

THE IMPLEMENTATION OF ISLAMIC IDENTITY THROUGH ISLAMIC VALUES IN EFL SPEAKING CLASSROOM

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Abstract

The present study aims to investigate the implementation of Islamic identity through Islamic values in EFL speaking classroom. It covers the benefits and challenges encountered by teacher and students in integrating Islamic identity through Islamic values in teaching speaking skill. This study utilizes qualitative research by using a case study design. This study was conducted in one private university in Cirebon covering one class of the first semester. The data were gained through observation, interview, and questionnaires. The findings reveal that the implementation of Islamic values is considered to be positive in creating English creating English-based Islamic circumstances, providing a contextual classroom instruction-based Islamic values, and encouraging students' activeness. However, some challenges are also found in this study namely teacher's capacity and insufficient English materials with Islamic content. Therefore, regardless the challenges that are also found in this study, it can be asserted that the implementation of Islamic value in EFL speaking classroom offers an alternative method to teach EFL students in university level.

Keywords: *Islamic identity, Islamic values, and EFL.*

IMPLMENASI IDENTITAS ISLAM MELALUI NILAI-NILAI KEISLAMAN YANG DI KELAS YANG MENGGUNAKAN PENGANTAR BAHASA INGGRIS

Abstrak

Penelitian ini bertujuan untuk menyelidiki penerapan identitas Islam melalui nilai-nilai Islam di kelas yang berbahasa Inggris sebagai bahasa asing. Ini mencakup manfaat dan tantangan yang dihadapi oleh guru dan siswa dalam mengintegrasikan identitas Islam melalui nilai-nilai Islam dalam keterampilan mengajar berbicara. Penelitian ini menggunakan penelitian kualitatif dengan menggunakan desain studi kasus. Penelitian ini dilakukan di satu universitas swasta di Cirebon yang mencakup satu kelas semester pertama. Data diperoleh melalui observasi, wawancara, dan kuesioner. Temuan mengungkapkan bahwa penerapan nilai-nilai Islam dianggap positif dalam menciptakan bahasa Inggris menciptakan keadaan Islam berbasis bahasa Inggris, memberikan nilai-nilai Islam berbasis pengajaran kelas kontekstual, dan mendorong keaktifan siswa. Namun, beberapa tantangan juga ditemukan dalam penelitian ini yaitu kapasitas guru dan materi bahasa Inggris yang kurang memadai dengan konten Islami. Oleh karena itu, terlepas dari tantangan yang juga ditemukan dalam penelitian ini, dapat dinyatakan bahwa penerapan nilai Islam di kelas yang menggunakan bahasa Inggris sebagai bahasa asing menawarkan metode alternatif untuk mengajar siswa EFL di tingkat universitas.

Kata Kunci: *identitas Islam, nilai-nilai Islam, EFL.*

A. INTRODUCTION

Language and culture are inseparable and it is tied to each other. It is because language is one of the concrete outcomes or results of the culture as a whole. Furthermore, language is an unconscious element and also a medium or catalyst where other aspects of culture are shaped, delivered, and communicated (Sapir, 1921). Therefore, inside the circumstance of EFL teaching and learning process, it is a must for both lecturer and students not to neglect cultural awareness when the teaching and learning process are underway. However, some target languages cultural, in this case English where it is taught as a Foreign Language context, possess different value from the students' cultural background. The phenomenon as aforementioned, to some extent, will possibly lead to such kind of a cultural conflict or clash among them.

Western world is considered to be the first English speakers. Hence, most of western people use English as their daily communication. The domination of the use of English in western is also in line with dominant culture in those countries which is western culture. The phenomenon of English becoming the global or international language is inevitable. It is also

relevant with Graddol (2006) that English, nowadays, is very much related with globalization and is profoundly affected by all of its associated processes. In other words, it is claimed to be widespread in use and used in almost in every aspects of life. However, the use of English as an international language -as a foreign language context in Indonesia- will potentially lead to a problematic situation when it is implemented in non-native speakers particularly in Islamic context especially in Indonesia. The existence of English as an international language in every aspect of life, including Islamic context, will cause to the result of two possibilities that possibly occur e.g. 1) the students fail to maintain or even losing their cultural background; or 2) they are able to integrate English with their cultural background or *vice versa*.

The phenomenon aforementioned is merely like a paradox. It is in line with Graddol (2006) that “the English language finds itself at the center of the paradoxes which arise from globalization. It provides the *lingua franca essential to the* deepening integration of global service-based economies. It facilitates transnational encounters and allows nations, institutions, and individuals in any part of the world, to communicate their world view and identities. Yet it is also the national language of some of the most free market economies driving economic globalization, and is often seen as representing particular cultural, economic, and even religious values.” Paradoxes as aforementioned have now triggered to a sets of debate concerning the role of English towards the globalization era nowadays (Graddol, 2006; Rubdy & Saraceni, 2006; Sharifian, 2009a). These paradoxes possibly cause the existence of cultural clash since English as an international language, in this globalization era, has become a mandatory element to be implemented in every aspect of life particularly in Indonesian Islamic context. Hence, it is a must for the entire Islamic institutions in Indonesia to initiate some adjustments towards this globalization era through the use of English language along with its culture as a whole.

Cultural degradation is concerned as the worst effect of cultural transition or cultural clash. It is because most of the EFL students in Indonesia are Moslems. Sometimes, English tends to blur students' identity in the present study is Moslem identity. The students, sometimes, are forced to translate the words such as *Islam, Shalat, Al-Qur'an, Mesjid, Nabi, Puasa, Sahur, and so on into English which is unnecessary. It is because translating those words are able to reduce the value of the Islamic identity represented by the words as aforementioned. Thus, the cultural conflict between the target language, that is being learned, with students' language cultural should be solved.*

B. LITERATURE REVIEW

1. Language and Culture

Language and culture are intertwined to each other and they are inseparable. In other words, understanding the nature of the relationship between language and culture is central to the process of learning another language. It is not merely the matter of forms that convey meaning. It is language in its cultural context that creates meaning: creating and interpreting meaning is done within a cultural framework. Inside the circumstance of language learning classrooms, the students need to engage themselves with the ways in which contexts affect what and how it is communicated. Both the students' culture and the culture in which meaning is created or communicated (target language) possess and influence on the ways in which possible meanings are comprehended.

This context is not a single culture as both the target language and culture and the students' own language and culture are simultaneously present and can be simultaneously engaged. Learning to communicate in an additional language involves developing an awareness of the ways in which culture intertwines with language whenever it is used (Liddicoat, Papademetre, Scarino, & Kohler, 2003). It is also in line with Mahadi and Jafari (2012) that the languages themselves cannot be fully understood otherwise than in the context of the cultures in which they are inextricably embedded; subsequently, language and culture are intertwined to each other.

Hence, language and culture cannot be apart and it is connected to each other. It is because learning and acquiring a certain language is also considered as learning its culture. In other words, when the students are acquiring English as a major language in United States of America, it is also inevitable for them to learn American culture. The process of learning both new language and culture is not an easy task. It is because some American cultures are not suitable with their own cultural background.

2. The Concept of Values

Value is generally regarded as a belief and a culture of human that plays a fundamental role in motivating and guiding them action and to be constitutive elements in the construction of personal and collective identities. In other words, social value, which is understood in form of certain conception, explicit or implicit information, distinctive of an individual or characteristic of a group, and human desire, possesses an empirical content that is accessible and available to the members of certain social group and a meaning with regard to which it is or may be an object or activity (Kluckhohn, 1951; Thomas & Znaniecki, 1958; Turner, 1968).

Value is not only seen as a concrete form of social integration but also

conflict and division in which it is conceptualized quite diversely in various sociological theories. Furthermore, the values that can be developed and changed intensely is considered as personal value. On the other hand, the values that cover diverse personal value is regarded as cultural values. According to (Schwartz & Bilsky, 1990), values are concepts or beliefs, about desirable end states or behaviors that transcend specific situation, guide selection or evaluation of behavior and events ordered by relative importance. These five features describe the formal characteristics of human values that we incorporate in meaningful contents of values. Values are cognitive representations of three types of universal human requirements: biologically based needs of the organism, social interactional requirements for interpersonal coordination, and social institutional demands for group welfare and survival (Schwartz & Bilsky, 1990).

Value is also defined as something that determines whether it is desirable or undesirable (Shockley-Zalabak, 1999). Through applying our personal values (usually unconsciously) as benchmarks, we continually make subjective judgments about a whole manner of things. Values, therefore, become part of complex attitude sets that influence our behavior and the behavior of all those with whom we interact. What we value guides not only our personal choices but also our perceptions of the worth of others.

3. Values Inside the Circumstance of Islamic Perspective

Values, in the context of Islamic point of view, are commonly termed as *adab* which is in line with Islamic manner. *Adab* or Islamic manner is one of fundamental intentions in Islamic educational system. It covers a set of comprehensive codes that will result in good practitioners in particular educators. Lack of Islamic manner or *adab* causes an obstacle for the Muslim that portrays confusion and error in knowledge circumstance that will potentially lead to the existence of unqualified leaders in Muslim community. Hence, it is very crucial to emphasize, implement, and integrate *adab* along with Islamic principles, values, and norms in the process of every Islamic educational system. This process should be done through the process of education in all aspects namely curriculum, co-curricular activities, teaching methods, relationship between lecturer/educator and students, and the relationship between educational institution and society.

With regard to the Islamic educational system, lecturer plays a crucial role to teach Muslim students how to behave properly and correctly based on Islamic manners as the starter. It can also be inferred that that lecturer as a mentor have to be able to create an essential impact to his/her students in terms of desirable knowledge, moral, customs and behavior. These terms will potentially enable them to be more acceptable, either as role models or role

human model, within the Muslim community. Thus, the implementation of *adab* or Islamic manner, in Islamic educational system, is considered to be fundamental for either Muslim lecturers or Muslim educators (Mohd, 2013).

Islamic values comes originally from two sources namely the Holly Al-Qur'an and the *Sunnah* or Hadith of Prophet Muhammad peace upon by Him (Yusof et al, 2015: 97). The first supreme source of Islamic values is Holly Al-Qur'an. Holly Al-Qur'an is also regarded as "the book containing the speech of Allah revealed to the Prophet Muhammad in Arabic and distributed to us by continuous testimony (*tawatur*). The Holly Al-Qur'an is Allah SWT's book which represents Allah's command and the authentic proof of the Muhammad prophecy, the most authoritative and representative role model for Muslims. The Holly Al-Qur'an delivers sacred guidelines (*dustur*) for mankind in this current life and in the hereafter or afterlife. The study concerning the science of Holly Al-Qur'an indicates that it covers essentials that are concerned with articles of belief (*iman*), morals and actions referred as the laws of practice (*ahkam amaliyyah*). The laws of practice have something to do with every action initiated by an individual who has touched his/her age of accountability (*mukallaf*). These laws of practice are broken down into two divisions namely *ibada* and *muamalah*.

The second source of Islamic values comes from *Sunnah* (*Hadits*) of Prophet Muhammad peace upon by Him. According to the hadith scholars (*muhaddithun*), *Sunnah* is defined as "all that is narrated from the Prophet Muhammad such as his acts, his sayings, and whatever he has implicitly approved along with all the reports which portray the physical identities and character". It is also considered as a source of *shariah* and legal evidence after Holly Al-Qur'an. The Holly Al-Qur'an emphasizes the injunctions or Allah's commands regarding, generally, what is permitted and prohibited while on the other hand *Sunnah* of Prophet Muhammad peace upon by Him explains, elaborates, expands, and declares almost all aspects of the Holly Al-Qur'an's verses (*ayat*) in a very specific way. The verses in Holly Al-Qur'an tend to be general and specific in term of statements. Therefore, Prophet Muhammad peace upon by Him, according to Allah SWT's command, is responsible and expected to clarify and provide clear operational guidelines for his Muslim people at that time (Mohammad, 1995).

Islamic values, as aforementioned, comes originally from two sources namely the Holly Al-Qur'an and the *Sunnah* or Hadith of Prophet Muhammad peace upon by Him. In other words, they are also identified as the cultural values as Muslim community ways of life. According to Shariah (2001), there are several Islamic values, generated by Allah SWT, to develop more spiritually, healthily, politely, kindly, and appropriately Muslim individual and Muslim society if they realize them in their way of life. They are: Religious and spiritual

values, moral and behavioral values, knowledge and scientific values, family and social values, and other forms of value i.e. human values, political values, economic values, aesthetic and biological values, emotional values, and so on Shariah (2001).

4. The Concept of Speaking Skill

In the context of English Language Teaching (ELT) in Indonesia as a foreign language (EFL), one of the aims of English language teaching is to improve oral communication skill as an output of the learning outcomes. Additionally, EFL students are considered to be successful in language learning when they are able to speak fluently using the target language. It is because oral communication or commonly recognized as speaking skill is considered to be one of the most crucial skills or abilities in English learning (Aleksandrak, 2011; Bashir, Azeem & Dogar, 2011; Hasan, 2014; Malihah, 2010; Oradee, 2012). It is also in line with Harmer (2007) that speaking skill is an instrument to facilitate a communication process which covers several aspects of language i.e. grammar, vocabulary, and pronunciation. This is also relevant with the fact stated by Richards (2008) and Nunan (1991) that speaking skills (speaking proficiency) are generally used as an indicator of students' competence in learning English.

However, mastering speaking skill is not an easy task to realize because it is regarded as a difficult and challenging skill. In other words, speaking skill, in the realization, requires a courage as a psychological aspect and also a proper preparation to produce English as a target language (Malihah, 2010; Bashir et al., 2011; Orade, 2012). In addition, students' lack of exposures, lack of confidence, lack of motivation, and lack of speaking skill knowledge are also several factors why students are difficult to comprehend and develop speaking skills (Richard & Rodgers, 2001). Besides, the students feel insecure to speak because they tend to be nervous in delivering material orally in front of many people.

Therefore, the lecturer is expected to comprehend the students' preliminary condition such as age, background knowledge and students' goal. This process is a compulsory to realize in determining types of teaching and learning process for speaking skill. Once the process of preliminary condition is revealed, the lecturer is able to employ the appropriate types of speaking performance namely imitative, intensive, responsive, transactional, interpersonal and extensive. Hence, the lecturer is able use those appropriate speaking performance to increase students' spoken ability or speaking skill. Richards (2008) asserts that there are three level of speaking activities based on its function. They are called talk as interaction, talk as transaction, and talk as performance.

The first type of speaking is recognized talk as interaction. Talk as interaction is defined as a social communication where it occurs when someone interacts with each other (Richard, 2008). It can also be referred as a causal conversation because it somehow contains casual conversational in which most novice students are not aware of. However, mastering the art of talk as interaction is difficult and challenging and may not be a priority for students. It is because this type of talk is highly interactive and is in a collaborative conversational style in which it may be difficult for the beginners to cope with. Furthermore, talk as interaction has several features namely social function, role relationship, speaker identity, formal or causal, uses conversational convention, degrees of politeness, generic words, conversational register and jointly constructed. In other words, this type of speaking activity level covers several techniques such as: opening and closing conversation, choosing topic, making small talk, joking, recounting personal incident and experience, turn-taking, using adjacency pairs, interrupting, and reacting to others.

The second type of speaking or talk is called talk as transaction. Talk as transaction refers to situations where the focus is on what is said or done (Richard, 2008). The message that enables people to understand with each other clearly and accurately is the most important focus instead of emphasizing on how the participants interact socially with each other (as in talk as interaction). There are several examples of talk as transaction namely: classroom group discussions and problem-solving activities, a class activity during which students designing a poster, discussing needed computer repairs with a technician, discussing sightseeing plans with a hotel clerk or tour guide, making a telephone call to obtain flight information, asking someone for directions on the street, buying something in a shop, ordering food from a menu in a restaurant, and so on.

On the other hand, the third type of talk is considered talk as performance. Talk as performance refers to public talk that transmits information before an audience, such as classroom presentations, public announcements, and speeches (Richard, 2008). Talk as performance tends to be in form of monologue instead of dialogue that follows a recognizable format for example speech of welcome, and it is often evaluated according to its effectiveness or impact to the listener, something that it is unlikely to happy with talk as interaction or transaction. There are several examples of talk as performance such as giving a class report about a school trip, conducting a class debate, giving a speech of welcome, making a sales presentation giving a lecture. There also some of the skills that may be used in talk as performance i.e. using an appropriate format, presenting information in an appropriate sequence, maintaining audience engagement, using correct pronunciation and

grammar, creating an effect on the audience, using appropriate vocabulary, and using an appropriate opening and closing.

C. METHOD

This study gives emphasis to the benefits and obstacles of the implementation of Islamic identity by incorporating Islamic values in EFL speaking classroom. The present study is regarded as a qualitative study by employing a case study design. It is because the setting of the present study is natural which is conducted in a natural setting (Merriam, 2009; Creswell, 2008; see also Guba and Lincoln, 1985: 39-43, as cited by Alwasilah, 2009) involving an EFL classroom consists of students and lecturer/lecturer. It is also regarded as an interpretive research (see Denzin and Lincoln, 2000; Dunne, Pryor, & Yates, 2005: 50) because it is based on an interpretive paradigm where qualitative researchers investigate things in their natural settings, attempt to make sense of, or to interpret, phenomena with regard to the meanings people bring to them.

The present study was carried out in one of private universities in Cirebon, West Java. The selection was based on several considerations. Firstly, the English lecturer shared an identical concern in teaching speaking skill subject in his classroom. Furthermore, he has been teaching speaking skill subject in different faculties and programs since the first time he started to teach in this one of private universities in Cirebon. Thus, there is an assumption that the lecturer/lecturer might have possessed plenty of knowledge and information concerning both the teaching methods and techniques for speaking skill along with its theoretical frameworks. Therefore, this study is projected to increase students' speaking skill by incorporating Islamic identity through Islamic values.

In the present study, the data were attained through several data collecting techniques namely observation, lecturer' and students' interview, and questionnaires. Semi-structure interview with open-ended questionnaires were utilized to obtain the information from both lecturer and students concerning the benefits and obstacles of the implementation of Islamic identity through Islamic values in EFL speaking classroom. Furthermore, after the data were entirely collected, they were subsequently analyzed through several procedures i.e. transcribing, coding, categorizing, and interpreting the data.

D. FINDINGS AND DISCUSSION

With regard to the result of the present study, there are two substances covered in the analysis namely (1) the benefits of the implementation of Islamic identity through Islamic values in EFL speaking classroom and (2) the obstacles or challenges of the implementation of Islamic identity through Islamic values in EFL speaking classroom. Regarding the benefits of the implementation of Islamic values in EFL speaking classroom, there are two benefits explicitly (a) contributing to the existence of Islamic circumstance in EFL speaking classroom, (b) providing a contextual classroom instruction-based Islamic values, and (c) encouraging students to get more frequently involved in every speaking activity. Meanwhile, regarding to the obstacles or challenges of the implementation of Islamic value in EFL speaking classroom, there are at least two challenges revealed in this study explicitly (a) teacher's capacity and (b) insufficient English materials with Islamic content.

1. The benefits of the implementation of Islamic identity through Islamic values in EFL speaking classroom

Referring to the findings and discussion in this study, there are two benefits of the implementation of Islamic identity through Islamic values in EFL speaking classroom namely (1) creating English-based Islamic circumstances, 2) providing a contextual classroom instruction-based Islamic values, and 3) encouraging students to get more frequently involved in every speaking activity.

1) *Contributing to the existence of Islamic circumstance in EFL speaking classroom*

According to the result of the data analysis in this study, the implementation of Islamic identity through Islamic values in EFL speaking classroom is indicated by the activities used in the classroom. Firstly, it can be seen from the beginning of the lesson where the lecturer continuously greets the students by saying 'Assalamu'alaikum' which is subsequently followed by 'good morning', 'good afternoon', 'good evening, and so on. Later on, the students respond their lecturer by saying 'Wa'alaikum Salam' which is also subsequently followed by 'good morning', 'good afternoon', 'good evening, and so on. In addition, Islamic circumstance can also be seen from the students' interaction in the classroom. The interaction between male and female students is set based on Islamic values. According to Islamic values, which is ruled in Holly Al-Qur'an, man and woman are not allowed to get close if they are not *mahram* (*they are not spouse*). In other words, the policy concerning the interaction or communication between different genders should be based on Islamic values. Hence, male and female

students are necessary to divide and sit based on their gender.

Moreover, the existence of Islamic values can also be identified from students' speaking activity. In this phase, the lecturer mostly initiates such kind of a speaking activity which is considered as 'talk as transaction'. According to Richard (2008), talk as transaction refers to situations where the focus is on what is said or done. In other words, this type of talk or speaking is intended to allow the students to understand clearly and accurately with each other. The essence of this kind of speaking is to make students understand to each other in term of speaking regardless how they interact socially with each other as in 'talk as interaction'. During the teaching and learning process, the students are asked to conduct and practice English conversation based on the topic given. They are also asked to integrate or implement Islamic values in their conversation. The implementation of Islamic values in EFL speaking classroom can be identified from the excerpt of students' conversation below.

Excerpt #1

Fatimah meets Fahri and Ahmad at the campus.

Fatimah : *Assalamu'alaikum*, good afternoon, Fahri.

Fahri : *Wa'alaikum Salam*, good afternoon, Fatimah. *Masya Allah*, how are you? It's been a while. Long time no see.

Fatimah : *Alhamdulillah*, I am fine thanks for asking. What about you, Fahri? Is everything good as always?

Fahri : *Alhamdulillah*, I am just doing fine thanks to *Allah SWT*. Mmm, by the way this is my friend, Ahmad. Ahmad, this is Fatimah my neighbor.

Fatimah : Nice to see you, Ahmad.

Ahmad : Nice to see you too, Fatimah. Is it right that you are from Eastern of Borneo?

Fatimah : How do you know that, Ahmad? Yes, it is. I am originally from Samarinda but as you see I now currently live here in Cirebon. I have moved to Cirebon since 2010.

Ahmad : Well, Fahri told me a lot about you. *Masya Allah*, that's quite long then. So, you have been living here for almost nine years.

Fatimah : I know it is long enough. Well, I think I have to go, Fahri and Ahmad. I have something important to do. If both of you are free tonight just come to my home. There will be a family gathering. It would be great with your attendance.

Fahri : *Insya Allah*, I will. Sounds great, right Ahmad?

Ahmad : Exactly, I will also come, *Insya Allah*. I'll go if you go, Fahri.

Fatimah : Okay, then. I'll be waiting for your arrival tonight. See you. Goodbye, Fahri and Ahmad. *Assalamu'alaikum*.

Fahri : *Wa'alaikum Salam*, Fatimah.

Ahmad : *Wa'alaikum Salam*, Fatimah. See you tonight.

Excerpt #2

Karim asks for direction to the police acted by his friend.

Karim : *Assalamu'alaikum*, excuse me, would you tell me the way to the *Masjid Syi'arul Islam*?

Police : *Wa'alaikum Salam*. Of course, sir. You just go along this road, then turn left and continue for about 200 meters. Then take the second turning on the right. Go straight

on for about 150 meters. *Masjid Syi'arul Islam* is at the end of the road, opposite the amusement park.

Karim : *Alhamdulillah*, you are really kind and helpful, sir. Thank you very much.

Police : That's okay, sir. It is a must to help each other as Muslim, isn't it?

Karim : *Masya Allah*, you are absolutely right, sir. Thanks once again. Well, I have to go, sir. : *Assalamu'alaikum*.

Police : You're welcome, sir. Take care. *Wa'alaikum Salam*.

Karim : *Insy Allah*, thanks. See you, sir.

According to the excerpts aforementioned, it can be inferred that Islamic values are integrated and implemented in their conversation. In other words, instead of saying the usual greeting such as 'good morning', 'good afternoon', and 'good evening', the students are encouraged to substitute or even combine them by using Islamic values or Islamic ways to create an Islamic circumstance in EFL speaking classroom such as '*Assalamu'alaikum*, good morning/afternoon/evening, '*Wa'alaikum Salam*', '*Alhamdulillah*', '*Insy Allah*', '*Masya Allah*', and so on. Therefore, educating Muslim generation through Islamic values is a must and it is inevitable for every Muslim community. The learning process implemented to the students should be in line with Islamic teaching. Thus, it is very crucial to implement Islamic identity through Islamic values in English Language Teaching in Indonesia.

2) *Providing a contextual classroom instruction-based Islamic values*

According to the result of the lecturer's interview and questionnaires, the implementation of Islamic values in EFL speaking classroom plays an important role in providing a contextual classroom instruction-based Islamic values. Apart from teaching materials, the methodology or the way the lecturer delivers the material is also a crucial aspect in teaching and learning process. In the present study, the lecturer always puts an emphasis on the Islamic values such as attribute of ethics and integrity through Islamic way. It can be seen when the lecturer continuously recites *do'a* (praying) or merely reciting '*Basmallah*' (*Bismillahirrahmanirrahim*) in the beginning of the lesson and '*Hamdalah*' (*Alhamdulillahil rabbil 'alamin*) in the end of the lesson. The portrayal of the contextual classroom instruction-based Islamic values can be identified through the lecturer's interview below.

TEACHER'S INT#1

R: DO YOU THINK THE IMPLEMENTATION OF ISLAMIC VALUES AFFECT CONSIDERABLY IN THE PROCESS OF TEACHING AND LEARNING PROCESS PARTICULARLY IN THE CONTEXT YOUR EFL SPEAKING CLASSROOM?

T: To be honest, I have to admit that the integration of Islamic value in my EFL speaking classroom runs really smoothly. If I have to portray, I have obtained many benefits of it. Firstly, of course through this implementation, the students are more aware of Islamic

values even though what they learn is English. It is just like opening their horizon that Islamic values can also be combined with English language teaching. In the beginning, the students are confused when I use Islamic values in teaching speaking skill but in the end they tend to get used to it. They can flexibly integrate their Islamic value in their speaking practice. Secondly, this implementation surely facilitates students a classroom instruction which is based on Islamic values. As you can see, from the very beginning of the lesson until the end the Islamic values consistently occurs as the manifestation of the integration of EFL speaking classroom using an Islamic way. Last but not least, I have to also say that students are getting actively involved in every single speaking activity demonstrated in the classroom. It is because they become more confident because of the Islamic values implemented in every speaking activity. They tend to be more active to participate in speaking practice. (R=Researcher/T=Teacher).

Furthermore, the students are guided to be more familiar to Islamic values by underlining honesty in doing tasks, being cooperative or helpful, and respecting each other when they are gathering around or working in groups, or even sharing knowledge to others. Therefore, this study will lead Muslim students to understand that English learning can also be integrated with Islamic values. In other words, learning English is also a part of seeking knowledge which is strongly advised by Islam and it is not a concrete reason to obstruct them from being a good Muslim.

3) *Encouraging students to get more creative and frequently involved in every speaking activity.*

During the implementation of Islamic values in EFL speaking classroom, the students are considered to be more actively participated in every speaking activity utilized by the lecturer. They tend to be more confident to practice their speaking skill. According to the students' conversation excerpts, as stated above in the first benefit of this study, they are able to creatively expand and transform the topic given into a comprehensive conversation which later be practiced by them in front of the classroom. In other words, the students are capable to independently create conversation themselves then confidently demonstrate in front of the classroom with no hesitation at all. The description of students' perception can be seen through the result of students' interview below.

"Menurut saya, penerapan nilai-nilai Islam sangat bermanfaat untuk membuka wawasan kita bahwasanya nilai-nilai Islam pun bisa diterapkan dalam pembelajaran Bahasa Inggris. Sehingga kita dapat secara aktif belajar bahasa Inggris dengan percaya diri dengan menggunakan nilai-nilai Islam dalam setiap percakapan." (Student 7)

"I think the application of Islamic values is very beneficial to makes us aware that they can also be added in English teaching and learning which is really fun and positive for us. We can speak confidently and freely by using Islamic ethics and identities in our conversation." (Student 7)

"Nilai-nilai Islam telah menjadi bagian penting dalam segala aspek kehidupan. Oleh karena itu, penerapan nilai-nilai Islam dalam pembelajaran bahasa Inggris terutama dalam speaking merupakan hal yang positif untuk dilakukan selama itu dapat membuat siswa lebih

aktif di dalam kelas,” (Student 13)

“Islamic values have become something which is indispensable in every single of our life. Therefore, combining Islamic values with English learning especially in speaking skill is a good idea since it can make students more active to speak in the classroom.” (Student 13)

“Awalnya saya berfikir nilai-nilai Islam tidak bisa diterapkan dalam pembelajaran bahasa Inggris terutama dalam speaking. Hal ini karena bahasa Inggris dianggap sebagai budaya barat yang semestinya kita hindari. Namun, saya berubah pikiran karena apa yang saya kira ternyata tidak benar. Nilai-nilai Islam sangat bermanfaat bagi sebagian besar siswa ketika diterapkan dalam akitiftas pembelajaran speaking.” (Student 20)

“In the beginning, I think Islamic values are impossible to insert in English activity particularly in English speaking skill. It is because English is commonly stereotyped as western culture we have to avoid. However, I change my mind because what I think in the beginning is not entirely true. Islamic values work smoothly when they are applied in English speaking activity. Most students are getting along with it.” (Student 20)

2. The challenges of the implementation of Islamic identity through Islamic values in EFL speaking classroom

According to the result of the findings and discussion in this study, there are two challenges identified during the implementation of Islamic identity through Islamic values in EFL speaking classroom namely teachers' capacity and insufficient English materials with Islamic content.

1) *Teacher's capacity and insufficient English materials with Islamic content*

In accordance with the result of the interview, the first challenge or obstacle is concerned with the teacher's preparation and the way the teacher communicates in target language during the teaching and learning process. With regard to this challenge, the teacher states that a good preparation is a must to apply Islamic values in EFL speaking classroom. In addition, the teacher is encouraged to be more creative to convert an English language teaching into the context of Islamic values. It can be identified through the interview below.

Teacher's int#1

R: Did you encounter any challenges or obstacles during the implementation of Islamic values in your EFL speaking classroom? What tends to be the most problematic challenge or obstacle?

T: Well, it is inevitable to have such challenges and obstacles during the implementation of Islamic values in my EFL speaking classroom. Implementing Islamic values in every activity of English language teaching is not an easy task to do since it requires teacher to be more creative to deliver the materials. I've got to admit that the implementation of Islamic values in EFL speaking classroom requires more authentic source or textbook for the students to learn. However, I have found that the existence of English material with Islamic content is very limited. That's why, as I have stated earlier, the teacher should be more active to counter against the insufficient source or materials during the teaching and learning process.

In accordance with the interview aforementioned, it is very clear that the teacher, with the existence of insufficient source or material, has to be able to encourage students to be more aware and active in acquiring English

based Islamic values. The teachers is also supposed to be well-prepared to improve their capacity in implementing more authentic and comprehensive Islamic values in EFL speaking classroom. In other words, English material with Islamic content is still very limited to find. As the result of this insufficient or limited source, the teacher is supposed to be more active to deliver the material to the students as interesting and interactive as possible. The teacher can also improvise their instruction based on the available resources. Therefore, the students are able to easily comprehend and, later on, practice what the teacher says.

E. CONCLUSION

It is inevitable that English language teaching (ELT) in Indonesian context is apparently very complex and needs a lot of developments. Its complexity does make sense since Indonesia is a large country that consists of enormous geographical, cultural, economic, and resource different from one area to another. It is considered to be irrelevant when a one-size-fits-all curriculum model is implemented in Indonesia. Therefore, it is very necessary to develop contextual English language teaching (ELT) for the students that fits the context of their needs based on their region. However, assistance for schools with lack of learning resources and training is very compulsory to realize for the better quality development. The government as the stakeholders and English teachers, lecturers, practitioners, and professionals as the initiators should collaborate to generate solutions regarding diverse educational platform among regions in Indonesia.

In conducting curriculum for English language teaching in Indonesian context, cultural and religious values play an essential role and should be integrated in material used for teaching. Inside the context of Islamic education, ELT needs to be incorporated with Islamic identity in particular by using Islamic values as the guidelines of Muslim community's life. As a concrete example, the occurrence of negative stereotypes with regard to ELT issues such as "terrorism", "liberalism", "westernization", "missionaries", "Moslem racism", and so on, can be decreased or even be vanished at all. There have been insufficient or limited resources and materials concerning Islamic values. Hence, it is a must for the teacher to be more creative to advance and improvise the existing resources.

English, in Indonesian context, is considered to be one of the most crucial elements to take part in every single international participations that possibly leads to concrete developments in Indonesia. Therefore, it is a must to ensure that teachers possess adequate training and knowledge concerning English teaching methodology for different level of learners. The teachers have to be aware of advanced language skills that will enable them to teach that is in line with curriculum objectives. Moreover, the students have to be provided

with sufficient exposure to enable them to get actively involved in English language teaching based Islamic values in particular.

In accordance with the result of the present study, it can be inferred that the implementation of Islamic identity through Islamic values in EFL speaking classroom offers several contributions. There are three benefits identified in this study i.e. creating English based Islamic circumstances, providing a contextual classroom instruction-based Islamic values, and encouraging students to get more frequently involved in every speaking activity. Those benefits enable the students to get actively participated in every speaking practice demonstrated in the classroom. They not only acquire how to use English based on its original culture but also they also get along with several terms of Islamic identity that are appropriately integrated in speaking activity either in interpersonal and transactional conversation. In other words, the integration and the implementation of Islamic identity allows them many occasions to speak English more frequently in the teaching and learning process. However, some obstacles or challenges are also revealed in the implementation of Islamic values in speaking skill namely teacher's capacity and insufficient English materials with Islamic content.

Hence, it can be asserted that the implementation of Islamic value in EFL speaking classroom offers an alternative method to teach EFL students in this study. This implementation is considered to be positive in improving students' speaking skill in university level. It can also be concluded that Islamic value can be a relevant method to stimulate students' activeness to positively interact in particular in speaking skill as one of important skill to master in English language teaching.

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