

THESIS

**STUDENTS' PERCEPTION ON INTEGRATED ISLAMIC VALUES IN
ENGLISH GRAMMAR CLASS**



By:

Moh. Wildan Firdausi Romadhani

NIM. 19180056

**ENGLISH EDUCATION DEPARTMENT
FACULTY OF EDUCATION AND TEACHER TRAINING
STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM MALANG
2023**

THESIS

**STUDENTS' PERCEPTION ON INTEGRATED ISLAMIC VALUES IN
ENGLISH GRAMMAR CLASS**

*To Compile a Thesis on the Undergraduate Program English Education Department
in Faculty of Education and Teacher Training at Universitas Islam Negeri (UIN)
Maulana Malik Ibrahim Malang*



By:
Moh. Wildan Firdausi Romadhani
NIM. 19180056

**ENGLISH EDUCATION DEPARTMENT
FACULTY OF EDUCATION AND TEACHER TRAINING
STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM
MALANG**

DECEMBER, 2023

STATEMENT OF AUTHORSHIP

Bismillahirrahmanirrahim,

Herewith, I:

Name : Moh. Wildan Firdausi Romadhani
Student ID Number : 19180056
Department : English Education
Address : Brigah RT 016 RW 004, Dasok, Pademawu, Pamekasan,
East Java 69323

Declare that:

1. This thesis has never been submitted to any other tertiary education institution for any other academic degree.
2. This thesis is the sole work of the author and has not been written in collaboration with any other person, nor does it include, without due acknowledgment, the result of any other person.
3. Should it later be found that this thesis is product of plagiarism, I am willing to accept any legal consequences that may be imposed on me.

Malang, December 20th, 2023

The Researcher,



Moh. Wildan Firdausi Romadhani
NIM. 19180056

APPROVAL SHEET
STUDENTS' PERCEPTION ON INTEGRATED ISLAMIC VALUES IN
GRAMMAR CLASS

Undergraduate Thesis

By:
Moh. Wildan Firdausi Romadhani
NIM. 19180056

Has been approved by the advisor for further approval by the board of examiners

Advisor,



Ima Mutholiatil Badriyah, M.Pd

NIP. 19831217201802012155

Acknowledged by
Head of English Education Department,



Dr. H. Langgeng Budianto, M.Pd

NIP. 197110142003121001

LEGITIMATION SHEET

STUDENTS' PERCEPTION ON INTEGRATED ISLAMIC VALUES IN ENGLISH GRAMMAR CLASS

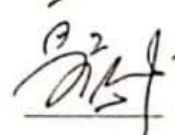
THESIS

By:

Moh. Wildan Firdausi Romadhani
NIM. 19180056

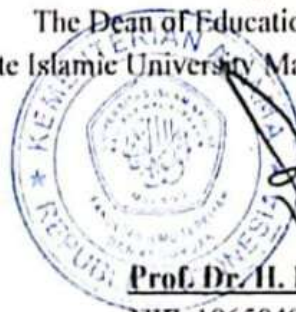
Has been defended in front of the board examiners at the date of December 27th, 2023
and declared **PASSED**

Accepted as the requirement for the Degree of English Language Teaching (*S. Pd.*) in
the English Education Department, Faculty of Education and Teaching Training

The Board of Examiners		Signatures
1. <u>Wahyu Indah Mala Rohmana, M. Pd.</u> NIP. 1992103020019032017	(Charmain)	
2. <u>Ima Mutholliatil Badriyah, M. Pd</u> NIP. 19831217201802012155	(Secretary/Advisor)	
3. <u>Prof. Dr. H. Langgeng Budianto, M. Pd</u> NIP. 197110142003121001	(Main Examiner)	

Approved by:

The Dean of Education and Teacher Training
State Islamic University Maulana Malik Ibrahim Malang,



Prof. Dr. H. Nur Ali, M. Pd.
NIP. 19650403 199803 1 002

Ima Mutholliatil Badriyah, M.Pd
Lecturer of Faculty of Education and Teacher Training
State Islamic University Maulana Malik Ibrahim, Malang

Malang, December 20th, 2023

THE OFFICIAL ADVISORS' NOTE

Page : Thesis of Moh. Wildan Firdausi Romadhani
Appendix : 4 (Four) Copies

The Honorable,
To the Dean of Faculty of Education and Teacher Training
Islamic State University Maulana Malik Ibrahim Malang
In
Malang

Assalamualaikum Wr. Wb.

After conducting several times of guidance in terms of content, language, writing, techniques, and after reading the student's thesis as follow:

Name	: Moh. Wildan Firdausi Romadhani
Student ID Number	: 19180056
Department	: English Education
Thesis	: Students' Perception on Integrated Islamic Values in English Grammar Class

Therefore, we believe that the thesis of Moh. Wildan Firdausi Romadhani has been approved by the advisor for the further approval by the board of examiners.

Wassalamualaikum Wr. Wb.

Advisor,



Ima Mutholliatil Badriyah, M.Pd
NIP. 19831217201802012155

MOTTO

“I’m not also dare to label anyone with anything.
The peak of my courage is just underestimating myself.”

*“Aku juga tak berani memberi cap kepada siapapun dengan apapun.
Puncak keberanianku hanya meremehkan diriku sendiri.”*

— Rusdi Mathari,
Merasa Pintar, Bodoh Saja Tak Punya: Kisah Sufi dari Madura

DEDICATION

This thesis is proudly dedicated to:

My dearest parent (Mohamad Taufiqurrakhman & Waqiatul Mabruroh)

My sweetest sister (Zahratul Wardhanid Dyna)

My big family

All of my friends

ACKNOWLEDGMENT

In the Name of Allah SWT, The Beneficent, The Merciful

Alhamdulillah robbil 'alamin, All praise and thanks be to Allah, the Lord of the worlds, who has given me the opportunity and ability to write and complete a thesis entitled *Students' Perception on Integrated Islamic Values in English Grammar Class* as a requirement for obtaining a Bachelor of Education (S.Pd) degree in Department of English Education, Faculty of Tarbiyah and Teacher Training, State Islamic University of Maulana Malik Ibrahim Malang. May *shalawat* and *salam* always be delivered to the Great Prophet Muhammad, the best human being on earth, who has brought people from the realm of darkness to the realm of light with the religion of Islam.

I, as the researcher, realize that this thesis would not have been completed without the support and guidance from various parties and colleagues, especially from the advisor, Ima Mutholliatil Badriyah, M.Pd I thank her for tirelessly guiding and providing knowledge, suggestions, and corrections so that this thesis can be completed. In addition, as a researcher, I would like to express my appreciation and deepest gratitude to:

1. To the rector of UIN Maulana Malik Ibrahim Malang, Prof. Dr. H. M. Zainnudin, M.A, Dean of FITK, Prof. Dr. H. Nur Ali, M.Pd., Head of the Department of English Education, Dr. H. Langgeng Budianto, M.Pd, and all of my special lectures in English Education Department.
2. To my beloved parents, Mr. Muhamad Taufiqurrakhman and Mrs. Waqiatul

Mabruroh, as heroes and motivators whose words of encouragement, prayers, and encouragement of tenacity always ring in my ears, they become a source of strength for me. And my beloved sister Zahratul Wardanid Dyna.

3. All my lecturers in the English Education Department, Faculty of Education and Teacher Training, The State Islamic University of Maulana Malik Ibrahim Malang.
4. All my friends were majoring in the English Education Department class in 2019 and UAPM INOVASI Thank you very much for the togetherness and harmony, which will be the best memories of my life.
5. All my friends and persons whom I ever meet and love.

The author realizes that there are still many things that could be improved in preparing this thesis. Therefore, the writer hopes to get suggestions and input for improvement and complete the deficiencies. Hopefully, this thesis can be helpful for writers and readers.

Malang, 21th December 2023

Moh. Wildan Firdausi Romadhani

TRANSLITERATE GUIDELINES

The writing of Arabic-Latin transliteration in this thesis uses transliteration guidelines based on a joint decision of the Minister of Religion of the Republic of Indonesia and the Minister of Education and Culture of the Republic of Indonesia No. 158 of 1987 and No. 0543b/U/1987 which can be described as follows:

Words:

ا = A	س = S	ل = L
ب = B	ش = Sy	م = M
ت = T	ص = Sh	ن = N
ث = Tsa	ض = dl	و = W
ج = J	ط = th	ه = H
ح = H	ظ = zh	ء = ,
خ = Kh	ع = ‘	‘ي = Y
د = D	غ = gh	
ذ = Dz	ف = f	
ر = R	ق = Q	
ز = Z	ك = K	

Long Vowels:

Long vocal (a) : â

Long vocal (i) : î

Long vocal (u) : û

Diphthong Vowels:

او : aw

اي : ay

او : u

اي : î

TABLE OF CONTENTS

STATEMENT OF AUTHORSHIP	ii
APPROVAL SHEET.....	iii
LEGITIMATION SHEET	iv
THE OFFICIAL ADVISORS' NOTE.....	v
MOTTO.....	vi
ACKNOWLEDGMENT	viii
TRANSLITERATE GUIDELINES.....	x
TABLE OF CONTENTS	xi
LIST OF TABLES.....	xiv
LIST OF APPENDICES	xv
LIST OF ABBREVIATIONS	xvi
ABSTRAK.....	xvii
ABSTRACT	xviii
المخلص	xix
CHAPTER 1 INTRODUCTION.....	1
A. Backround of the Research.....	1
B. Research Questions	8
C. Research Objectives	8

D. Significance of Research	8
E. Scope and Limitation.....	9
F. Definition of Key Term	10
CHAPTER 2 LITERATURE REVIEW	11
A. The Concept of Perception	11
a. Definition of Perception.....	11
b. Characteristics of Perception	11
c. Kinds of Perception	13
d. Aspects of Perception	13
B. The Concept of Islamic Values	14
a. Islamic Values.....	14
b. Aspect of Islamic Values	15
C. Integrating Islamic Values in Teaching Grammar	17
a. Integrated Learning.....	17
b. Islamic Values Integration	18
c. Islamic Values Integration in UIN Maulana Malik Ibrahim Malang	19
d. Islamic Values Integration in English Grammar Class in TBI UIN Malang...	21
D. Review of Previous Studies.....	22
CHAPTER 3 RESEARCH METHOD	26
A. Research Design	26

B. Subject of the Research	27
C. Research Instrument	28
D. Data Collection	29
a. Questionnaire	29
b. Interview	30
E. Data Analysis.....	30
a. Questionnaire	30
b. Interviews.....	31
F. Data Validity	32
CHAPTER 4 RESEARCH FINDING AND DISCUSSION	34
A. Research Findings	34
a. Students' Perception on Integrated Islamic Values in English Grammar Class	
34	
b. The problems related to Integrated Islamic Values in English Grammar Class	
41	
B. Discussion.....	46
CHAPTER 5 CONCLUSION AND RECOMMENDATION	52
A. Conclusion	52
B. Recommendation	54
REFERENCES.....	56

LIST OF TABLES

Table 4.1: Data Tabulation of Cognitive Aspect Questionnaire	35
Table 4.2: Data Tabulation of Affective Aspect Questionnaire	37
Table 4.3: Data Tabulation of Affective Aspect Questionnaire	39
Table 4.4: Research Participants on Interview	41

LIST OF APPENDICES

Appendix I Questionnaire.....	61
Appendix II Interview Questions	62
Appendix III Result of the Questionnaire.....	63
Appendix IV Interviews Transcription.....	66
Appendix V Interviews Documentations	80
Appendix VI Thesis Consultation	80
Appendix VII Curriculum Vitae.....	80

LIST OF ABBREVIATIONS

EFL	: English Foreign Language
ESL	: English as Second Language
ESP	: English for Specific Purposes
ICP	: International Class Program
IED	: Islamic Education Department (PAI)
LKQS	: Institute for Al-Qur'an and Science Studies
MAN	: Madrasah Aliyah Negeri
MBB	: Community Life Courses
MKB	: Work Skill Courses
MKK	: Scientific and Skills Courses
MPB	: Work Behavior Courses
MPK	: Personality Development Courses
PKPBA	: Arabic Language Development Program
PKSI	: Center for the Study of Science and Islam Integration
PTAI	: Perguruan Tinggi Agama Islam
PTKIN	: Perguruan Tinggi Keagamaan Islam Negeri
SMAN	: Sekolah Menengah Atas Negeri
TBI	: English Education Department

ABSTRAK

Firdausi Romadhani, Moh. Wildan. 2023. Persepsi Mahasiswa terhadap Integrasi Nilai-Nilai Keislaman di Kelas English Grammar. Skripsi, Program Studi Tadris Bahasa Inggris, Fakultas Ilmu Tarbiyah dan Keguruan Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Ima Mutholliatil Badriyah, M.Pd.

Kata Kunci: English Grammar, Integrasi Nilai-Nilai Keislaman, Persepsi Mahasiswa.

Tujuan dari penelitian ini adalah menjabarkan persepsi mahasiswa terhadap integrasi nilai-nilai keislaman yang diterapkan pada aktivitas pembelajaran mata kuliah English Grammar di Program Studi Tadris Bahasa Inggris Semester 1 Tahun Akademik 2022/2023 Universitas Islam Negeri Maulana Malik Ibrahim Malang. Begitu pula, penelitian ini juga menjelaskan bagaimana persepsi mereka tentang permasalahan yang dialami dalam pengintegrasian nilai-nilai keislaman tersebut.

Penelitian ini menggunakan metode campuran, yakni kuantitatif dan kualitatif dengan pendekatan studi kasus. Metode kuantitatif digunakan dalam bentuk angket untuk mengumpulkan data penelitian, dan kemudian hasilnya dilanjutkan dengan metode kualitatif untuk mengumpulkan data lebih mendalam menggunakan interview. Hasil data dianalisis dengan langkah-langkah: pengkodean, reduksi data, penyajian data, dan penarikan kesimpulan.

Hasil penelitian ini menunjukkan; (1) Mahasiswa memberikan persepsi positif terhadap integrasi nilai-nilai keislaman dalam kelas English Grammar. Mereka juga merasa terbantu dalam memahami materi Grammar yang disajikan dengan mengintegrasikan nilai-nilai keislaman. Dengan demikian, mereka sepakat jika metode ini dapat dipertahankan dalam pembelajaran tersebut. Begitu pula, (2) Terdapat beberapa masalah yang muncul ketika integrasi nilai-nilai keislaman diterapkan dalam kelas English Grammar ini, seperti beberapa mahasiswa merasa mengalami kebingungan pada istilah-istilah islam yang disampaikan dan inefisiensinya alokasi waktu pembelajaran yang digunakan dalam menggunakan metode tersebut.

Penelitian ini akan bermanfaat bagi para pendidik untuk mengetahui bagaimana perspektif mahasiswa terhadap nilai-nilai keislaman yang diintegrasikan dalam pembelajaran Grammar dan permasalahan-permasalahan yang sering muncul dalam kegiatan belajar mengajar bahasa Inggris khususnya Grammar. Dengan demikian, penelitian ini dapat menjadi rujukan dalam hal penerapan yang sesuai dengan kebutuhan pembelajaran.

ABSTRACT

Firdausi Romadhani, Moh. Wildan. 2023. Student Perceptions on Integrated Islamic Values in English Grammar Class. Thesis, English Education Department, Faculty of Tarbiyah and Teacher Training, State Islamic University Maulana Malik Ibrahim, Malang. Supervisor: Ima Mutholliatil Badriyah, M.Pd.

Keyword: English Grammar, Integrated Islamic Values, Students' Perceptions.

The aim of this research is to describe students' perceptions of the integration of Islamic values applied to learning activities in the English Grammar course in the English Education Department of Semester 1 of the Academic Year 2022/2023 Islamic State University Maulana Malik Ibrahim Malang. Likewise, this research also explains their perceptions of the problems experienced in integrating Islamic values.

This research uses mixed methods, namely quantitative and qualitative with a case study approach. Quantitative methods were used in the form of questionnaires to collect research data, and then the results were continued with qualitative methods to collect more in-depth data using interviews. The data results were analyzed using the following steps: coding, data reduction, data presentation, and drawing conclusions.

The results of this research show; (1) Students give a positive perception of the integration of Islamic values in the English Grammar class. They also felt helped in understanding the grammar material presented by integrating Islamic values. Thus, they agreed that this method could be maintained in this learning. Likewise, (2) There are several problems that arise when the integration of Islamic values is applied in this English Grammar class, such as some students feeling confused about the Islamic terms presented and the inefficiency of the allocation of learning time used in using this method.

This research will be useful for educators to find out what students' perspectives are regarding Islamic values that are integrated in Grammar learning and the problems that often arise in English teaching and learning activities, especially Grammar. Thus, this research can be a reference in terms of implementation that suits learning needs.

الملخص

فردوسي رمضان، محمد ولدان، 2023. ادراك الطلاب لتكامل القيم الإسلامية في فصل اللغة الإنجليزية. رسالة بكالوريوس، برنامج تدريس اللغة الإنجليزية، كلية العلوم التربوية والتعليم، جامعة إسلامية نيجيرية مولانا مالك إبراهيم مالانج. المشرفة: إيما مثليات البدرية، ماجستير التربية

كلمات مفتاحية: اللغة الإنجليزية، تكامل القيم الإسلامية، ادراك الطلاب

الهدف من هذا البحث هو شرح ادراك الطلاب لتكامل القيم الإسلامية المطبقة في أنشطة تعلم مادة اللغو الإنجليزي في برنامج تدريس اللغة الإنجليزية للفصل الدراسي الأول للعام الأكاديمي 2022/2023 في جامعة إسلامية نيجيرية مولانا مالك إبراهيم مالانج. وبالمثل، يشرح هذا البحث أيضاً كيفية ادراكهم للمشكلات التي تواجههم في تكامل تلك القيم الإسلامية

تستخدم هذه الدراسة أسلوباً مختلطاً، وهو كمي ونوعي بنهج دراسة الحالة. يتم استخدام الأسلوب الكمي في شكل استبيان لجمع بيانات البحث، وبعد ذلك يتم استكمال النتائج بالأسلوب النوعي لجمع بيانات أعمق باستخدام المقابلة يتم تحليل بيانات الدراسة بخطوات محددة: الترميز، تقليل البيانات، تقديم البيانات، واستخلاص الاستنتاجات

تشير نتائج البحث إلى؛ (1) يعطي الطلاب ادراكاً إيجابياً لتكامل القيم الإسلامية في فصل اللغو الإنجليزي. كما يشعرون بالمساعدة في فهم مواد اللغو التي يتم تقديمها من خلال تكامل القيم الإسلامية. وبالتالي، يتفقون على أنه يمكن الحفاظ على هذا الأسلوب في التعلم. وبالمثل، (2) تظهر بعض المشكلات عند تطبيق تكامل القيم الإسلامية في فصل اللغو الإنجليزي، مثل ارتباك بعض الطلاب في المصطلحات الإسلامية المقدمة وفعالية توزيع الوقت في استخدام هذا الأسلوب في التعلم

CHAPTER 1

INTRODUCTION

A. Background of the Research

Science, especially language, is able to make several influences in the progress of human civilization. The relationship between language and culture is very closely related to. Hasyim & Suhono (2017) . In other words, Language and culture continue to complement one another. Both are intertwined in increasing and perfecting the capacity of knowledge to become a noble human being (Kreiner, 2019). Language can lead us to get to know a culture better, whereas culture can make us better able to understand a language that applies around it.

Language is able to direct, even become a tool to empower a developing culture. Whereas, language cannot be fully understood without the cultural context inherent in it. Values, which are of course contained in a society's culture, are the results brought about by the influence of the language. Some say that, historically, culture was formed due to the struggles of several interactions using several languages. One proof that is quite familiar among Indonesian Muslims is how language is used as a tool to spread Islamic values by the Wali Songo in Java.

In line with the Islamic values, there are some verses to further explore such belief, knowing among others, included to use English as communication tool:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another” (Holy-Quran, Al-Hujurat 49: 13)

Then,

وَمِنْ ءَايَاتِهِ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَخْتِلَافُ اَلْسِنَتِكُمْ وَالْوَلَوٰتِكُمْ ؕ اِنَّ فِىْ ذٰلِكَ لَءَايٰتٍ لِّلْعٰلَمِيْنَ

“And among his wonders is the creation of the heavens and the earth, and the diversity of your tongues and colors: for in this, behold, there are messages indeed for all who are possessed of [innate] knowledge!” (Holy-Quran, Ar-Rum 30: 22)

In its development, English has now become very unlimited in the way it is used. In a sense, this language has been used globally, both in terms of international relations such as politics, economics, and culture as well as in non-formal affairs between ethnic, religious, racial and other groups. So, an important aspect of mastering English nowadays is very much needed.

In mastering the English language, it is not uncommon for the problems in teaching practice to be very complex. Some basic English skills, such as reading, writing, listening, and speaking, often have to be really taught with the method required according to the environment or norms (values) that surround the teaching and learning activities. Often, the values around can support learning English itself. From here, once again, culture and language are very, very inseparable, even complement one another.

The aspect of cultural identity in teaching English is also a very important thing that must be considered. The identity in question is the values that accompany or are attached to the individual English teacher or learner. These values can be in the form

of religion, adhered to beliefs, mother tongue (First Language), natural language itself, as well as with mindsets, actions, to how they perceive the perceptions around them (Rodríguez-Tamayo & Tenjo-Macias, 2019).

Islamic values, as a form of value, in the form of religion, are embraced by many Muslim groups which greatly influence the process of learning English. Moreover, including Islamic values in the process of learning English is very important with the aim of being able to create good ways of communicating in accordance with existing religious law. In such a way, this process will shape a healthy person or individual, not only physically but also spiritually as a devout Muslim.

There are two possible cultural clashes that will occur in containing Islamic values to learning process according to Hasyim & Suhono (2017). *First*, students will experience a degradation of their cultural identity or values as Muslims, bearing in mind that individuals have inherent values from the time they are born and develop. *Second*, they are able to maintain their identity as students with their Islamic values when learning English. The role of the lecturer in the English Grammar Class for this condition is important because she has to recognize it and then practice the appropriate method, moreover it can help them in their teaching and learning process, academic development, and their social abilities.

Furthermore, in the process of teaching English, students as individuals who study it, have different tendencies, according to their inherent backgrounds. This will be a problem when English is taught to non-native English speakers, especially to groups/students who have a strong Islamic cultural background such as State Islamic Religious College (PTKIN), cultural clashes are likely to occur.

The contradictions that occur above must be properly considered and overcome as much as possible. An integration between Islamic values and learning English is important to be formulated by Education stakeholders, especially in PTKIN. Thus, Islamic values will still be instilled in the English learning process without reducing the identity of the Islamic student himself.

In case of UIN Maulana Malik Ibrahim Malang, as one of the PTKIN, has also applied the Islamic Values in their teaching and learning activities. The integration of Islamic values conducted due to the dichotomy between general and religious sciences (Sayuti & Rahiem, 2020). In order to elaborate on the dichotomy between the two, this Islamic campus takes a middle path in applying a system of scientific integration with the paradigm of "*a tree of science with very dense fruit*". This scientific tree is equipped with a very strong foundation or roots, namely the Al-Quran and Hadith as *qauliyyah* verses. Conceptually, the implementation of scientific integration places the position of religious and non-religious sciences in one unit. It's just that the difference between the two is only about the priority portion of learning in the context of deepening or exploratory material, namely there is *wajib 'ain* (compulsory for everyone) and *wajib kifayah* (compulsory for some people). Regarding the paradigm of the scientific tree and its concepts will be explained further in the next chapter.

From the aspect of curriculum design, UIN Maliki Malang sticks to four aspects to integrate their knowledge. The four points are (1) spiritual depth, (2) moral greatness, (3) comprehensive knowledge, and (4) maturity. These four points are integrated into five marketed courses, namely Personality Development Courses

(MPK), Scientific and Skills Courses (MKK), Work Skill Courses (MKB), Work Behavior Courses (MPB), and Community Life Courses (MBB).

The process of learning English that involves Islamic values also takes place in the English Education Department due to the curriculum designed above. In *English Grammar* courses, lecturers often include Islamic values through examples of sentences in their teaching materials. Islamic values such as respecting elders, paying *zakat*, doing good, and so on. The names of Islamic figures such as prophets and companions are also often the subject of several examples of tense sentences. Of course, the ongoing phenomenon of this indirectly affects the components involved in the teaching and learning process. What is more, the inclusion of Islamic values with a very systematic concept will affect the shift and struggle of values in students as objects of scientific transformation, in the context of the English language learning activity.

English language teaching at Islamic Religious College (PTAI) in Indonesia is generally implemented. It is even included in the fixed curriculum on several campuses. According to Rizal (2019), the English learning curriculum places more emphasis on the use of both written and spoken English, especially in understanding English texts.

The perspective of students is very important to restore the function of education which views students as subjects of the learning process (*student oriented*). Research on "*Student's Perception on the Implementation of Islamic Science Integrated in English Teaching Materials*" by Uswatun Hasanah & Mufidatunnisa S, (2019) explained that students were not confused in understanding the material provided by the teacher

with Islamic Values. On the contrary, they tend to be enthusiastic about finding out and discussing with their friends related to Islamic issues contained in the learning material. The research was conducted to the six students in the Department of Islamic religious Education in STAIN Watampone. Qualitative Descriptive method was used in this research with the semi structure interview in the form of open-ended question. In the result of this research, learning using Islamic values Integrated could be very effective in creating an interactive and active classroom because of three things found out in the result: stimulating student interest, openness to the idea related to the Islamic issues, and encouraging the interpersonal relationship between students and lecturer.

Another research on students' perceptions in "*Multimodal Approach in Online EFL Class Using Islamic Learning Materials; Students' Perspective*" by Djamdjuri et al., (2021) has shown that students (non-English study programs) were very enthusiastic (59,6%) about using learning materials that contain Islamic values in their English learning. In fact, claims in this research state that incorporating these Islamic values really helps (63,8%) to increase student understanding and was effective in supporting the achievement of designed learning objectives. The research was conducted by descriptive qualitative approach to Islamic Broadcasting program, Faculty of Islamic Religion, at one of the Islamic Universities in Bogor, Indonesia, in the academic year 2020/2021. The data derived from 47 students (21 male and 26 females) were analyzed to provide conclusions based on the results of questionnaires and student interviews.

Likewise, the development of teaching curricula using Islamic materials had been researched by Muhsinin et al., (2017). The research entitled "*The Need to Develop*

English for Specific Purposes (ESP) Reading Syllabus for Students of Islamic Education Department-Islamic Higher Education Institution" was Research and Development (RnD), so there were three stages carried out, namely the exploration stage, the development stage model, and the model testing stage, with the aim of formulating a syllabus that was proportional and effective for learning English in the field of reading comprehension within the Islamic Education Department (IED) Mataram State Islamic Institute (IAIN). The results had proven that as much as 97.9% of the correspondents agree with the use of Islamic materials in their English learning.

Based on several previous studies, it can be concluded that learning English that integrates with Islamic values is able to lead students to achieve their own learning objectives and can more easily help them understand the context of learning English better.

However, the four previous studies did not test or examine students' perceptions of Integrated Islamic Values in the context of learning grammar. Another reason that can confirm that it is important to research the integration of Islamic values in the context of grammar is that there is no other English language field within the English Education Department that uses this kind of integrated learning method apart from the English Grammar course. So, this time the researcher plans to research Students' Perceptions on Integrated Islamic Values in Teaching Grammar of *English Grammar* course with students of English Education Department in UIN Malang as research objects.

B. Research Questions

Based on the background of the research above, the researcher formulated several issues as follows;

- a. What is the students' perception on Integrated Islamic Values in English Grammar Class?
- b. What are the problems related to Integrated Islamic Values in English Grammar Class?

C. Research Objectives

According to the research questions above, the objectives of this research are as follows;

- a. To explain the students' perception on Integrated Islamic Values in English Grammar Class.
- b. To find the problems related to Integrated Islamic Values in English Grammar Class.

D. Significance of Research

There are two aspects in significance of the research, both are theoretical and practical.

- a. Theoretical significance

This research is improving theory in teaching and learning English, moreover in teaching and learning grammar in Islamic higher education. This also will be able to enrich the references of the view in teaching grammar

using integrated Islamic values, either in material, method, or many other aspects.

b. Practical significance

Likewise, the results of this research will be useful for educators to answer how the use of Integrated Islamic Values in Teaching Grammar takes place and the problems that often arise in teaching and learning activities in English, especially grammar. For students, this research will help develop understanding and motivation in learning grammar. For other researchers, this will be a reference for further research related to Integrated Islamic Values in Teaching Grammar.

E. Scope and Limitation

The researcher limited this research on the use of Islamic values in teaching grammar. The researcher examined the first semester students at the English Education Department of UIN Maliki Malang who are taking English Grammar courses for the 2022-2023 academic year, exactly 15 students which is grouped in International Class Program (ICP Class). These 15 students had been taken for research object with the consideration that they were the highest scorers in the grammar course in the semester at the English Education Department. Another consideration for choosing the first semester in this research is that in that semester, the students were also studying at Ma'had UIN Maliki Malang, which incidentally was oriented towards Islamic education. The lecturer as the tutor for the course uses computer-based learning materials, namely with presentation slides displayed in front of the class. In this research, the researcher also focused on student perceptions of the use of Islamic

values in the learning. Likewise, the problems that arise during the learning process also examined in this research.

F. Definition of Key Term

In order to overcome misperceptions about some of the terms in this research, the definition of key terms functions to explain these below;

- a. Perception is the opinion or point of view of the student regarding integrated Islamic values on teaching grammar in English Grammar course.
- b. Integrated Islamic Values is a way to conducted teaching and learning process by adding Islamic terms, place, name, and expressions.
- c. English Grammar is one of course learnt by new students (First Semester) of English Education Department of UIN Maliki Malang.

CHAPTER 2

LITERATURE REVIEW

A. The Concept of Perception

a. Definition of Perception

Perception is the process of understanding or giving meaning to an information through a stimulus. This stimulus is obtained through the process of sensing the object. Events, or relationships between symptoms that will later be processed by the brain (Sumanto, 2014:52). The sensing process by Rakhmat, (2011:50) is called sensory stimuli. Thus, perception can be defined as the process of combining sensory data to then be developed in the context of awareness of the environment around the subject, including the subject himself (Saleh, 2004:110).

The Neag Center for Gifted Education and Talent Development University of Connecticut (2007) in Sakkir et al., (2021) confirms that perception affects emotions and behavior—then produces emotional and behavioral reactions—which can help shape the environment and one's beliefs about environment.

Based on some of these meanings, it can be concluded that perception is a form of one's judgment after getting a stimulus from what is sensed. The results of these senses eventually form a belief or knowledge that is believed to be a problem or event.

b. Characteristics of Perception

Perception according to Mulyana (2015), is divided into two, namely the perception of objects (physical environment) and perceptions of humans or social.

This second type of perception is more difficult to recognize given the very complex and dynamic nature of human beings. However, Mulyana stressed that there were differences that could be underlined between the two types of perception, namely:

- (a) Perception of objects can be identified through physical symbols, whereas for humans through verbal and non-verbal symbols.
- (b) Perception of objects responds to external properties, while humans can respond to external and internal characteristics. The inner nature in question is motives, feelings, hopes, and others.
- (c) Objects (physical environment) do not react or are static, while humans (social) react or are dynamic. That way, changes in perception of humans are much faster than perceptions of the physical environment.

As yet according to Mulyana, (2015), the perception of human or social is then referred to as social perception. This perception is highly dependent on the development of the reality around it. So, this social perception has several principles that need attention, namely:

- (a) Perception based on past experience.
- (b) Perception is selective.
- (c) Perception is conjectural.
- (d) Perception is evaluative.
- (e) Perception is contextual.

Under the some of these explanations, the perception generated by the subject of an object (physical or social) still has a gap to make a mistake.

c. Kinds of Perception

According to Marbun (2019) in (Reza, 2021:27) explains that after the interaction between individuals and perceived objects, there will be two types of perceptions that are generated, namely:

- (a) Positive perception, namely perception that functions to describe all knowledge and responses that can later be utilized in the required context. This will then be continued through activeness or acceptance and support of the perceived object.
- (b) Negative perceptions, namely perceptions that function to describe all knowledge and responses that are not in accordance with the perceived object. This will then be continued through passivity or rejecting and opposing the perceived object.

d. Aspects of Perception

According to Ahmadi, (2009), perception has three aspects, namely:

- (a) Cognitive Aspect, which is composed based on the knowledge and information that a person has about the object of his attitude. From the knowledge then formed a certain belief in the attitude object.
- (b) Affective Aspect, related to feelings of pleasure and displeasure. It is very evaluative in nature and closely related to cultural values or value systems.

(c) Conative Aspect, related to a person's readiness to behave in relation to the object of his attitude. In other words, the attitude of a subject is influenced by the development of an object.

B. The Concept of Islamic Values

a. Islamic Values

In a linguistic context, values can be embodied in the normal use of language (Brown in Wijayanto, 2020:18). In other words, values greatly affect a person's way of speaking, which of course comes from how he learns the language.

In general, value is a belief or belief and culture that is owned by a person. Values that can always change and be developed are called personal values, while values that are more communal or believed by many groups can be called cultural values (Hasyim & Suhono, 2017:5). Thus, differences in values between individuals or groups are possible.

Then, when values are defined in Islamic terms—in the sense of "Islamic values"—there is ambiguity, some people try to provide a definition that is seen as closest to it, both in terms of implementation, principles, and the background of the definition. According to Hasyim & Suhono, (2017), Islamic values can be identified through the ways of communicating, interacting and socializing with family members, friends, neighbors, the younger generation and parents such as teachers, entrepreneurs and leaders who basically aim to build spiritually healthy individuals and communities. For example, in the family sphere, parents are very responsible for their children to look after and care for them by forming an Islamic

environment. Likewise, an Islamic teacher is obliged to provide lessons on Islamic values for the sake of realizing these good spiritual values.

In line with Hasyim & Suhono, according to Alfian et al., (2022:3), Islamic values are something taught by the Islamic religion that influences how to behave in the life of a Muslim himself. In other words, Islamic values are based on two main principles of Islam, namely the Al-Quran and Hadith. Nihayati (2017) in Alfian et al. (2022) calls it "the goodness in Islam".

Islamic values are also defined as "Islamic Education" by Alamolhada (2005, in Lubis et al., 2009:52) that it offers guidance or guidance to all mankind (educators and students) and can create a very healthy community climate. What is meant by being healthy is being able to create harmony between people through the implementation of Islamic values as a whole so that they are able to balance their daily behavior for the benefit of the world and the hereafter. Thus, the emphasis on Islamic Education according to Lubis focuses on developing one's personal character towards being well-educated-trained in upholding faith, obedience (*taqwa*), rules (*shari'a*), and morals (*akhlak*) in Islam.

b. Aspect of Islamic Values

The inclusion of Islamic values into various activities, including in the process of learning English, must pay attention to the main aspects of Islam which are the elements in it. According to L. Lubis et al. (2021), there are three aspects of Islamic values that must be met, namely ***the Aqidah values, Worship values, and Moral values***. The first value, namely the value of faith (aqidah) is to instill in a person that he believes in the existence of Allah SWT as God Almighty. In other words,

aqidah means bound or firm agreement, and strong, embedded in the heart. Several points about aqidah are also embodied in the six pillars of faith which are believed by Muslims with *monotheism ulluhiyah* (abstaining from polytheistic acts) as the first foundation. Further according to L. Lubis et al (2021), aqidah in Islam also means a belief in Allah as a God who must be worshipped, verbal utterances and sentences of creed (*La ilah illa Allah*) and deeds with good deeds so that they are then followed by *uluhiyyah* (worship) and human relations. (Ramli Awang, 2012, in Embong et al., 2020). In the learning process, the implementation of aqidah values can be practiced by students through questions and discussions regarding important aspects of aqidah itself such as learning Islamic law, learning the Al-Qur'an, the rights and obligations of parents, and developing Islamic character (Aminullah & Fadillah, 2019 in Alfian et al., 2022).

The second aspect of Islamic values is *worship* (the value of worshiping), or it can be called *Islamic Ritual*. According to Hidayat (2017) the main points of Islamic ritual are the "five pillars of Islam", namely *shahada*, *prayer*, *zakat*, *sawn*, and *hajj*. These five points are a framework in religious behavior (worship) which is proof of commitment to one's faith as a Muslim (aqidah). This is where a person's level of piety is determined. The more regularly a person worships shows that he is a pious and devout Muslim so that he can increase his Islamic identity.

Furthermore, worship is divided into two, namely special worship (*mahdhoh*) and public worship (*ghoir mahdhoh*). The priority values of worship that must be taught well include teaching the Qur'an, teaching prayer, teaching fasting, teaching zakat, and teaching pilgrimage.

The third aspect is moral values (*akhlak*), which in English is translated as "ethics". Morals, according to Lubis et al (2021) must always teach humans to behave well in order to become true individuals, both in terms of norms and behavior. In the Islamic context, ethics also includes perceptions, instructions, etiquette, and interactions between humans. Examples of applying an understanding of morals in learning can be in the form of teaching a knowledge possessed to others, helping others. Be honest and like to do good (give charity). Thus, this last aspect will usher humans into a more peaceful, harmonious and just.

C. Integrating Islamic Values in Teaching Grammar

a. Integrated Learning

Integrated learning is learning that links learning to create a scientific unit (L. Lubis et al, 2021: 4). Another definition of integrated learning is a learning model by combining several learning elements such as subject, material, theme, based on integrated topic specifications to further explore student understanding in accordance with the intensity of interaction with the surrounding environment or the valuable experiences they have experienced, such as ethics, daily life, to the doctrine of something he believes in.

There are five ways to incorporate/integrate the subject (lesson) into other lessons according to Liddicoat et al. (2003) in Lubis (2021:4). First, active construction, namely expressing recognizable cultural characteristics in text, music, and drama; Second, reconstructing the relationship between local culture and foreign civilizations - including Islam; Third, social engagement, providing

discourse on current issues in groups or pairs to express or give personal opinions to one another; Fourth, students are required to adhere to Islamic principles and be responsible for their behavior and respect other cultures by reflecting on what the other person says, even the opinions of other people; Lastly, responsibility, handling the teaching and learning process is carried out well.

b. Islamic Values Integration

The Connected Model that has been described previously tends to be used by educators in integrating Islamic values in the teaching and learning process, including in learning English. This process is then called "Islamic Values Integration". According to Lubis et al., (2009) an Integrated Islamic Values in the context of Education manages all the processes that occur in education and the development of knowledge and tries to combine spiritual, mental and physical fields in its implementation.

In fact, there is another term for integrated learning, namely integration of science, which both aim to restore a scientific identity that was lost due to a dichotomy between religious and general knowledge (Sayuti & Rahiem, 2020). Meanwhile, Islam, historically, is no stranger to the debate on the dichotomy between religious and non-religious knowledge. Until then the effect of this dichotomy became a serious problem when the West-Secular Education System was introduced to the Islamic world through Western imperialism. Thus, the integration between the two is embodied in an education system to solve these problems. Then, this aspect should also be supported by policies issued by Educational Institutions in accordance with the objectives of scientific integration

so that the paradigm used in the formulation of scientific integration goes well and does not burdensome parties, both in the academic context and the academic community itself. Thus, the aspect that should be very important to note is how the integration concept when incorporated into the learning system (curriculum and learning process) will become systematic, hierarchical, and affordable in curriculum design and learning processes.

c. Islamic Values Integration in UIN Maulana Malik Ibrahim Malang

The issue of the integration of Islamic values has been widely discussed, and even implemented into the education system in Indonesian universities, both private and public, including at UIN Maulana Malik Ibrahim Malang. This university is one of the institutions of higher education under the Ministry of Religion of the Republic of Indonesia. They call it the Perguruan Tinggi Keagamaan Islam Negeri (PTKIN).

In Sayuti & Rahiem's research, (2020) said that UIN Malang has concepts and paradigms designed to integrate religious truth (knowledge) and general knowledge in its education system. The paradigm used by UIN Malang is to believe that Islam places Religion as the basis of all knowledge. The position of the Al-Qur'an and Hadith is as a source of *Qauliyyah* verses, while the results of observation, logical thinking, and experimental are in the position of the source of *Kauniyyah* verses. So, it is clear, matters related to *Kauniyyah* can almost certainly be traced also in *Qauliyyah*, namely the Qur'an and Hadith.

The scientific integration paradigm of UIN Malang is embodied in the "*Scientific Tree*" description. The tree is described as a very fruitful tree, with

very dense and strong root foundations consisting of Pancasila, Arabic and English, Philosophy, Basic Natural Sciences and Basic Social Sciences. Then, these roots are also supported by very sturdy and thick tree trunks, consisting of the Al-Qur'an, Hadith, Sirah Nabawiyah, Islamic Thought, and Islamic Civilization. Finally, the foundation and body described in this way produce dense leaves and are full of dense fruit, consisting of branches of science from the faculties of UIN Malang; Psychology, Islamic Economics, Tarbiyah, Ahwal al-Syakhsyah, Mathematics, Biology, Informatics, Architecture, Physics, Chemistry, Health Sciences, Humanities and Culture (Suprayogo, 2017:33).

From a conceptual point of view, scientific integration is the implementation of learning religious knowledge and general science which are both included in the curriculum. The difference is, the portion provided is divided into two parts, namely *obligatory 'ain* (obligation for each student) and *obligatory kifayah* (obligation for some students). The knowledge derived from the Al-Qur'an and Hadith is included in the first section, while the knowledge derived from human exploration (general) is included in the second category.

UIN Malang also formulates the integration of its knowledge in their curriculum design with the birth of this policy which is oriented towards graduates who have four main values, including (1) spiritual depth; (2) moral majesty; (3) breadth of knowledge; and (4) professional maturity. (Suprayogo, 2017:42) The four core values are in fact contained in the five subject groups marketed in lectures, namely Personality Development Courses (MPK), Work Skills Courses (MKB), Scientific and Skills Courses (MKK), Community Life Courses (MBB),

and Work Behavior Courses (MPB). Furthermore, the reinforcing strategy in integrating knowledge was manifested in the formation of Ma'had Ali, the Arabic Language Development Program (PKPBA), to the Institute for Al-Qur'an and Science Studies (LKQS) and others including the establishment of the Center for the Study of Science and Islam Integration (PKSI) as a central institution that focuses on integrating the research works of the academic community on Islamic values. Apart from that, syllabus and lesson plans (RPS) also seek to include Islamic values. In this case, curriculum synchronization in lecture activities is carried out routinely once a year through certain seminars or workshops.

d. Islamic Values Integration in English Grammar Class in TBI UIN Malang

The policy formulated by UIN Malang regarding scientific integration—or one could say Islamic values—also has implications for teaching and learning activities in the English Education Department, especially in the English Grammar course. The initial finding found by the researcher was the existence of Islamic elements in several sample sentences displayed by the lecturer in the subject, such as the names of the prophets, places of worship, Islamic activities, and so on. On several occasions, the lecturer also gave advice on behaving in accordance with Islamic law through motivational videos at the beginning of lectures. With this phenomenon, it indirectly affects the character development of the students being taught, especially in their daily behavior. On the other hand, the knowledge about grammar that is taught can be more understandable because it is close to the context of life and individual students as students at state Islamic universities (PTKIN) in particular and Muslims in general.

D. Review of Previous Studies

Several studies that focus on implementing the integration of Islamic values in learning English have been carried out, both in terms of curriculum, learning materials, learning designs, on some various English skills to the learning media used from the students' perspective. The first research was from Uswatun Hasanah & Mufidatunnisa S (2019), untitled "*Students' Perception on the Implementation of Islamic Science Integration in English Teaching Materials*", examining the implementation of the integration of Islamic values in English course material with seven third semester students of STAIN Watampone majoring in Islamic Religious Education (PAI) as research subjects. This research was carried out for six students of first semester in the form of a case research using a qualitative descriptive method. Data collection was also carried out by the interview method using interviews to find out how the students' perceptions were in implementing the integration of Islamic values that they had obtained in learning. The intended Islamic integration was only focused on its influence on learning activities, including stimulating student interest, participation and development of ideas, and interpersonal relationships between lecturers and students. The results of this research indicated that the integration of Islamic values in English course material could help students to be more comprehensive, in-depth, and even grew their critical-thinking on Islamic issues. Likewise, students admitted that they were more comfortable discussing with other students in class because the materials were very close and can be understood by them. In addition, some students felt no longer reluctant to ask their lecturers about material they didn't understand.

Thus, interpersonal closeness between lecturers and students was created thanks to the selection of approaches that paid attention to and suited their needs.

The second research that discussed the integration of Islamic values in learning English was from Djamdjuri et al., (2021) untitled “*Multimodal Approach in Online EFL Class Using Islamic Learning Materials: Students' Perspective*”. This research focused on a multimodal approach strategy, namely learning that included multiple sensory systems and learner action systems. In other words, this type of approach placed more emphasis on students using visual variations as their learning media, with the implementation of learning carried out online (E-Learning). There were 47 Islamic Broadcasting Program students at the Faculty of Islamic Religion at private tertiary institutions in Bogor, Indonesia who participated in the questionnaire used in this research, while some were selected in an interview session in collecting research data. The results shown that some students agree that learning materials containing Islamic values can help them develop their English skills. So, they wanted the use of Islamic material to continue to be implemented, both in online and offline learning because they thought it functions well in teaching and learning activities in class.

Furthermore, Hasyim & Suhono, (2017) in research untitled “*Restoring Moslem identity by integrating Islamic values in English speaking class*” also explained that the application of the integration of Islamic values in learning English can affect the identity of Muslim students themselves. In this research, the two researchers focused on how English—which is categorized as a general science and comes from western culture—causes identity friction when it was taught in an environment that adheres to strict Islamic values. First semester students majoring in English Education IAIM NU

Metro Lampung became the subject of their research, with the scope of speaking course 1 academic year 2016/2017. By conducting interviews with the lecturers and analyzed the teaching learning documents involved, this research resulted in findings that the integration of Islamic values in teaching speaking is more applicable in learning materials, such as adding terms, places, names, and other Islamic expressions, especially in the textbooks they use. In conclusion, Islamic integration in the environment of this research object is carried out only in some aspects, because it is not listed or included in the syllabus and lesson plans used. Thus, this requires further research to ensure Islamic integration in a broader scope, namely in terms of curriculum development and learning media.

The three studies above both used descriptive qualitative research methods with an emphasis on case studies that occurred in an English class at their respective tertiary institutions. Likewise, these studies also lead to student perceptions of teaching and learning activities related to the integration of Islamic values. The difference with the research that the researcher will carry out on this occasion is found in the object and research subject. Although later it will examine student perceptions, this research will focus more on students' perception on integrated Islamic values in the field of "English Grammar" in accordance with the three aspects of Islamic values that have been described by Lubis et al. (2021) previously, namely; *Aqidah values*, *Worship values*, and *Moral values*. Likewise, the subject that will be examined in this research is more focused on first semester students of English Education Department UIN Maulana Malik Ibrahim Malang who have claimed to carry out scientific integration, both in paradigms, concepts, to the implementation of curriculum development (Sayuti &

Rahiem, 2020). In other words, this research will examine the implementation of Islamic integration that has been carried out previously within the scope of the specified subject.

CHAPTER 3

RESEARCH METHOD

A. Research Design

This research used mixed research methods, namely research based on a combination of positivism and post-positivism (Sugiyono, 2014). According to Creswell, combination research is a research approach that combines quantitative and qualitative forms. This approach involves the functions of the two research approaches collectively so that the overall strength of this research is greater than qualitative and quantitative research and is more complete than just collecting and analyzing two types of data. This approach also involves quantitative and qualitative approaches, philosophical assumptions, and mixing the two approaches in one research at one time (Putra, 2013). Mixed Methods Research is also referred to as a methodology by collecting data and analyzing data with a combination of quantitative research and qualitative research through several research phases.

Likewise, the mixed method strategy used in this research is Sequential Exploratory Designs: This method involves collecting quantitative data first, then followed by qualitative data to explore and explain the quantitative data. The quantitative method used for analyzing the quantitative data through questionnaire, while the qualitative method used for analyzing the qualitative data by depth-interview then. As result, this research tended to qualitative descriptive method. Qualitative method was oriented to natural phenomena or symptoms. With this research orientation, qualitative research could not be carried out in the laboratory. This research could only be carried out in the field, which was then often referred to as

naturalistic inquiry or field study (Ali & Asrori, 2022:121-122). Likewise, Ruseffendi, (2005) emphasized that qualitative research aimed to answer something that could not be uncovered or solved by quantitative research, because this research pursued issues that were clearly visible or occurring, not carried out on something that was not clear. It needed to be underlined; a problem that was not known did not necessarily not occur. And conversely, the problems that actually occur were not necessarily known by many people.

Qualitative research also required an intensive and in-depth research, did not require significance tests, and there was no initial hypothesis of a problem. That way, qualitative research tended to have a limited scope, which only applied to the subject under the research. Thus, the researcher assumed that qualitative research methods based on descriptive studies was very suitable for investigating the issues or topics raised in this research.

B. Subject of the Research

The subject of this research was aimed at first semester students majoring in English Education Department who were taking the English Grammar course at UIN Maulana Malik Ibrahim Malang for the 2022-2023 academic year. The details of the population subject of this research were 15 university students with their English level being intermediate to advanced. Considerations in determining the subject of the research were:

- a. They had a level of English proficiency from intermediate to advanced. Based on the information from the lecturer in charge of the subject concerned, the 15

students were the ones who got the highest marks out of all the new English Education Department students in the Grammar course in the first semester.

- b. These students had various educational backgrounds before entering UIN Maulana Malik Ibrahim Malang, especially English Education Department. The supporting lecturer in question explained that some of them graduated from Sekolah Menengah Atas Negeri (SMAN), Madrasah Aliyah Negeri (MAN), and even graduated from Islamic Boarding Schools in various regions. This certainly affected their initial understanding of Islamic values that had been integrated into teaching and learning activities in lectures.
- c. The lecturer for the English Grammar course had carried out the integration of Islamic values in her lecture activities, such as in the syllabus, lesson plans, to the learning materials that they have compiled.

C. Research Instrument

In this research, the researcher became the main instrument in this qualitative research. This was according to Asmani, (2011) because the researcher in qualitative research actively interacts personally with research subjects. The collection process could also be changed depending on the situation. The researcher was free to use intuition and could decide how to formulate questions or how to make observations. Individuals under the research could also be given the opportunity by the researcher to voluntarily submit their ideas and perceptions, even the researcher could include their research subjects to participate in data analysis which was carried out after data collection (Asmani, 2011: 97).

Furthermore, this research also used a list of questionnaire and interview questions to support the previous core instrument. The questionnaire according to Asmani (2011), was a data collection technique that was used by providing a set of written questions to the research subject to answer. By using a questionnaire, the researcher knew with certainty the variables to be measured and expected. Questionnaires could be in the form of closed or open questions/statements so that they lead to direct contact between the researcher and the correspondent. This was good in obtaining objective and fast data (Asmani, 2011: 124).

D. Data Collection

This section explained how the research data was obtained. Data collection techniques from the two instruments to be used were explained as follows:

a. Questionnaire

In accordance with Asmani (2011) that the questionnaire used several written questionnaires, in this research the researcher provided written questions to the subject, namely 15 first semester students of English Education Department (TBI) who took English Grammar courses (*see research subject*). This questionnaire was adapted from Mirazna & Hikmah (2019). The researcher provided 10 questions based on the three aspects of perception that had been described previously (Cognitive, Affective, and Conative aspects). In the cognitive aspect, the researcher provides 6 questions. Meanwhile, in the affective aspect, the researcher provided 7 questions. Finally, the conative aspect was also given as many as 6 questions by the researcher in the questionnaire. The

researcher used closed questions using a Likert scale in their measurements, consisting of five scales: SDA (Strongly Disagree), DA (disagree), N (Neutral), A (Agree), and SA (Strongly Agree). Questionnaire had given in Indonesian to prevent misunderstandings in the questions provided.

b. Interview

The researcher interviewed four of the twenty students as a sample by determining strict criteria. In this case, interview was conducted with the aim of obtaining more in-depth complementary data. So, the researcher used a semi-structured interviews model and open-ended questions in this research instrument.

E. Data Analysis

Sharp (1979) in Asmani (2011) states that good data analysis must carefully consider the type of data scale used by researchers, and the relationship scheme between variables that had been designed by researchers. In this section, it was explained how the researcher analyzed the data from the two instruments that was used in this research.

a. Questionnaire

To analyze the questionnaire data, the researcher used the formula from Sudijono (2002), as follows:

$$P = \frac{F}{N} \times 100$$

Annotation:

P : Percentage

F : Frequency of Answers

N : Number of Samples

b. Interviews

In analyzing the data from the interview results, the researcher used the three-step analysis data classification from Milles & Huberman (1984). This form of classification he called interactive theory. These three steps were as follows:

(a) Data reduction, was an activity that focuses on the selection and simplification of the information obtained. Likewise, at this stage, the selection that was carried out included deleting or eliminating some information that was not needed and was adjusted to events found in the field. In this research, the processing of interview data that was reduced was data that had nothing to do with the problems that arose in integrating Islamic values in this English Grammar course. Some researchers also had to resort to reductions to adapt to the findings in the interviews which focused on the types of Islamic values that emerged. This was because there was repetition of a number of answers in the previous questionnaire data. Thus, the data reduction referred to here was selecting and focusing important information obtained from in-depth interviews, and then the data was displayed in the research results.

(b) Data display, namely the activity of presenting data in the form of a narrative.

In other words, this data display was the process of combining findings with

previously selected data in the form of a descriptive narrative. In presenting data through interviews, the researcher only displayed data that was related to the problems faced by students when the integration of Islamic values was applied in learning English Grammar. For example, there were complaints about students' lack of understanding in understanding the Islamic values given by lecturers. There was also a problem regarding the inequality in the allocation of learning time used when Islamic values were applied in learning. More about this would be discussed in the findings section in the next chapter. Thus, the presentation of data in this stage became more detailed, systematic, and easy to understand.

- (c) Verification or conclusion drawing, namely the activity of interpreting the results of data analysis that had been obtained. In this stage, the researcher reviewed all the steps that had been passed before, so that they actually produce a final conclusion that was in accordance with the existing findings.

F. Data Validity

Nugrahani (2014) argued that research data could be valid when the data was in accordance with the research topic and could be trusted and tested for truth through various techniques. In this research, the researcher chooses a triangulation technique to test how valid and trustworthy it was. Data triangulation was a technique that was carried out by utilizing data that had been obtained while in the field with previously available data (Sugiyono, 2013).

According to Bungin (2022), this triangulation technique prioritized the effectiveness of the process and the desired results. Thus, the application of this

technique was done by testing whether the process and results of the methods used had been going well. In the context of this research, the triangulation technique was carried out in three stages, namely,

- (1) By using research instruments in the form of questionnaires and in-depth interviews, the researcher first ensured that the data from the questionnaire were collected as a whole according to the number of research subjects that had been determined.
- (2) After that, a cross-test was carried out between the questionnaire data obtained and the findings in the field related to the research subject in responding to the research object that had been determined. If it turns out that there was a difference, the researcher followed up the research subject into the interview stage.
- (3) The results of the interview were re-examined so that it could be ascertained that the data from the interview did not conflict with data that had been previously collected or obtained from other sources.

CHAPTER 4

RESEARCH FINDING AND DISCUSSION

This chapter shows data collected from the questionnaires and interviews. The following data is divided into two parts; research findings and discussion, to give the answer of the two research questions in this research.

A. Research Findings

a. Students' Perception on Integrated Islamic Values in English Grammar Class

The following data in this section came from the data collection process through questionnaires (in finding the population's answers to this research) and interviews (in analyzing more deeply the answers given) of 1st semester students of the English Education Department of the 2022-2023 academic year. The research was conducted to find out their perceptions of Integrated Islamic Values in Teaching Grammar. In this study, the questionnaire given consisted of 10 closed statements using a Likert scale of 1 to 5. Meanwhile in the interview, there were 9 questions given to 4 samples from a total population of 15. So, in this section, the researcher tested the data collected that had been collected based on the three aspects of perception explained in chapter 2 previously, namely cognitive, affective and conative aspects (Ahmadi, 2009). Each of these aspects was also linked to three Islamic values that should be present in learning (Lubis, 2021); Aqidah Values, Worship Values, and Moral Values.

a) **Cognitive Aspect**

The following table shows the percentage of students' answers regarding their cognitive aspects (knowledge) regarding the integration of existing values in grammar learning.

Table 4.1: Data Tabulation of Cognitive Aspect Questionnaire

Cognitive Aspects							
No.	Statements	Students' Answer					Total
		SDA	DA	N	A	SA	
1.	I realize that in English Grammar course, the lecturer integrated elements and values of Aqidah into the teaching activity.	-	-	1 Student (6,7%)	6 Students (40%)	8 Students (53,3%)	15 Students (100%)
2.	I realize that in English Grammar course, the lecturer integrated elements and values of worship in Islam (<i>hablum minallah</i>)	-	-	2 Students (13,3%)	8 Students (53,3%)	5 Students (33,3%)	15 Students (100%)
3.	I realize that in English Grammar course, the lecturer integrated Character Building values (<i>akhlakul karimah</i>) into the teaching activity, such as <i>hablum minannas</i> and <i>hablum minal al-alam</i> .	-	-	1 Student (6,7%)	4 Student (26,7%)	10 Student (66,7%)	15 Students (100%)

*This questionnaire was adapted from Mirazna & Hikmah (2019)

In this section, the students were given six statements that they must answer related to their cognitive knowledge about Islamic values. In the first statement, "*I realize that in English Grammar course, the lecturer integrated elements and values of Aqidah into the teaching activity..*" showed that as many as 53.3% (8 Students) of the students strongly agreed, and 40% (6 Students) of them agreed that in the grammar courses they received, the lecturer integrated Aqidah values in learning activities. The remaining 6.7%

(1 Student) of them chose to be neutral in addressing this matter. In other words, almost as a whole, students agreed that in learning English Grammar courses, there were Aqidah values integrated by the lecturer in their learning activities.

Furthermore, the statement *"I realized that in the English Grammar course, the lecturer integrated elements and values of worship in Islam (hablum minallah)"* more specifically asked about the Islamic values integrated by the lecturer in the teaching and learning activities. In this statement, it directly focused on the specific value of Worship (Hablum minallah), which received a percentage of 53.3% (8 Students) of answers agreeing and 33.3% (5 Students) strongly agreeing. This indicated that Islamic values specifically discussing the value of worship were integrated by the lecturer in the students. The rest chose to answer neutrally in this statement, namely 13.3% (2 Students).

Comparing to the next statement, namely *"I realized that in the English Grammar course, the lecturer integrated Character Building values (akhlakul karimah) into the teaching activity, such as hablum minannas and hablum minal al-alam."* This statement received an answer that 66.7% (10 Students) strongly agree and 26.7% (4 Students) of them agreed. This showed that the value of Moral (Character Building) in this statement got more value than the value of Worship (hablum minallah) in the previous statement. Thus, it showed that the lecturer integrate more Islamic values that specifically discussed character building (Moral Values) rather than aqidah values in learning the English Grammar course.

Based on the results of the answers to the three statements provided, the students were aware and understand that Islamic values, including Aqidah, Worship, and Moral

values, were integrated by the lecturer in learning the 2022-2023 English Grammar course. Although in the result, the portion of Moral Values (66.7% or 10 Students) was greater than aqidah values (53.3% or 8 Students) and worship values (33,3% or 5 Students) based on the Strongly Agreed (SA) values of each them.

b) Affective Aspect

Table 4.2: Data Tabulation of Affective Aspect Questionnaire

Affective Aspects							
No.	Statement	SDA	DA	N	A	SA	Total
1.	I am happy that the teachings and values of Islamic <i>Aqidah</i> are included in English Grammar course during the teaching and learning process in class.	-	-	1 Student (6,7%)	9 Students (60%)	5 Students (33,3%)	15 Students (100%)
2.	I like the elements and values of worship in Islam (<i>hablum minallah</i>) included in English Grammar course during the teaching and learning process in class.	-	-	2 Students (13,3%)	8 Students (53,3%)	5 Students (33,3%)	15 Students (100%)
3.	I am happy that Character Building values (<i>akhlakul karimah</i>) in teaching activity, such as <i>hablum minannas</i> and <i>hablum minal al-alam</i> are included in English Grammar courses during the teaching and learning process in class.	-	-	1 Student (6,7%)	7 Students (46,7%)	7 Students (46,7%)	15 Students (100%)
4.	I am not happy that the teachings and values of Islamic <i>Aqidah</i> are included in English Grammar course during the teaching and learning process in class.	10 Students (66,7%)	3 Students (20%)	2 Students (13,3%)	-	-	15 Students (100%)

*This questionnaire was adapted from Mirazna & Hikmah (2019)

In the affective aspect, there were seven statements provided. The first statement, namely *"I am happy that the teachings and values of Islamic Aqidah are included in the English Grammar course during the teaching and learning process in class"* received 60% (9 Students) of the students Agree (A), 33.3% of them (5 Students) Strongly Agree (SA), and Neutral (N) as much as 6.7% (1 Student). This showed that they tend to be happy with the presence of Islamic values in learning English Grammar, especially if the Islamic values were in the form of Islamic Aqidah values.

Likewise, the next statement related to the specific Islamic value of Worship, namely *"I like the elements and values of worship in Islam (hablum minallah) included in the English Grammar course during the teaching and learning process in class"* received a positive answer from them. As many as 53.3% (8 Students) of them answered Agree (A) regarding the integration of Islamic worship values in this course. Likewise, as many as 33.3% actually Strongly Agree (SA) with this statement. The remaining 13.3% (2 Students) of them still gave a Neutral (N) answer.

Like the two Islamic values above, moral values also received a very positive response. In the statement *"I am happy that Character Building values (akhlakul karimah) in teaching activities, such as hablum minannas and hablum minal al-alam are included in English Grammar courses during the teaching and learning process in class"*, 46.7% (7 Students) of them answered given for each answer Strongly Agree (SA) and Agree (A). Of the rest, only 6.7% (1 Student) of the answers were Neutral (N). This certainly showed a very positive response to the good learning evaluation for lecturer and students involved in the course.

Finally, a general statement, namely *"Overall, I prefer learning Grammar when there are Islamic values in it"*. In the answer to this statement, you apparently got a value that seems to be the opposite of what was obtained in the previous statements. In this statement, 46.7% of the students (7 Students) answered Agree (A), and 20% (3 Students) of them were Strongly Agree (SA). Meanwhile, 33.3% (5 Students) of them answered Neutral (N). With the high number of N answers, there was a possibility that they still think there was no very significant influence from integrating Islamic values in this English Grammar course.

c) Conative Aspect

Table 4.3: Data Tabulation of Affective Aspect Questionnaire

Conative Aspects							
1.	The integration of Islamic values in English Grammar course does not interfere with my understanding of Grammar itself	-	3 students (20%)	2 students (13,3%)	3 students (20%)	7 students (46,7%)	15 students (100%)
2.	The integration of Islamic values in English Grammar course helped me better understand the grammar lesson itself.	1 student (6,7%)	-	5 students (33,3%)	5 students (33,3%)	4 students (26,7%)	15 students (100%)
3.	Studying grammar by integrating Islamic values (Aqidah, Worship, Akhlaq) can increase my knowledge in recognizing these Islamic values.	-	-	1 student (6,7%)	9 students (60%)	5 students (33,3%)	15 students (100%)

**This questionnaire was adapted from Mirazna & Hikmah (2019)*

This section displays the results of data collection in the conative aspect, namely exploring whether the method of integrating Islamic values applied in this course has an effect on their behavior, both inside and outside the classroom. The result, in the first statement; *"The integration of Islamic values in the English Grammar course does not interfere with my understanding of Grammar itself"* received an answer from 46.7% (7

students) of the students were Strongly Agree (SA). This meant that the students felt that Islamic Values integrated into English Grammar did not really interfere with their understanding of grammar itself. Likewise, 20% (3 students) of them answered Agree (A) and 13.3% (2 students) of them were Neutral. The remaining 20% answered Disagree (DS).

The next statement, namely *"The integration of Islamic values in English Grammar course helped me better understand the grammar lesson itself"* received a score of 33.3% (5 students) were Agree (A) and 26.7% (4 students) were Strongly Agree (SA). This showed that the students feel Islamic Values was able to help them understand the grammar material. However, in this section there were also 33.3% (5 students) who answered Neutral, which in fact was the same number as Agree answers. So, there was the opposite possibility that the student feels that it was not helped to understand the grammar material given due to the presence of Islamic Values in it. The remaining 6.7% (1 student) also agreed to answer Strongly Disagree (SDA), which also means questioning the effectiveness of the Islamic Values integration method.

Next, the statement *"Studying grammar by integrating Islamic values (Aqidah, Worship, Akhlaq) can increase my knowledge in recognizing these Islamic values"*, got a maximum score of 60% (9 students) for the answer Agree (A) and 33.3% (5 students) Strongly Agree (SA). With this answer, it showed that there was a tendency that Islamic values that were integrated in learning increase students' insight into Islamic knowledge itself. This was also confirmed by only 6.7% (1 student) answering Neutral (N) for this statement and none of them answered Strongly Disagree (SDA) or Disagree (DA).

The results described in the Conative Aspects section showed that students felt that Islamic Values which were integrated into the teaching of the English Grammar course could help them understand the grammar material. Likewise, they felt that they did not mind the existence of Islamic Values in learning. Instead, Islamic Values in this case was able to provide alternative new insights for them regarding Islamic knowledge itself.

b. The problems related to Integrated Islamic Values in English Grammar Class

This part of finding chapter discusses about the problems felt by the students in teaching and learning grammar integrated with Islamic values. The subject consisted of one male student and three female students of the total population.

Table 4.4: Research Participants on Interview

Variable	Participant	Transcription Code
Male	Male 1	M1
Female	Female 1	F1
	Female 2	F2
	Female 3	F3
Total	4	

Even though the integration of Islamic values has several benefits according to previous findings in the questionnaire results, several students in the class felt that they still had a problem that needed attention. This emerged when the researcher processed the data from interviews conducted with four students from a population of fifteen students in the Grammar class. The selection of four samples was based on considering their answers in the previously distributed questionnaire.

For example, Student M1 was chosen by the researcher to be interviewed further in this research because he answered Strongly Disagree (SDA) in the eighth

statement in the questionnaire. This means that he strongly disagrees that the integration of Islamic values in grammar learning helps his understanding of grammar itself. This finding was also strengthened by his other answer to the seventeenth statement which was answered with Agree (A).

Likewise, Student F1 was considered by the researcher to be interviewed because her answer to the eighth statement was Agree (A) even though the ninth statement was Strongly Agree (SA) and the tenth statement was Strongly Disagree (SDA). This shows a contradiction in the answer that needs to be re-verified as to what perception he actually means on this issue.

Student F2 was also interviewed by the researcher to get concrete and in-depth answers from him. The reason is, in the questionnaire given previously, he answered Disagree (DA) in the seventh statement and Strongly Disagree (SDA) in the twelfth statement. This also shows an ambiguous answer, whether the integration of Islamic values applied in grammar class is liked by him or not.

Likewise, Student F3 was also used as the object of interview in this research. Researchers felt that the answers given by the students were somewhat confusing. This can be seen from the answers to the questionnaire given previously. He answered Neutral (N) in the seventh statement. So it is felt that this answer needs to be explored more deeply, whether the integration of Islamic values really interferes with understanding grammar itself or not.

From the consideration of sample selection at the interview stage above, several problems were found related to the integration of Islamic values in the grammar class. These problems include the following:

a) **Feeling confused about the Islamic values conveyed**

The problem related to the integration of Islamic values that arises in Grammar classes is that students feel confused about understanding the Islamic values conveyed by the lecturer.

"one or two children are a little more confused, but everything still runs smoothly because usually when she introduces Islamic values she also explains the meaning of Islam itself." (Student M1)

This means that this indicates that some students still experience confusion when faced with Islamic terms in learning. However, this can sometimes be overcome by the lecturer concerned providing an explanation that is understandable enough for them. This is proven by what Student M1 also said below,

"But the good thing about her was, after that, she explained it. So, I think, there's no problem. Usually in communication or delivery." (Student M1)

Thus, this problem can be handled if the lecturer is able to provide an explanation that is easily accepted by all students in the class. The students' understanding about Islamic values is also helped by their educational background in which the majority of the students were from Islamic schools, Madrasas or

Islamic Boarding Schools, in accordance with Student F2's statement which said below,

"So we are in an Islamic environment, so that's not too much of a deviation from the religion itself. and also most of us are from Islamic boarding schools or madrasah aliyah. So, the lecturer also always provides examples that are easier for graduates from religious schools to understand." (Student F2)

On the other hand, the integration of Islamic values in the grammar class, according to Student F3, should be maintained by considering the context that is presented closer to them so that understanding of grammar is easily accepted by students in the class,

"these Islamic values will be maintained in the learning process because most of the class will be helped by this". (Student F3)

b) Inefficiency in the use of time allotment in learning

The next problem is regarding the efficiency of time spent if grammar learning uses the integration of Islamic values in it. Student M1 said,

"So it seems like it's more than a matter of time. The problem is that my understanding of the material is not balanced. I mean it's like 2 hours, but there's a lot of material. So in the end I studied more in my own dorm. That is what is more problematic for me, not the Islamic rules." (Student M1)

He (Student M1) then continued,

"I really support this. But that's all, a balance between two different sides, Grammar and Islamic values, the important thing is that the Grammar material is up to the target, then Islamic values can be given as well."
(Student M1)

This means that the problem of integrating Islamic values when applied in grammar learning affects the portion of time used in it. So, the lecturer's policy in allocating this time really determines the effectiveness of the learning itself. However, Student M1 said,

"I think it's better to have one, because it can add variety to the grammar method itself so it's not monotonous." (Student M1)

This means that, according to him, the integration of Islamic values still needs to be applied in grammar learning for the sake of varying learning methods that create an interesting impression and are not monotonous.

Based on the interview answers of the four students, it can be concluded that the problems faced by students when implementing the integration of Islamic values in learning English Grammar is a feeling of confusion regarding the Islamic values conveyed and the ineffectiveness of the learning carried out due to the large amount of time allotment and the duration of learning, which is quite a bit.

B. Discussion

This section discusses students' perceptions of the integration of Islamic values in the English Grammar course based on the the research results obtained from questionnaires (with the entire population, namely fifteen students) and interviews (with a limited sample of four people from the total population) on the 1st semester students of English Education Study Program of Tarbiyah and Teacher Training Faculty of UIN Maliki Malang academic year 2022-2023.

Based on the theory, Lubis et al., (2009) distinguishes Islamic Values into three aspect that must be included in the process of a learning activitiy; the Aqidah Values, Worship Values and Moral Values. The application of Islamic values in a learning activity is included in the integrated learning model (Fogarti, 1991) which is categorized in a learning method called the connected model. In this model, learning is carried out by combining several learning parts such as material, themes, etc. which are adjusted to the intensity of communication carried out around those involved in the learning. This is done with the aim of bringing the learning context closer to make it easier for students to understand the material presented.

In the context of this research, Islamic values can be integrated into Grammar learning activities by actively introducing the terms Islamic values in each example sentence, lecturer's explanation, or even in discussion activities carried out in class (Liddicoat et al ., 2003 in L. Lubis, 2021). This is clearly possible because it is supported by the cultural background or identity inherent in both the students and lecturers involved in it (Rodríguez-Tamayo & Tenjo-Macias, 2019). For example, the

subjects in this research have backgrounds, the majority of whom come from Islamic boarding school or Islamic school graduates. With this background, discussions about grammar seem to be more easily accepted by them if Islamic values are integrated (Alfian et al., 2022).

The importance of integrating Islamic values in the classroom is also based on the scientific dichotomy between general science and religious science which creates a serious problem. So, implementing the integration of Islamic values is carried out to solve this problem. This means that the integration of Islamic values is carried out to merge the two types of knowledge into one unit so that there are no levels of knowledge that tend to denigrate each other (Sayuti & Rahiem, 2020).

In its implementation, the researcher in this study discovered how the integration of Islamic values was carried out in grammar learning. Based on the results of interviews with several students, Islamic values in grammar learning often appear in the material delivery sessions, both in the example sentences provided, and in the motivation sessions provided on the sidelines of these activities (Muslimin, 2020). Likewise, Islamic values are often contextualized with nahwu-shorrof knowledge in grammar learning. In other words, according to student testimony, the lecturer compared the grammar material being studied in class with the nahwu-shorrof material so that it could be better understood by the students. This phenomenon certainly brings positive responses from students if it is related to their background (Alfian et al., 2022). Alghorani (2003) in Hassan, (2020) calls it a social norm which then influences his identity as an Islamic or Muslim individual.

Regarding to the research problems and research objectives, this research employs the theory proposed by Ahmadi, (2009) as the main theoretical framework. In this theory, it is explained how students perceive the integration of Islamic values from each aspect, namely cognitive, affective and conative. The three are also related to how the response is displayed from each Islamic value according to L. Lubis et al., (2021). Likewise, positive and negative perceptions (Marbun, 2019 in Reza, 2021) are used to display the problems of integrating Islamic values that arise in the grammar class.

In this research, it was found that in the cognitive aspect, the majority of students know and recognize the Islamic values that are integrated in the courses taught, namely English Grammar. This positive response is proven by the fact that almost all students are very confident that there are Islamic values in the learning according to the results of the questionnaire data that has been collected. This cannot be separated from their sufficient knowledge of Islamic values, considering that their classroom environment and the learning process they carry out also support the integration of Islamic values themselves (M. Wijayanto, 2020). Although, in the findings of this research, the aspects of Islamic values that are often integrated by lecturers are Moral values (Character Building) rather than Aqidah values and worship values. Moreover, morals are the core of Islamic education itself. The core in question does not only mean central, but also strategic (Hibatillah & Husni, 2022).

The positive response from the students regarding the integration of Islamic values in English Grammar class is also shown in the affective aspect. The students feel happy with the Islamic values given in learning, because they feel that what they get is not only knowledge of grammar, but also knowledge of how to behave akhlakul

karimah both towards fellow humans and nature (moral values) as well (Siswoyo & Yuniarti, 2023). As one of the students in his interview agreed to support so that the integration of Islamic values can continue to be maintained considering the moral degradation that often occurs in the environment around them. So, what is conveyed about Islamic values in this grammar class also serves as a reminder for him to be more careful in interacting with the surrounding environment.

Students also feel that they are not disturbed by the Islamic values integrated by the lecturers. In the conative aspect of this research, students actually felt helped in studying grammar material by integrating Islamic values into it (Alfian et al., 2022), (Muslimin, 2020). This research also shows that they tend to get new alternative views related to the Islamic religion itself. Evidently, in this research, more than half of the student population agreed that learning grammar by integrating Islamic values in it was able to increase their understanding of Islam. Likewise, the majority of them firmly disagree that the existence of Islamic values in grammar learning interferes with their understanding of grammar itself.

Furthermore, students' very positive responses were shown based on the results of interview data obtained in this research that students tend to be motivated to adhere to the Islamic values included in grammar learning. It could be said that they are motivated to be more diligent in carrying out their obligations outside the classroom as Muslims (Siswoyo & Yuniarti, 2023).

The problem that then arises when integrating Islamic values in English Grammar class is the different understanding abilities of each individual student regarding

Islamic values themselves. This then makes the students concerned experience confusion and cannot grasp carefully the explanation of the grammar material presented.

The existence of confusion in understanding the meaning of Islamic values and their correlation with grammar material requires the lecturer to have quite comprehensive skills in terms of methods of approach to the lesson. In the context of this research, the problem of the students confusion regarding Islamic values can be minimized by the lecturer concerned. The step he took was to re-explain it to students with an explanation that was easier to understand than before. Sometimes, the students who experience difficulties in understanding Islamic values in the context of grammar material will ask the lecturer directly. With such interaction patterns, the class actually becomes more interactive with the many discourses carried out in it. This is in line with (Uswatun Hasanah & Mufidatunnisa S, 2019) that the integration of Islamic values can reduce feelings of hesitation in directly asking lecturers about material that cannot be understood. In other words, interpersonal closeness between lecturers and students will occur in line with the level of communication needs of each of them.

The next problem regarding the integration of Islamic values in English Grammar class found in this research is the inefficiency of the allocation of learning time used. In the cases found in this research, students felt that there was an imbalance in the portion given by the lecturer in delivering the material, whether it was grammar or Islamic values themselves. In other words, the lecturer sometimes include too many Islamic values in their learning so that there is little time to convey grammar material (Sofyan et al., 2023). This then requires students to carry out learning independently

after lectures outside the classroom. Thus, the lecturer need to be careful in utilizing the allocation of learning time she has in accordance with the learning implementation plan that has been designed.

CHAPTER 5

CONCLUSION AND RECOMMENDATION

This section discussed the conclusions and suggestions of the research. The researcher concluded this section based on the findings and discussion in the previous chapter. This chapter also presented several recommendations regarding the integration of Islamic values in English Grammar class and further research.

A. Conclusion

This section explains the conclusions of the findings in this research. This conclusion also answered the two research questions determined in this research and then formulated through questionnaires and interviews. The results showed that there was a positive perception from students regarding the integration of Islamic values in the English Grammar course which was divided into three aspects of perception, namely Cognitive, Affective, and Conative aspect.

First, in the aspect of students' cognitive perception, they realized that the lecturer in this course integrated Islamic values in learning activities. Likewise, this integration included aspects of Islamic values that should be present in learning, namely moral values, worship values, and aqidah values. From the three aspects of Islamic values, it was found that in this grammar class, moral values, namely *akhlakul karimah*, were more dominant than other aspects of Islamic values. The lecturer integrated these Islamic values through delivery between giving material, in the example sentences given, and in the presentation slides created. However, these three Islamic values were still present in learning activities.

Furthermore, students' perceptions in the affective aspect show that there was a positive response from them. The majority of them were happy if Islamic values were integrated into this grammar class, although some of them also thought that the integration of Islamic values was not very significant in the learning process. This was because the background of the graduates of each student was almost the same, namely Islamic boarding school or madrasah.

Likewise, the conclusions obtained in this research were about the last aspect of perception, namely the conative aspect containing positive responses from students. The integration of Islamic values in the English Grammar course did not interfere with students' understanding of the grammar material presented by the lecturer. In fact, the integration of Islamic values was able to help them understand the material. Thus, they did not mind if there was an integration of Islamic values in the learning because they also felt they could gain new knowledge about Islamic knowledge from this method.

The problem that arose when the integration of Islamic values was implemented in grammar classes was the emergence of a sense of confusion among some students regarding the Islamic values included in teaching and learning activities in the class.

Another problem related to the integration of Islamic values in the English Grammar course was that there was inefficiency in the time allotment used in teaching and learning activities. In this section, the students felt that there was an

unequal use of time allocation between the explanation of Islamic values and the grammar material provided.

B. Recommendation

Based on the conclusions explained previously, the researcher provides pedagogical recommendations to assist teaching staff in integrating Islamic values in the process of teaching and learning English, especially in the area of grammar. In terms of integrated Islamic values in learning process, Liddicoat et al. (2003) in L. Lubis (2021) offers five steps that can possibly be taken, namely inserting the context of Islamic values, both terms and events in the material text. Next, construct or connect Islamic values with the grammar material being taught. This construction can be interpersonal from the teaching staff themselves or from the surrounding environment as support. Then, teaching staff need to attract students to spark more discourse in accordance with the context of the Islamic values being conveyed. Furthermore, students are required to uphold the principles of Islamic values which are reflected in the teaching and learning process. Thus, taking this step will further encourage the achievement of the integration of Islamic values. Problems that arise from this process also need to be considered in anticipating ineffectiveness of the learning process.

Likewise, further recommendations also apply to further research that focuses on how the integration of Islamic values in detail influences the effectiveness of the English language learning process, especially from the perspective of the teaching staff themselves. Although the problems presented in this research predominantly

originate from students, considerations from the perspective of teaching staff also need to be taken into account. This is because not all students are able to solve essential problems and tend to need help from the teaching staff themselves.

REFERENCES

- Ahmadi, A. (2009). *Psikologi Sosial*. Rineka Cipta.
- Alfian, A., Yusuf, M., & Nafiah, U. (2022). Integrating Islamic values in teaching English: Lessons learned from an integrated Islamic school. *Elsya: Journal of English Language Studies*, 4(1), 1–11.
- Ali, M., & Asrori, M. (2022). *Metodologi dan aplikasi riset pendidikan*. Bumi Aksara.
- Bungin, B. (2022). *Analisis Data Penelitian Kualitatif, Pemahaman Filosofis dan Metodologis ke Arah Penguasaan Model Aplikasi* (10th ed.). PT RajaGrafindo Persada.
- Djamdjuri, D. S., Suseno, M., Tajuddin, S., Lustyantje, N., & Chaeruman, U. A. (2021). Multimodal Approach in Online EFL Class Using Islamic Learning Materials: Students' Perspective. *International Journal of Language Education*, 5(4), 337–355.
- Embong, W. H. W., Safar, A. J., & Basiron, B. (2020). Teaching Aqidah: Islamic Studies in Malaysia. *UMRAN-International Journal of Islamic and Civilizational Studies*, 7(1), 25–32.
- Hassan, I. (2020). English language learning, environment, and the formation of Islamic self-identity among students in selected religious secondary schools. *International Journal of Innovation, Creativity and Change*, 11(7).

- Hasyim, U. A. A., & Suhono, S. (2017). Restoring Moslem identity by integrating Islamic values in English speaking class. *ATTARBIYAH: Journal of Islamic Culture and Education*, 2(1), 1–27.
- Hibatillah, H. M., & Husni, H. (2022). The Concpet of Akhlaq in Islamic Educational Curriculum. *Educational Review: International Journal*, 19(2), 109–126.
- KEPUSTAKAAN, D. (2014). Sugiyono, Metode Penelitian Kombinasi (Mixed Methods), Bandung: Alfabeta, 2013. *Jurnal JPM IAIN Antasari Vol*, 1(2).
- Lubis, L., Syaukani, S., Harahap, N. H. Z. H., & Siregar, M. F. S. (2021). Muslim Youths and Islamic Values: An Implementation in Tanah Enam Ratus Medan. *At-Tarbiyat: Jurnal Pendidikan Islam*, 4(1).
- Lubis, M. A., Mustapha, R., & Lampoh, A. A. (2009). Integrated Islamic education in Brunei Darussalam: Philosophical issues and challenges. *Journal of Islamic and Arabic Education*, 1(2), 51–60.
- Mirazna, M. N., & Hikmah, N. (2019). Students’ perceptions toward grammar in English classroom. *PROJECT (Professional Journal of English Education)*, 2(5), 682–686.
- MuhsininMuhsinin, M. S., Rukmini, D., & Sofwan, A. (2017). The need to develop English for specific purposes (ESP) reading syllabus for students of Islamic education department–Islamic higher education institution. *Journal of Foreign Languages*, 5(1), 24–33.

- Mulyana, D. (2015). *Ilmu Komunikasi*. PT Rosda Karya Offset.
- Muslimin, A. I. (2020). Developing Islamic integrated materials for teaching ESP at higher education. *2nd International Conference on Islam, Science and Technology (ICONIST 2019)*, 180–187.
- Putra, N. (2013). *Mixed Method Research= Metode Riset Campur Sari: Konsep, Strategi, dan Aplikasi*.
- Rakhmat, J. (2011). *Psikologi Komunikasi*. PT Remaja Rosdakarya.
- Reza, M. J. (2021). *Persepsi Mahasiswa terhadap Penggunaan Media Sosial Youtube sebagai Media Content Video Creative (Studi Deskriptif pada Mahasiswa Unismuh Makassar)*. Universitas Muhammadiyah Makassar.
- Rizal, S. (2019). Desain Pengembangan Bahan Ajar “English For Spesific Purpose” Berbasis Study Islam Dalam Matakuliah Bahasa Inggris Perguruan Tinggi Keagamaan Islam. *Nuansa: Jurnal Studi Islam Dan Kemasyarakatan*, 12(1).
- Rodríguez-Tamayo, I. Y., & Tenjo-Macias, L. M. (2019). Children’s Cultural Identity Formation: Experiences in a Dual Language Program. *Gist Education and Learning Research Journal*, 18, 86–108.
- Ruseffendi, E. T. (2005). Dasar-dasar penelitian pendidikan dan bidang non-eksakta lainnya. *Bandung: Tarsito*.

- Sakkir, G., Dollah, S., & Ahmad, J. (2021). E-learning in covid-19 situation: students' perception. *EduLine: Journal of Education and Learning Innovation*, 1(1), 9–15.
- Saleh, A. R. (2004). *Psikologi: Suatu Pengantar dalam Perspektif Islam*. Kencana.
- Sayuti, W., & Rahiem, M. D. H. (2020). A comparison of science integration implementation in two state islamic universities in Indonesia. *Madania: Jurnal Kajian Keislaman*, 24(1), 109–120.
- Siswoyo, S., & Yuniarti, F. (2023). Students' Perception of Using Islamic Material in English Grammar Teaching for Islamic Higher Education. *ELT-Lectura*, 10(2), 164–176.
- Sofyan, S., Widyanoro, A., & Adoma, P. O. (2023). Analysis of Students' Difficulties in Learning English Skills at Boarding Islamic Schools. *International Journal of Contemporary Studies in Education (IJ-CSE)*, 2(3), 223–241.
- Sumanto. (2014). *Psikologi Umum untuk Mahasiswa, Dosen, & Masyarakat Umum*. CAPS.
- Suprayogo, I. (2017). Membangun Integrasi Ilmu dan Agama: Pengalaman UIN Maulana Malik Ibrahim Malang. *Proceeding IAIN Batusangkar*, 1(1), 27–46.

Uswatun Hasanah, & Mufidatunnisa S. (2019). Students' Perception on the Implementation of Islamic Science Integration in English Teaching Materials. *The Asian ESP*, 404.

Wijayanto, M. E. (2020). The integration of islamic values in implementation of learning english: islamic education students perspective. *ETERNAL (English, Teaching, Learning, and Research Journal)*, 6(1), 18–30.

Appendix I

Questionnaire

Cognitive Aspects						
No.	Statements	Answer				
		SDA	DA	N	A	SA
1.	I realize that in English Grammar course, the lecturer integrated elements and values of Aqidah into the teaching activity.					
2.	I realize that in English Grammar course, the lecturer integrated elements and values of worship in Islam (<i>hablum minallah</i>)					
3.	I realize that in English Grammar course, the lecturer integrated Character Building values (<i>akhlakul karimah</i>) into the teaching activity, such as <i>hablum minannas</i> and <i>hablum minal al-alam</i> .					
Affective Aspects						
4.	I am happy that the teachings and values of Islamic Aqidah are included in English Grammar course during the teaching and learning process in class.					
5.	I like the elements and values of worship in Islam (<i>hablum minallah</i>) included in English Grammar course during the teaching and learning process in class.					
6.	I am happy that Character Building values (<i>akhlakul karimah</i>) in teaching activity, such as <i>hablum minannas</i> and <i>hablum minal al-alam</i> are included in English Grammar courses during the teaching and learning process in class.					
7.	Overall, I prefer learning Grammar when there are Islamic values in it.					
Conative Aspects						
8.	The inclusion of Islamic values in English Grammar course does not interfere with my understanding of Grammar itself					
9.	The inclusion of Islamic values in English Grammar course helped me better understand the grammar lesson itself.					
10.	Studying grammar by integrating Islamic values (<i>Aqidah, Worship, Akhlaq</i>) can increase my knowledge in recognizing these Islamic values.					
Note:		N : Neutral A : Agree SA : Strongly Agree				
SDA : Strong Disagree						
DA : Disagree						

Appendix II

Interview Questions

1. Based on the division according to L. Lubis et al. (2021), Islamic values that must be emphasized in the learning process are the values of **aqidah, religious values, and moral values**. In your opinion, are each of the above Islamic values included in the teaching in the English Grammar course?
2. In your opinion, how is the process of integrating Islamic values that you find in class?
3. What do you think about the integration of Islamic values in this English Grammar course?
4. In your opinion, of the three Islamic values, which aspects of Islamic values do lecturers often include in this course?
5. Are you happy with the integration of Islamic values in the English Grammar course?
6. In your opinion, does the application of Islamic integration affect your knowledge of Grammar itself?
7. In your opinion, does the application of Islamic integration affect your real life as a PTKIN student?
8. Does the implementation of the integration of Islamic values interfere with your understanding of this course?
9. In your opinion, what are the problems/obstacles that you often experience when taking English Grammar courses with the integration of Islamic values?

Appendix III

Result of the Questionnaire

Cognitive Aspects							
No.	Statements	Answer					Total
		SDA	DA	N	A	SA	
1.	I realize that in English Grammar course, the lecturer integrated elements and values of Aqidah into the teaching activity.	-	-	1 (6,7%)	6 (40%)	8 (53,3%)	15 (100%)
2.	I realize that in English Grammar course, the lecturer integrated elements and values of worship in Islam (<i>hablum minallah</i>)	-	-	2 (13,3%)	8 (53,3%)	5 (33,3%)	15 (100%)
3.	I realize that in English Grammar course, the lecturer integrated Character Building values (<i>akhlakul karimah</i>) into the teaching activity, such as <i>hablum minannas</i> and <i>hablum minal al-alam</i> .	-	-	1 (6,7%)	4 (26,7%)	10 (66,7%)	15 (100%)
Affective Aspects							
4.	I am happy that the teachings and values of Islamic Aqidah are included in English Grammar course during the teaching and learning process in class.	-	-	1 (6,7%)	9 (60%)	5 (33,3%)	15 (100%)
5.	I like the elements and values of	-	-	2 (13,3%)	8 (53,3%)	5 (33,3%)	15 (100%)

	worship in Islam (<i>hablum minallah</i>) included in English Grammar course during the teaching and learning process in class.						
6.	I am happy that Character Building values (<i>akhlakul karimah</i>) in teaching activity, such as <i>hablum minannas</i> and <i>hablum minal al-alam</i> are included in English Grammar courses during the teaching and learning process in class.	-	-	1 (6,7%)	7 (46,7%)	7 (46,7%)	15 (100%)
7.	I am not happy that the teachings and values of Islamic <i>Aqidah</i> are included in English Grammar course during the teaching and learning process in class.	10 (66,7%)	3 (20%)	2 (13,3%)	-	-	15 (100%)
<i>Conative Aspects</i>							
8.	The integration of Islamic values in English Grammar course does not interfere with my understanding of Grammar itself	-	3 (20%)	2 (13,3%)	3 (20%)	7 (46,7%)	15 (100%)
9.	The integration of Islamic values in English Grammar course helped me better understand the grammar lesson itself.	1 (6,7%)	-	5 (33,3%)	5 (33,3%)	4 (26,7%)	15 (100%)

10.	Studying grammar by integrating Islamic values (<i>Aqidah, Worship, Akhlaq</i>) can increase my knowledge in recognizing these Islamic values.	-	-	1 (6,7%)	9 (60%)	5 (33,3%)	15 (100%)
Note: SDA : Strong Disagree DA : Disagree N : Neutral A : Agree SA : Strongly Agree <i>The population of the class is 20 students. Then, the sample of this research is 15 students.</i>							

**This questionnaire was adapted from Mirazna & Hikmah (2019)*

Appendix IV

Interviews Transcription

1. Interviewee 1 (M1)

WA. Num : 0895397xxxxxx
 Background of Education : Islamic Senior High School (MA)
 Reason : The answer to point 8 is (1, strongly disagrees that the integration of Islamic values helps his understanding of grammar lessons itself), while point 17 is given a value of (4) which means it strengthens the previous statement.

Researcher	<i>In its division, there are 3 Islamic values that should be present in subjects or subjects or in teaching and learning activities; firstly, the value of aqidah, the value of worship, and the value of morals. In your opinion, during English Grammar learning, are these three values present in teaching and learning activities?</i> Dalam pembagiannya, nilai-nilai keislaman yang seharusnya ada di dalam mata pelajaran ataupun mata kuliah ataupun dalam kegiatan belajar mengajar itu ada 3; pertama nilai Aqidah, nilai Ibadah, dan nilai Akhlak. Menurut pendapat Anda, selama pembelajaran English Grammar ini, apakah ketiga nilai itu ada di dalam kegiatan belajar mengajar?
M1	<i>I think there's a little bit of them without realizing them, like they're slipping.</i> Saya pikir ada sedikit-sedikit tanpa disadari, kayak terselip sedikit-sedikit gitu.
Researcher	<i>What do you usually see them? Maybe in the lecturer's explanation or example questions, or something like that?</i> Seperti apa biasanya yang ditemui? Mungkin dalam penjelasan dosen atau contoh soal, atau bagaimana?
M1	<i>Usually they're in stories (lecturer) about Islam</i> Biasanya kayak di cerita-cerita (dosen) tentang keislaman
Researcher	<i>How are Islamic values present in the classroom?</i> Bagaimana nilai-nilai keislaman itu ada di dalam kelas?
M1	<i>Usually there are in a question and answer session. They're given in a little discussion about Arabic. That's also when explaining the relationship between this grammar and Arabic.</i> Biasanya ada di sesi tanya jawab. Seperti kayak dikasi sedikit-sedikit pembahasan tentang bahasa Arab, seperti itu. Itu juga ketika menerangkan dijelaskan hubungannya Grammar ini dengan bahasa Arab yang ini gitu.
Researcher	<i>What do you think about the integration of Islamic Values in learning English grammar?</i>

	Apa pendapat Anda tentang integrasi keislaman dalam pembelajaran English Grammar ini?
M1	<i>I think it's good, I really appreciate that there is a lecturer who has thought like that because so far it's rare here. If it is not a subject about religion, the lecturer rarely make a connection with it.</i> Bagus, sangat mengapresiasi ada dosen yang punya pemikiran seperti itu karena sampai sejauh ini jarang di sini. Kalau bukan subjek tentang agama itu jarang dosen yang menghubungkan-hubungkan itu.
Researcher	<i>In your opinion, of the three values, which is most often found in learning/classroom?</i> Menurut pendapat Anda, dari ketiga nilai tadi, paling sering ada dalam pembelajaran/kelas?
M1	<i>Most often, as I said earlier, it is associated with Arabic. So that includes worship, perhaps, the application of Arabic.</i> Kalau yang paling sering, seperti yang saya katakan tadi, itu mengkaitkan dengan bahasa Arab. Jadi itu termasuk ibadah mungkin ya, penerapan bahasa Arab.
Researcher	<i>Have you ever mentioned matters of worship such as prayer, Hajj, or something like that?</i> Pernah <i>nyinggung</i> masalah ibadah seperti, Sholat, Haji, atau apa gitu?
M1	<i>I don't remember that. Never...</i> Seingat saya <i>nggak</i> sih kayak sholat gitu. Belum pernah...
Researcher	<i>Based on your own opinion, are you happy with the integration of Islamic values in studying grammar?</i> Dari pendapat Anda sendiri, apakah Anda senang dengan integrasi nilai-nilai keislaman dalam pembelajaran Grammar ini?
M1	<i>I'm happy, it can add new knowledge, in addition to the existing subject.</i> Senang, itu bisa menambah pengetahuan baru, di samping subjek yang ada itu.
Researcher	<i>What is your educational background?</i> Background mu apa?
M1	<i>I'm from MTs, MA.</i> Saya dari MTs, MA.
Researcher	<i>Is the feeling of joy influenced by the background or not?</i> Apakah rasa senang tadi dipengaruhi oleh background apa tidak?
M1	<i>I think it could have a little influence because I have been taught about religion for a long time. If other people don't know what it's like.</i> Menurut saya <i>sih</i> bisa sedikit pengaruh karena sejak dulu saya sudah diajarin agama. Kalau orang-orang lain <i>gak tau</i> ya kayak apa itu.

Researcher	<i>Does the integration of Islamic values in learning English grammar affect your understanding of grammar itself? Is it annoying?</i> Apakah pengaplikasian nilai-nilai keislaman dalam pembelajaran English Grammar memengaruhi terhadap pemahaman kamu tentang Grammar itu sendiri? Apakah mengganggu?
M1	<i>No, not at all. Sometimes it even makes me interested in studying Grammar more deeply.</i> Nggak sih, nggak sama sekali. Terkadang malah itu membuat saya tertarik untuk lebih mendalami Grammar.
Researcher	<i>If you could choose, would you choose to have the integration of Islamic values in this course or not?</i> Jika bisa memilih, apakah Anda memilih ada atau tidak dengan integrasi nilai keislaman dalam matkul ini?
M1	<i>I think it's better to have one, because it can add variety to the grammar method itself so it's not monotonous</i> Saya pikir lebih baik ada ya, karena bisa menambah variasi metode Grammar itu sendiri sehingga tidak monoton
Researcher	<i>Does applying Islamic values affect the way you behave in life outside the classroom?</i> Apakah pengaplikasian nilai keislaman ini mempengaruhi tentang cara Anda berperilaku di dalam kehidupan luar kelas?
M1	<i>It depends on the values entered. might influence it</i> Tergantung nilai-nilai yang dimasukkan ya. Paling, bisa mempengaruhi ya.
Researcher	<i>Can the implementation of Islamic values in this class affect the smooth running of the class? Such as obstacles in interpersonal communication in class?</i> Apakah implementasi nilai keislaman dalam kelas ini bisa mempengaruhi terhadap kelancaran kelas itu? Seperti kendala dalam komunikasi antar personal di kelas?
M1	<i>Maybe one or two children are a little more confused, but everything still runs smoothly because usually when she introduces Islamic values she also explains the meaning of Islam itself. so it doesn't make you confused.</i> Ya paling, satu dua orang anak agak lebih bingung, tapi semuanya masih lancar karena biasanya kalau beliau memperkenalkan nilai keislaman itu juga dijelaskan maksud dari keislaman itu sendiri. Jadi tidak membuat <i>belibet</i> sih.
Researcher	<i>Based on your own experience, what problems/obstacles do you experience when there are Islamic values in learning English grammar?</i> Dari pengalamanmu sendiri, apa problem/rintangan yang Anda alami ketika ada nilai-nilai keislaman dalam pembelajaran English Grammar ini?

M1	<i>Maybe, the problem that often occurs, is that when she applies Islamic values, I don't understand what that means. But the good thing about her was, after that, she explained it. So, I think, there's no problem. Usually in communication or delivery.</i> Mungkin, <i>problem</i> yang sering terjadi, kalau beliau menerapkan nilai keislaman, saya <i>gak</i> paham maksud dari itu apa. Tapi bagusya beliau itu, setelah itu beliau menjelaskan. Jadi, saya kira, <i>gak</i> ada problem <i>sih</i>. Biasanya di komunikasi atau penyampaianya.
-----------	---

2. Interviewee 2 (F1)

WA. Num : 087726xxxxxx
Background of the School : Islamic Senior High School (Madrasah Aliyah)
Reason : question number 8 was answered (4), while other positive questions (5), and negative (1)

Researcher	<i>According to the division, the Islamic values that should be present in learning activities are the values of Aqidah, Morals and Worship. In your opinion, of these three values, are all of them present in English Grammar learning activities?</i> Menurut pembagian, nilai-nilai keislaman yang seharusnya ada dalam aktivitas pembelajaran adalah nilai Aqidah, Moral, dan Ibadah. Menurut pendapat Anda, dari ketiga nilai tersebut, apakah semuanya ada dalam kegiatan pembelajaran English Grammar?
F1	<i>According to my experience, everything is included, because apart from her teaching his own grammar material, it is related to Islamic rules of worship, and so on. Yes, always give like that.</i> Menurut pengalaman saya, semua sudah masuk <i>sih</i>, <i>soalnya</i> selain beliau <i>ngajarin</i> materi Grammar-nya sendiri, tapi disangkut-pautkan dengan kaidah keislaman dari ibadah, dan sebagainya itu. Iya, selalu memberikan seperti itu.
Researcher	<i>How are Islamic values integrated into learning English Grammar? According to your findings in class?</i> Bagaimana nilai-nilai keislaman itu diintegrasikan ke dalam pembelajaran English Grammar ini? Menurut temuan Anda di kelas?
F1	<i>The example [grammar sentence] is not general, but seems close to us. Examples of [sentences] are like what are you doing in ma'had, they are made about things like our activities, sometimes they also touch on issues about advice. We don't just get monotonous with the [grammar] material. Usually there are chat sessions and so on. Usually she also slips in and out about what it would be like if we lived in Ma'had, and how we divide our time, about worship. In Arabic there are also things like nahwu-shorrof which are also put together. So for example, what does this [grammar material] become, for example in nahwu-shorrof what does it become. It's like it's the same.</i> Contoh [kalimat grammar] nya bukan umum yang <i>general</i> gitu, tapi kayak dekat sama kita. Contoh [kalimat] nya kayak di ma'had <i>ngapain</i>, dibikin soal kayak aktivitas kita, kadang juga disinggung masalah tentang nasihat. Kita <i>kan gak</i>

	monoton sama materi [grammar] aja <i>kan</i> ya, biasanya ada sesi curhat dan sebagainya. Biasanya beliau <i>nyelip-nyelipin</i> juga gitu tentang <i>gimana sih</i> kalau kita tinggal di ma'had, terus pembagian waktu, tentang ibadah <i>gitu-gitu</i> wes. Di bahasa Arab juga ada kayak <i>nahwu-shorrof</i> itu <i>kan</i> juga <i>dibarengin</i> gitu. Jadi misalnya, ini [materi grammar] jadi apa, kalau misal di <i>nahwu-shorrof</i> ini jadi apa gitu. <i>Kayak</i> disamakan gitu.
Researcher	<i>But do you understand?</i> Tapi Anda Anda paham?
F1	<i>I used to study, if I remember now, God willing, I will remember.</i> <i>Sempet</i> dulu belajar, kalau sekarang diingat-ingat lagi, <i>insyaallah</i> ingat.
Researcher	<i>What do you think about these Islamic values applied in learning English Grammar?</i> Apa pendapat Anda tentang nilai keislaman ini yang diterapkan dalam pembelajaran English Grammar?
F1	<i>In my personal opinion, considering that we are at UIN, we have the same religion. This means that we don't need to be offended when discussing religion. So we are actually comfortable because it has Islamic values. A reminder too. So apart from learning Grammar, we also still apply our Islamic values in that lesson.</i> <i>So we like it better that way. This means we don't just study grammar material. The thing is, you could say that Grammar material seems difficult, right? Memorizing formulas continues when we learn the process of Grammar. She advised and shared stories about herself, even her own experiences, which touched on Islamic principles as well. So apart from getting grammar material, we also get religious knowledge, that's the point.</i> Menurut aku pribadi, mengingat kita berada di UIN, yang mana kita itu memiliki agama yang sama. Maksudnya kita tidak perlu tersinggung jika membahas agama. Jadi kita malah nyaman gitu ada nilai-nilai Islamnya. Pengingat juga. Jadi kita selain belajar Grammar, kita juga masih menerapkan nilai keislaman kita di pelajaran itu. Jadi kita lebih <i>seneng</i> gitu. Maksudnya kita <i>gak</i> hanya belajar materi Grammar. <i>Soalnya</i> bisa dikatakan, materi Grammar itu kayak susah <i>gitu kan</i> ya, hafalan rumus, terus ketika kita belajar proses tentang Grammar ini. Beliau menasihati dan berbagi cerita tentang beliau sendiri, bahkan beliau pun pengalaman, yang mana itu menyinggung tentang kaidah-kaidah keislaman juga. Jadi kita <i>tuh</i> selain kita dapat materi grammar, kita juga dapet ilmu agama gitu istilahnya.
Researcher	<i>Of the three Islamic values, which value do you think is most often mentioned or included in learning?</i> Dari ketiga nilai keislaman tadi, kira-kira menurut Anda paling banyak disebutkan ataupun dicantumkan dalam pembelajaran itu nilai yang mana?
F1	<i>It's like a creed. Beliefs, Morals, and Worship, in order.</i> <i>Aqidah</i> sih <i>kayaknya</i> . Aqidah, Akhlak, sama Ibadah, kalau ditingkatkan.

Researcher	<i>What are the Aqidah [values] like in class?</i> Kalau [nilai] Aqidah seperti apa di kelas?
F1	<i>More about life, where we know more about philosophy or know better what it is like when we have chosen the goal ourselves. Then the point is that once we are at UIN, we have to study and obey as Muslims.</i> Lebih tentang kehidupan, yang mana kita <i>tuh</i> lebih tahu tentang filosofi atau lebih tahu <i>gimana sih</i> kalau kita sudah memilih tujuan itu sendiri. Terus istilahnya kalau kita sudah di UIN, kita harus belajar dan taat sebagai muslim.
Researcher	<i>Are you happy with the Islamic values in this learning?</i> Apakah Anda senang dengan adanya nilai keislaman dalam pembelajaran ini?
F1	<i>I'm really happy. So we don't just focus on learning grammar, but we have relaxation, but relaxation that motivates us with Islamic basics.</i> Senang sekali <i>sih</i>. Jadi kita <i>nggak</i> hanya fokus kepada pembelajaran Grammar saja, tapi kita ada santainya, tapi santainya yang memotivasi kita dengan dasar-dasar keislaman.
Researcher	<i>Does this integration of Islamic values have an influence on your own understanding of the science of Grammar itself?</i> Apakah integrasi nilai-nilai keislaman ini berpengaruh terhadap pemahaman Anda sendiri atas ilmu Grammar itu sendiri?
F1	<i>It doesn't matter what kind of material it is, whether it's grammar material or something else, but if our intention isn't just like that, it doesn't matter. What I mean is that I intend to go to college, apart from getting the material, I also get the spiritual side. I mean the spiritual side that I want to achieve. So, for example, if I'm not going to ma'had later, I'm not worried about that as a student at English Education Department. The thing is, apart from having a lecture session from the lecturer, it was very useful for me. Because, in my opinion, even though there are differences between Islamic rules and grammar, I still need both. So it's not a problem for me.</i> <i>Nggak</i> masalah, maupun materi apapun, entah itu materi Grammar atau lainnya, tapi memang kalau kita niatnya <i>nggak</i> hanya gitu doang. Maksudnya kayak aku niat kuliah, selain dapet materinya, juga dapet sisi rohani yang aku dapatkan <i>lah</i>. Maksudnya sisi spiritual yang ingin aku capai. Jadi misalnya aku pun tidak di ma'had nanti, aku pun tidak khawatir gitu sebagai mahasiswa di Tadris Bahasa Inggris ini. Soalnya selain ada sesi ceramah dari dosen, itu sangat bermanfaat bagi saya. Karena, menurut saya, walaupun berbeda antara kaidah keislaman ataupun Grammar, saya <i>tetep</i> butuh dua-duanya gitu. Jadi <i>nggak</i> masalah buat saya.
Researcher	<i>Are the Islamic values you get in the classroom carried over and implemented/influenced in life outside the classroom?</i> Apakah nilai keislaman yang Anda dapatkan di dalam kelas dibawa dan diimplementasikan/berpengaruh terhadap kehidupan di luar kelas?

F1	<i>Well, if that's the case, not always. If I remember, I do it, if not, I don't. The thing is, if we only learn once, we feel like we're lacking.</i> <i>Nah, kalau itu sendiri, nggak selalu sih. Kalau aku inget, aku lakuin, kalau nggak, ya nggak. Soale memang kalau kita cuma belajar satu kali, kita kayak kurang.</i>
Researcher	<i>Does the integration of Islamic values applied in learning influence or disrupt the smooth running of teaching and learning activities in the classroom?</i> Apakah integrasi nilai-nilai keislaman yang diaplikasikan dalam pembelajaran itu berpengaruh ataupun mengganggu kelancaran aktivitas belajar mengajar dalam kelas?
F1	<i>As for me, I'm not bored. In other words, don't just learn grammar. So I can refresh with new knowledge. So one material but two knowledge, which I got in the Grammar lesson. So I like this course. Apart from her having her own way of delivering material that can make you dizzy, there is another side to her giving Islamic material like that.</i> Kalau saya, <i>nggak</i> bosan. Istilahnya <i>nggak</i> belajar Grammar aja. Jadi saya bisa refreshing dengan ilmu baru gitu. Jadi satu materi tapi dua ilmu, yang saya dapatkan di pelajaran Grammar itu. Jadi saya suka dengan matkul ini. Selain beliau sendiri punya cara sendiri gitu, bagaimana cara menyampaikan materi yang bisa bikin pusing, tapi ada sisi lain beliau <i>ngasi</i> materi Islami itu gitu.
Researcher	<i>Have you experienced any problems in class?</i> Apakah ada kendala dalam kelas yang pernah Anda alami?
F1	<i>No, because in the current semester, Grammar is only 2 hours [credits]. I mean it's not like 3 hours last semester. So it seems like it's more of a matter of time. The problem is that my understanding of the material is not balanced. I mean it's like 2 hours, but there's a lot of material. So in the end I studied more in my own dorm. That is what is more problematic for me, not the Islamic rules.</i> <i>Nggak si, soalnya kalau semester sekarang ini, Grammar cuma 2 jam [SKS]. Maksudnya gak kayak 3 jam di semester lalu. Jadi kayak lebih ke waktunya aja. Soale pemahaman saya sama materinya itu nggak seimbang. Maksudnya kayak waktunya 2 jam, tapi materinya banyak. Jadi akhirnya lebih banyak belajar di asrama sendiri. Itu yang lebih terkendala bagi diriku sendiri, bukan masalah kaidah keislamannya itu.</i>
Researcher	<i>Are there any additions or hopes with the integration of Islamic values in English Grammar?</i> Apakah ada tambahan atau harapan dengan integrasi nilai keislaman dalam English Grammar ini?
F1	<i>I really support this. But that's all, a balance between two different sides, Grammar and Islamic values, the important thing is that the Grammar material is up to the target, then Islamic values can be given as well. So, I think the lecturer is just right. I don't mean that much. Because she also knows better how to convey Islamic values to students.</i>

	Sangat mendukung ya. Tapi cuma itu, keseimbangan antara dua sisi yang berbeda, maksudnya Grammar sama nilai keislaman itu, yang penting materi Grammarsnya sesuai target, nanti diberikan nilai-nilai keislaman juga bisa gitu. Jadi, dosen menurutku sudah pas sih. Maksudnya tidak terlalu. Karena beliau juga lebih tahu porsinya menyampaikan nilai keislamannya yang <i>gimana</i> ke anak-anak.
--	---

3. Interviewee 3 (F2)

WA. Num : 082195xxxxxx
Background of the School : Islamic Senior High School (Madrasah Aliyah)
Reason : the answer to point 7 is (2), while point 12 is given a value of (1)

Researcher	<i>Based on the division, the Islamic values that must be present in learning are the values of Aqidah, Worship, and Morals. In your opinion, which of these three values are present in learning English Grammar?</i> Berdasarkan pembagiannya, nilai-nilai keislaman yang harus ada dalam pembelajaran adalah nilai Aqidah, Ibadah, dan Akhlak. Menurut pendapat Anda, dari ketiga nilai tersebut, apakah ada dalam pembelajaran English Grammar?
F2	<i>From my experience, what lecturers most or always include are Aqidah and Moral values. So, it's in learning.</i> Kalau dari pengalaman saya, yang paling atau selalu dimasukkan oleh dosen adalah nilai Aqidah dan Moral. Jadi, ada dalam pembelajaran.
Researcher	<i>How are Islamic values included in classroom learning?</i> Bagaimana nilai-nilai keislaman itu dimasukkan dalam pembelajaran di kelas?
F2	<i>The lecturer always provides examples that do not deviate from Islamic law. So we are in an Islamic environment, so that's not too much of a deviation from the religion itself. and also most of us are from Islamic boarding schools or madrasah aliyah. So, lecturer also always provides examples that are easier for graduates from religious schools to understand. For example, providing some of the knowledge of nahwu or shorrof, so it is easy to understand.</i> Dosen selalu memberikan contoh-contoh yang tidak menyeleweng dari syariat Islam gitu. Jadi kita <i>kan</i> di lingkungan Islam, <i>nah</i> itu tidak terlalu menyeleweng dari agama itu sendiri. dan juga kita kebanyakan dari pondok atau madrasah aliyah. Jadi, dosen juga selalu memberikan contoh yang lebih mudah dimengerti oleh lulusan dari sekolah agama. Misalnya memberikan sebagian dari ilmu-ilmu <i>nahwu</i> atau <i>shorrof</i>, sehingga gampang dimengerti gitu.
Researcher	<i>What kind of religious values and moral values do you find in class?</i> Untuk nilai-nilai ibadah dan nilai moral yang Anda temui di kelas seperti apa?
F2	<i>For example, morals come from learning examples. How to interact with lecturers, examples of sentences given by the lecturers themselves. for example, how does the tense itself become, for example what is the simple tense like...</i>

	Misalnya, yang moral sendiri itu dari contoh pembelajarannya gitu. Cara berinteraksi dengan dosen, contoh-contoh kalimat yang diberikan oleh dosen sendiri. misalnya, <i>tenses</i> sendiri itu jadi bagaimana, misalnya <i>simple tense</i> gimana gitu...
Researcher	<i>What do you think about the integration of Islamic values in this learning process?</i> Bagaimana pendapatmu tentang integrasi nilai-nilai keislaman dalam pembelajaran ini?
F2	<i>My opinion, really agree with this. The problem is, nowadays, today's children's social interactions are too free. So, it would be better if every lecturer, not just Grammar, always remembers this for themselves and others. So, I totally agree with that.</i> Pendapat saya, sangat setuju sekali dengan ini. Soalnya, jaman sekarang itu kan pergaulan anak jaman sekarang itu terlalu bebas. Jadi, alangkah lebih baiknya kalau setiap dosen, bukan <i>cuman</i> Grammar itu, agar selalu diingat untuk diri sendiri dan orang lain gitu. Jadi, saya sangat setuju dengan hal itu.
Researcher	<i>Of the three Islamic values, which values are often used by lecturer when teaching in class?</i> Dari ketiga nilai-nilai keislaman tadi, nilai apa yang sering dipakai oleh dosen ketika pembelajaran di kelas?
F2	<i>In my opinion, moral values are the ones that are most often applied in teaching and learning itself.</i> Menurut saya, nilai moral yang paling selalu diaplikasikan dalam belajar mengajar itu sendiri.
Researcher	<i>What kind of moral values?</i> Nilai moral seperti apa?
F2	<i>It's like politeness is always prioritized, even if it's grammar, but don't go beyond that limit, you know.</i> Seperti sopan santun yang selalu diutamakan, meskipun Grammar, tapi tidak melampaui batas gitu loh.
Researcher	<i>Are you personally happy when there are Islamic values in this learning?</i> Anda pribadi senang gak, ketika ada nilai-nilai keislaman dalam pembelajaran ini?
F2	<i>I personally am very happy, because apart from being easy to understand, I can also remember my school days, and no one would have thought that studying Grammar could achieve something like that. Like Morals, Aqidah, and religion itself. So, it would be surprising if, for example, religion and grammar could be mixed up, which has nothing to do with religion itself.</i> Saya pribadi sangat senang, soalnya selain mudah dipahami, juga bisa mengingat kembali masa-masa di sekolah dulu, dan tidak ada yang menyangka kalau belajar

	Grammar bisa mendapatkan hal yang seperti itu. <i>Kayak Moral, Aqidah, dengan keagamaan itu sendiri. jadi, terkejut gitu kalau misal bisa dicampur-adukkan antara agama dan Grammar yang tidak ada sangkut-pautnya dengan agama itu sendiri.</i>
Researcher	<i>Does this integration of Islamic values affect your understanding of grammar itself? Maybe, by learning English Grammar which uses Islamic values in it, it might interfere with your understanding of grammar itself or make it overwhelming to learn Grammar with the integration of Islamic values?</i> Apakah integrasi nilai keislaman ini berpengaruh terhadap pemahaman Anda tentang grammar itu sendiri? mungkin, dengan adanya pembelajaran English Grammar yang menggunakan nilai keislaman di dalamnya itu mungkin mengganggu pemahamanmu tentang grammar itu sendiri ataupun membuat kewalahan belajar Grammar dengan integrasi nilai keislaman ini?
F2	<i>For me personally, not at all, because my friends can help me personally and also help their own friends. So in that class there were many friends who had Madrasah Aliyah backgrounds and didn't really understand grammar. So it can be explained simply using religion like this, if it is in nahwu-shorrof science like this, it can be easier to understand.</i> Kalau saya pribadi tidak sama sekali, soalnya teman-teman bisa membantu saya pribadi dan juga membantu teman-teman sendiri. Jadi di kelas itu banyak teman-teman yang berlatar-belakang Madrasah Aliyah dan tidak terlalu memahami Grammar. Jadi bisa dijelaskan secara <i>simple</i>-nya dengan agama <i>kek gini</i>, kalau dalam ilmu <i>nahwu-shorrof kek gini</i>, bisa lebih mudah dipahami.
Researcher	<i>Do Islamic values in Grammar learning have an influence on life outside the classroom?</i> Apakah nilai keislaman dalam pembelajaran Grammar ini berpengaruh pada kehidupan di luar kelas?
F2	<i>I think it's more of a reminder to myself. like, oh yeah, studying Grammar is something like this, you have to maintain your manners. Oh means you have to be more civil to those who are older, who are more knowledgeable. So as a reminder to yourself.</i> Menurut saya lebih menjadi pengingat lagi untuk diri sendiri. seperti, <i>oh</i> iya tadi belajar Grammar ada <i>kek gini</i>, harus menjaga sopan santun. <i>Oh</i> berarti harus lebih beradab kepada yang lebih tua, yang lebih berilmu. Jadi sebagai pengingat kepada diri sendiri begitu.
Researcher	<i>Does the integration of Islamic values in Grammar learning affect the smooth running of learning activities in the classroom itself?</i> Apakah integrasi nilai keislaman dalam pembelajaran Grammar ini mempengaruhi terhadap kelancaran aktivitas pembelajaran di dalam kelas itu sendiri?
F2	<i>I don't think so at all. In fact, it helps us even more. Again, most of the classes are from Madrasah Aliyah or Islamic boarding school backgrounds, so it helps to understand the grammar lesson itself.</i>

	Menurut saya tidak sama sekali. Malah lebih membantu kita lagi. Balik lagi, satu kelas itu kebanyakan berlatar-belakang yang Madrasah Aliyah ataupun dari pondok, jadi itu lebih membantu memahami pelajaran Grammar itu sendiri.
Researcher	<i>What problems or obstacles do you feel when there are Islamic values in learning this English Grammar Course?</i> Apa yang menjadi problem atau kendala yang Anda rasakan ketika ada nilai-nilai keislaman di dalam pembelajaran English Grammar Course ini?
F2	<i>In my opinion, so far there are no problems.</i> Kalau menurut saya, sejauh ini tidak ada masalah.
Researcher	<i>Nothing obstacles?</i> Tidak ada hambatan?
F2	<i>Yes, there are no obstacles.</i> Iya, tidak ada hambatan.
Researcher	<i>Maybe finally, is there any hope for the integration of Islamic values in this learning?</i> Mungkin terakhir, ada harapan tersendiri untuk integrasi nilai keislaman dalam pembelajaran ini?
F2	<i>Hopefully for Islamic universities in Indonesia, it would be better if, for example, every lesson implements religious elements because that will make things easier and also serve as a reminder to the current generation which has its own moral decadence.</i> Kalau harapan, semoga untuk universitas islam di Indonesia, alangkah lebih baiknya memang kalau misalnya setiap pembelajaran itu mengimplementasikan unsur-unsur agama karena itu lebih memudahkan dan juga menjadi pengingat pada generasi sekarang yang memiliki dekadensi moral itu sendiri.

4. Interviewee 4 (F3)

WA. Num : 089678xxxxxx
Background of the School : Senior High School (SMA)
Reason : The answer to point 7 is (3, neutral regarding the integration of Islamic values and does not interfere with understanding grammar)

Researcher	<i>According to the division, there are 3 Islamic values that should be present in learning activities, namely Aqidah values, Worship values, and Moral values. All three must be present in learning. In your opinion, what are the 3 values in learning English Grammar?</i> Menurut pembagiannya, Nilai-nilai keislaman yang seharusnya ada dalam aktivitas pembelajaran ada 3, yakni nilai Aqidah, nilai Ibadah, dan nilai Akhlak. Ketiganya harus ada dalam pembelajaran. Menurut Anda, apakah 3 nilai itu ada dalam pembelajaran English Grammar.
-------------------	--

F3	<i>There is the islamic values, something like worship that we learn is included in worship. Then we listen and pay attention to the lecturer's explanation well, which also includes the values of Aqidah and Morals.</i> Ada, menurut saya ada, kayak ibadah itu kan kita belajar sudah termasuk ibadah. Terus kemudian kita menyimak dan memperhatikan penjelasan dosen dengan baik itu juga masuk kepada nilai Aqidah dan Akhlak.
Researcher	<i>From the lecturer herself, does she usually includes these values?</i> Dari dosen sendiri, biasanya ada <i>gak</i> menyelipkan unsur-unsur itu?
F3	Yes.
Researcher	<i>In what form is it usually taken?</i> Di dalam bentuk apa biasanya?
F3	<i>It can be explained, in the middle of explaining Gammar, sometimes there seems to be free time to provide Islamic values.</i> Bisa dalam penjelasan, di tengah-tengah penjelasan tentang Gammar kadang kayak ada waktu luang untuk memberikan nilai-nilai Islam gitu.
Researcher	<i>How are Islamic values present in the classroom, apart from the lecture session?</i> Bagaimana nilai-nilai keislaman itu ada di dalam kelas, selain sesi ceramah tadi?
F3	<i>Usually it is in the example questions. Sometimes it's also in PPTs [presentations].</i> Biasanya ada di contoh soal. Kadang juga ada dalam PPT [presentasi].
Researcher	<i>What do you think about the Islamic values applied in learning English Grammar?</i> Apa pendapat Anda tentang nilai-nilai keislaman yang diterapkan dalam pembelajaran English Grammar ini?
F3	<i>I think this helps us understand grammar well. The problem is that most of the class are graduates of Islamic boarding schools. So sometimes when it is related to Nahwu and Grammar, some people understand better.</i> Menurut saya, ini membantu kita memahami grammar dengan baik. Soalnya kan sebagian besar di kelas adalah lulusan pondok pesantren. Jadi kadang ketika dihubung-hubungkan dengan <i>nahwu</i> dan Grammar itu beberapa ada yang lebih paham.
Researcher	<i>Of the three aspects of values, what do lecturer most often applies in learning?</i> Dari ketiga aspek nilai-nilai tadi, apa yang paling sering diaplikasikan dosen dalam pembelajaran?
F3	<i>In my opinion, all three are balanced. Because, it's all in grammar learning.</i> Kalau menurut saya, ketiganya seimbang <i>sih</i>. Karena ya semua ada dalam pembelajaran Grammar itu.
Researcher	<i>Are you happy with the integration of Islamic values in learning?</i>

	Apakah Anda senang dengan adanya integrasi nilai-nilai keislaman dalam pembelajaran tersebut?
F3	<i>Personally, I am happy, because we can gain knowledge about the integration of Islamic values in this course.</i> Kalau saya pribadi senang, karena kita bisa mendapatkan pengetahuan tentang integrasi nilai-nilai Islam dalam mata kuliah ini.
Researcher	<i>Does the integration of Islamic values in learning influence your understanding of Grammar itself?</i> Apakah integrasi nilai-nilai keislaman dalam pembelajaran ini mempengaruhi pemahaman Anda tentang Grammar itu sendiri?
F3	<i>It actually helps.</i> Justru membantu.
Researcher	<i>What is your educational background?</i> Background pendidikanmu apa?
F3	<i>Public High School</i> SMA Negeri
Researcher	<i>It means that you can adapt to this?</i> Berarti Anda bisa menyesuaikan dengan ini?
F3	<i>Yes, because when I was in middle school, I went to boarding school</i> Bisa, karena ketika SMP, saya pernah mondok
Researcher	<i>Does the integration of Islamic values in English Grammar affect your behavior outside the classroom?</i> Apakah integrasi nilai-nilai keislaman dalam English Grammar ini berpengaruh terhadap tingkah laku Anda di luar kelas?
F3	<i>There are several that she applies. For example, the lecturer once gave an example that love is abstract. If a guy says he loves us, his love is still abstract to us. If you want proof that isn't abstract, that's a marriage book. That's what she said. Don't trust guys easily. Just like that.</i> Ada beberapa yang saya terapkan. Contohnya kayak dosen pernah memberikan contoh kalau love itu abstract kalau ada cowok yang mengatakan cinta kepada kita, cintanya itu masih abstrak kepada kita gitu. Mau bukti yang tidak abstrak itu ya buku nikah. Gitu katanya gitu. Biar ga gampang percaya pada cowok. Gitu aja.
Researcher	<i>Any other?</i> Ada yang lain?
F3	<i>The lecturer sometimes tells us how to take care of children, "you can't shout at them, that's prohibited". In between explaining the grammar. So you don't get too stressed about grammar. Create a distraction.</i>

	Dosen kadang memberitahu kalau <i>ngurus</i> anak itu <i>gimana</i> , tidak boleh dibentak, dilarang gitu. Di sela-sela menjelaskan Grammar itu. Biar <i>gak</i> terlalu stress dengan Grammar gitu. <i>Buat</i> selingan.
Researcher	<i>Does the implementation of Islamic values in the class influence the smooth running of class activities?</i> Apakah implementasi nilai-nilai keislaman di dalam kelas ini mempengaruhi terhadap kelancaran aktivitas kelas?
F3	<i>So far I've experienced nothing in this class. So if there is something you don't understand, just ask.</i> Kalau sejauh ini saya alami di kelas ini <i>nggak</i> ada. Jadi kalau ada yang kurang paham, ditanyakan gitu.
Researcher	<i>Does the presence of Islamic values actually activate the classroom atmosphere?</i> Apakah dengan adanya nilai keislaman malah mengaktifkan suasana kelas?
F3	<i>Yes, it's an active atmosphere of the classroom</i> Iya, jadi aktif suasananya
Researcher	<i>During your activities in this course, what obstacles might you experience in the learning process?</i> Selama beraktivitas di mata kuliah ini, apa kendala yang mungkin Anda alami dalam proses pembelajaran?
F3	<i>So far, there aren't any.</i> Sejauh ini <i>nggak</i> ada sih.
Researcher	<i>Last, is there any hope?</i> Apakah ada harapan?
F3	<i>The hope is that these Islamic values will be maintained in the learning process because most of the class will be helped by this</i> Harapannya <i>sih</i>, nilai-nilai keislaman ini tetap dipertahankan dalam proses pembelajaran karena sebagian besar di kelas terbantu dengan ini.

Appendix V

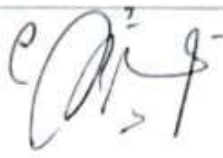
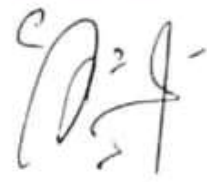
Interviews Documentations



Appendix VI

Thesis Consultation

KONSULTASI DAN BIMBINGAN SKRIPSI

Tanggal	Bab/Materi Konsultasi	Saran/Rekomendasi/Catatan	Paraf
07 Desember 2023	Research Findings	<i>Minor Mistake</i> dari isi findings-nya. Lanjutkan pengerjaan finding research question kedua	
11 Desember 2023	Research Findings	Lanjutkan ke bagian discussion	
15 Desember 2023	Discussion	Penyusunan langsung mengacu pada ketiga jenis aspek persepsi; Kognitif, Afektif, dan Konatif	
18 Desember 2023	Chapter 4 & 5	Hanya terdapat beberapa minor mistake seperti tense problem dan typo	

Malang, 18 Desember 2023

Dosen Pembimbing,



Ima Mutholiatil Badriyah, M. Pd.

NIP. 19831217201802012155

Appendix VII

Curriculum Vitae

CURRICULUM VITAE



Name : Moh. Wildan Firdausi Romadhani
Student ID Number : 19180056
Date and Place of Birth : Pamekasan, November 24th 2000
Gender : Male
Address : Brigah RT 016 RW 004, Dasok
Pademawu, Pamekasan, East Java
69323
Phone Number : 081999889424
Email : wfromadhani24@gmail.com

Educational Background :

No.	Year	Education	Place
1.	2007 – 2013	SDN Murtajih 1 Pademawu	Pademawu, Pamekasan, Jawa Timur
2.	2013 – 2016	MTs 1 Annuqayah	Guluk-Guluk, Sumenep, Jawa Timur
3.	2016 – 2019	MA 1 Annuqayah	Guluk-Guluk, Sumenep, Jawa Timur
4.	2019 – 2024	UIN Maulana Malik Ibrahim Malang	Lowokwaru, Kota Malang, Jawa Timur

Non-Formal Education :

No.	Year	Non-Formal Education	Place
1.	2015	English Course at Institut Prima Bhakti (IPB) Pamekasan	Proppo, Pamekasan, Jawa Timur
2.	2019	English Speaking Course at Daffodils, Pare, Kediri	Pare, Kediri, Jawa Timur

Organizational Experience:

No.	Year	Position	Organization
1.	2017 – 2018	Vice Secretary	at Ikatan Santri Annuqayah Pamekasan Sampang (IKSAPANSA)
2.	2017 – 2018	Editor in chief	at <i>Selebaran Gerbang</i> IKSAPANSA
3.	2018 – 2019	Manager	At Student Representative Council (DPS) Madrasah Aliyah 1 Annuqayah
4.	2018 – 2019	Founding Father	At <i>Literasi Leluhur</i> Madrasah Aliyah 1 Annuqayah
5.	2017 – 2019	Manager	At Foreign Language Development Bureau (BPBA) for English PP. Annuqayah Lubangsa Guluk-Guluk Sumenep
6.	2019 – 2020	Intern member	At Student Press Activity Unit (UAPM) INOVASI UIN Maliki Malang
7.	2021 – 2022	Deputy Managing Editor of the Website	At www.uapminovasi.com Student Press Activity Unit (UAPM) INOVASI UIN Maliki Malang
8.	2022 – 2022	Editor in chief	At Student Press Activity Unit (UAPM) INOVASI UIN Maliki Malang
9.	2022 – 2023	Website Managing Editor	At www.uapminovasi.com Student Press Activity Unit (UAPM) INOVASI UIN Maliki Malang
10.	2022 – 2023	Editorial Secretary	At Student Press Activity Unit (UAPM) INOVASI UIN Maliki Malang

Sincerely,



Moh. Wildan Firdausi Romadhani
NIM. 19180056