentences about the Qur'an and weather/seasons.

b. Assessments that can be used in theme "weather/season"

The table below explains how the English teachers at KMI perceive regarding the assessment that can be employed in Islamic English materials on the weather/season theme. See the following table below.

Assessments

T1	The assessment suggests that while students may understand some concepts, they still struggle with applying them. For example, students may struggle with identifying specific examples, such as "Mention 3 animals in autumn?" or "Name 3 animals that exist in spring?" The teacher's current homework is to use more Indonesian in teaching English, as students still struggle with understanding a lot of material and examples. It is also important to use the mother tongue in both English and Indonesian.
T2	The teacher assesses the achievement of students in a warmer material by focusing on speaking skills. They ask students to explain summer activities, fruits, and situations in English, which helps in recording grades and evaluating their overall achievement. This approach helps in assessing the effectiveness of the material and enhancing students' language skills.
Conclusion	The assessment can be: Use both Indonesian and English in asking the students, ask some questions related to weather/seasons in form of mentioning animals in a season, etc. and ask students to explain activities in one season.

Table 6. Assessments that can be used in theme "weather/season"

The assessments to follow can be integrated into the Islamic-based reading material titled "weather/seasons": Use both Indonesian and English to ask the students, ask some questions about weather/seasons, such as mentioning animals in a season, and Ask students to describe activities from one season.

c. Challenges

The following table explains how the English teachers at KMI perceive the challenges that they have encountered and may encounter when teaching Islamic English using materials centered on the weather and seasons.

Challenges

T1	Teaching students a language is challenging due to their Indonesian and local language backgrounds. Learning a language is essential for their daily life and understanding everyday phrases. The learning environment is still Indonesian, with some local languages, and there is no environment to learn English. The material taught may not be suitable for Islamic materials, as students may not understand the language used in the material. Therefore, it is crucial to adapt the teaching methods to suit the students' needs.
T2	Teaching English in Indonesian is challenging due to the students' " <i>lahjah</i> " or accent, which they cannot let go of. They often struggle with regional languages, such as Indonesian, which is <i>haram</i> in their Pondok. To overcome this, teachers must use Arabic or English in daily conversations. The biggest obstacle is the students' imaginations, which can be influenced by the teacher's descriptions of seasons and movies. These shadows can be irrelevant to the original situation, making it necessary for teachers to provide more context and support for the material. This includes providing examples and pictures to help students understand the material.
Conclusion	The challenges are: students' Local language, no environment to practice speaking English, Islamic materials might be hard to incorporate, students' accent and students' imagination

Table 7. Challenges in teaching the theme "weather/season"

Finally, the challenges that teachers may face in teaching the materials in general and in the theme "weather/seasons" with Islamic content include the students' native language, the lack of an environment to practice speaking English, the difficulty of incorporating Islamic materials, the students' accent, and their imagination.

CONCLUSION

English teachers at KMI Darul Azhar (KMI) have expressed their perceptions on the integration of Islamic values in English language teaching. They believe that classroom texts do not contain Islamic values but rather impart Islamic principles through methods used in the classroom and everyday activities. The principal suggests that grade 1 reading materials should incorporate Islamic values such as a desire to study, *hikayat* or tales about ethics, *akhlak*, cleanliness, character, and tawhid. Teachers can incorporate quranic verses related to the topics in English teaching and brief dialogues or material titled "my daily activity" to help students understand the activities of Muslims in general.

A table of needs analysis shows that 77.3% of students believe that Islamic principles should be included in their reading materials, while 4.5% say no. They prefer images or illustrations in reading lessons for English classes and want more Islamic English reading materials to better comprehend English classes. *Adab* and *akhlak* are the most needed content, followed by *Fiqh* material at 63.6%, *tawhid*, worship and history at 59.1%, and other material at 54.5%.

For teaching students about specific material "weather/seasons" in English, it aims to prevent hatred and promote positive behaviors. Methods include encouraging prayer, asking questions, practicing without English, and incorporating Islamic values. Assessments can be integrated using Indonesian and English, asking questions about weathers/seasons, and describing activities from one season. Challenges faced by teachers include students' native language, lack of English practice environment, difficulty incorporating Islamic materials, accent, and imagination.

In conclusion, the integration of Islamic values into grade 1 reading materials and the creation of Islamic-based reading materials for grade 1 KMI are vital and can assist students in building a solid foundation in their comprehension of Islamic principles and values. Additionally, it can be utilized to expand students' vocabulary and aid in their learning and memorization, as mastering vocabulary is one of the target competencies. Students can practice speaking English in everyday situations by using the extensive vocabulary that comes from reading books with an Islamic theme. Researchers and teachers can enhance learning experiences for their students by integrating these Islamic principles directly into the curriculum and adapting reading materials to align with Islamic teachings, tailored for grade 1 at KMI or junior high school levels in *pesantren*.

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