

Developing English Teaching Instruction Based on Islamic Values in Non-Formal Education for The Children of Indonesia

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Abstract

One of the primary goals of studying English is to improve one's capacity to communicate in English. Islamic-based English classes for children at a local Mosque are ideal since they are provided with Islamic-based English materials derived from Islamic principles and tailored to the needs of Muslim youngsters while learning a second language. The present study aims to investigate an Islamic-based language learning instruction suitable for children in a non-formal setting. The study employs a qualitative research approach which observes and surveys Indonesian language and religious teachers to develop a suitable model for children in an informal setting. The results of the study revealed a means to enhance knowledge about Islam, while learning English as a tool of communication. The following conclusions can be taken from the stated results and discussions; (1) the planning and implementation of Islamic-based English language instruction in non-formal setting have not been optimally implemented thus far therefore the study provided an Islamic-based language instruction suitable for children, (2) educators require innovation in planning and implementing authentic learning for children since they are characterized by their playful nature and learn best by considering such nature, and (3) the foundations of Islam are best taught in early childhood, hence should be prioritized as the content material of their learning.

Keywords: English Language Instruction, Islamic Values, Non-formal Education, Early Childhood Education

INTRODUCTION

Our nation's current status, which is rife with corruption and other criminal activity, is unquestionably the outcome of a failed character education. Failure to learn proper manners can develop as a result of a breakdown in the affective learning process at home, school, or in the neighborhood (Santrock, 1992). If the home is unable to set a positive example, school education (formal) or the surrounding environment (non-formal) are supposed to foster the development of

good character. This is where Indonesia's Quran Education Park (TPQ) program for children carried out in local mosques comes into place. Today, the new normal transition era did not dampen the enthusiasm of the children studying in Quran Education Park (TPQ) amid the Corona pandemic. Even though they must use strict health protocols, they are still enthusiastic about learning.

Children quickly grasp and replicate what they see and hear in early life. Early childhood is extremely easy to copy, and this opportunity can be leveraged to aid learning Islamic beliefs and basic English. There is a growing amount of data indicating that early childhood education confers significant, lifetime benefits. Early childhood is a critical period of a child's growth on all levels: physical, intellectual, emotional, and social. Mental and physical talents develop at an incredible rate, and a large amount of learning. This is a critical period for children to get high-quality personal attention and educational opportunities.

In Indonesia, the Preamble to the 1945 Constitution and Pancasila enumerate the sources for learning moral values, with the first principle being Belief in One God. That is, we agree in the state that religion is the bedrock of the nation's and state's life. As Muslims, we believe that character education is the responsibility of parents, who must answer to God. As a result, many Muslim parents are now opting for Islamic education (Burhanuddin & Arham, 2017; Rohmah, et al. 2019). It's unsurprising that a variety of private public educational institutions with Islamic nuances have emerged, including Islamic elementary schools, Islamic junior high schools, Islamic high schools, and Islamic universities, all of which provide Islamic-based education in response to Muslim parents' increasing demands.

English is the primary topic that must be taught in all levels of education, from elementary to university. Students are taught both active and passive English. English language instruction not only teaches communication, but also covers the language's numerous social applications in the native speaking culture. As a result, students become acquainted with the social values of English speakers.

There is nothing wrong with these principles as long as they do not contradict with Islamic beliefs. However, Language educators must explain cultural distinctions and beliefs that contradict what Islam teaches in order for children to avoid imitating these ideals. The entire educational process should be geared on instilling integrated Islamic ideals particularly for Muslim children. If educators assist children with cultural transfer, it is intended that young children will be more cautious when watching television or surfing the internet, allowing them to filter rather than simply replicate what they see in the media.

One such instance is the issue of social etiquette, which is so unique. English class conversations frequently include samples of everyday encounters between guys and girls. Islamic teachings strictly control the etiquette of a Muslim man and woman, which is frequently quite different from the etiquette of Western men and women when socializing. Children may eventually believe that the Western model of social interaction is worthy of imitation, despite the fact that the Islamic concept of men and women wearing hijab is mandatory for them to follow. Hence, it is vital for children to learn Islamic teachings while learning the English language.

Islamic-Based English Language Learning

In the framework of Indonesian society, particularly those centered on Islam, the process of learning English frequently causes children to get confused. According to some Muslims, English is the language of the unbelievers. This cannot be criticized, as the majority of countries

that use English as their primary medium of instruction are overwhelmingly non-Muslim. As a result, they reminded participants that learning English must be 'clean' in the sense that no hidden objective exists to replace Islamic beliefs with western values. However, conveying this message is not straightforward. Whether intentionally or unintentionally, learning English as a second language exposes students to the norms and culture embedded in English, which are frequently in conflict with Islamic beliefs. According to Rohmah (2012), cultural instruction is unavoidable in language learning due to numerous linguistic symbols which are incomprehensible without knowledge of their cultural contexts. Numerous cultural facets exist in addition to the lexical symbols.

According to M. Yusuf Al-Qardhawi, Islamic education encompasses all aspects of human development: mind and heart; spiritual and physical; morals and abilities. Meanwhile, Hasan Langgulung defined Islamic education as the process of training the younger generation to fill roles by imparting information and Islamic principles that are compatible with human functions in order to perform acts of charity in this world and enjoy rewards in the hereafter. From these two definitions, it is clear that Islamic education educates a student holistically, physically and cognitively, so that he or she can participate actively in surviving the world and the hereafter. Thus, the teacher's role is demonstrated not only cognitively, but also psychomotorically and affectively. It is insufficient if the instructor teaches knowledge and develops physical abilities but fails to include values, attitudes, and behavior into the classroom. As stated above, the term "Islamic education" refers to education that is influenced by Islamic beliefs. Islamic ideals form the educational spirit. Everything in the school should adhere to Islamic values. Teachers and students conduct themselves in accordance with Islamic beliefs. Values cannot be instilled solely through lectures. Teachers must model these principles in their daily lives, demonstrating how they are embodied in visible and imitable conduct. Similarly, when explaining and providing examples, the teacher does not enable students to consume material that comes into the classroom from both inside and outside. How many materials that are incompatible with Islamic beliefs do they view and hear without explanation on television or the internet? Teachers should not be afraid to explain why the ideals are abhorrent, even if they are trendy. Perhaps some teachers purposefully limit their advice to their students because they believe the advice is a sign of their weakness.

There are private schools that incorporate Islamic teaching into their curriculum. Certain Integrated Islamic Institutions, for example, hold a special place in the hearts of Muslim parents, and are thus favored above preferred public schools. However, these private schools are known to be extremely expensive and not affordable for the middle-lower class society. Yet, the establishment of an environment that is replete with Islamic ideals is predicted to be more effective at instilling these values in children than public schools thus it is vital for local neighborhoods to accommodate Islamic teaching in their local mosques.

METHOD

This study employs a case study methodology in conjunction with a qualitative research strategy. A case study is a study that describes a phenomenon by elucidating a specific instance within a group, in order to convey critical information for attention (Hodgetts, & Stolte, 2012). The study aims to determine the appropriate materials for an Islamic-based English learning instruction in teaching young children for non-formal education. This study surveyed eight Muslim

teachers. Survey in the form of questionnaire were performed in an organized manner, and pertinent references were used as the base of the questions.

The study used semi-structured questionnaire with the early childhood educators as primary data and secondary data from a collection of available and assessed academic articles and references. The term "data collection techniques" refers to the procedures through which researchers obtain objective data (Margono, 2010). Respondents were given the questionnaire in order to elicit the data sought in this study. The teachers provided comments and input on the learning materials that are built, completed and assessed descriptively and qualitatively.

FINDINGS AND DISCUSSION

Learning resources are critical for teachers to facilitate learning and for students to gain a better comprehension of the subject matter. The purpose of developing learning materials is to: 1) provide tools that are aligned with curriculum requirements while taking into account the needs of students, schools, and areas, 2) assist students in comprehending subject matter, and 3) assist teachers in carrying out learning. The term "learning instruments" refers to a collection of instruments used to ensure the continuity of the learning process (Khoiri et al, 2011). The more planning the teacher does when compiling learning tools, the more effective the learning process will be. Hence, a viable Islamic-based language learning for muslim children in a non-formal setting is needed.

From the results of observations in the field in carrying out learning related to the syllabus used has not been developed by the teacher themselves, the teachers acquired their learning instructions from the internet. To accommodate Islamic based teachings, teachers have made their own authentic materials tailored to the needs of students and have used various learning models that are in accordance with the teaching material but have not been maximized in teaching Islamic based language learning.

The developed language learning instruction stems from the teachers' experiences in dealing with Indonesian children where the model offers an appealing alternative for teachers seeking to move beyond more teacher-centered ways to engaging Muslim children in active learning activities. Observation shows that language learning in local mosques were struggling with developing optimal learning model that are aligned with indicators, concepts, and learning objectives of Islamic-based English language learning and teachers frequently misuse learning resources available online.

Based on the questionnaire given to the samples, the following language learning material was developed catered to elementary school children in an informal language learning environment based on Islamic teaching particularly in teaching Islamic-based English language learning for local neighborhood mosques.

Table 1. Islamic Based-Language Learning Instruction

Meeting	Topic	Approach
MEETING I	ISLAMIC VOCABULARY	TPR games
MEETING II	THE FIVE PILARS OF ISLAM	Songs/Lyrical
MEETING III	THE SIX PILARS OF FAITH	Songs/Lyrical

MEETING IV	ALLAH – THE GOD	Shadow Read
MEETING V	THE FAITH	Mnemonic Device
MEETING VI	ISLAM	Scrabble
MEETING VII	THE SOURCES OF ISLAM	Memory game with card pairs
MEETING VIII	BOOKS OF ALLAH	asking questions
MEETING IX	THE QUR'AN	20 Questions Game
MEETING X	THE ANGELS	Spelling Bee
MEETING XI.	THE PROPHET	English tic-tac-toe
MEETING XII.	THE PROPHET MUHAMMAD SAW	memorize words from flashcards

Based on observation and survey, there were several approaches deemed to be optimal for teaching Muslim young children in an informal setting. They were (1) Total Physical Response (TPR) games, (2) Songs, (3) Shadow Reading, (4) Mnemonic Device, (5) Boardgame (Scrabble), (6) memory games, (7) questions, (8) spelling bee, (9) English tic-tac-toe, and (10) flashcards. When teaching English to young children, teachers should place a greater emphasis on each child's ability. Children are not bored when the teacher uses a variety of tactics, such as singing, saying words aloud and pointing to objects/pictures that relate to the theme being studied.

The TPR technique is one of the most effective ways for teaching language in early childhood because it focuses on the coordination of orders, speech, and motions, which makes it simpler for a child to master a language while learning. Historically, many teachers have taught the target language, namely English, by interpreting sentences word for word even though it is ineffective for youngsters in terms of attaining the target language. As a result, teachers are required to be able to convey knowledge in plain language when reading an English sentence while also providing examples using motions or gestures to their students. Therefore, TPR was preferred by teachers to teach young children.

Songs have become an authentic form of communication. This is reinforced by linguists' opinions and the experience of English teachers, as expressed by Abdulrahman Al-Faridi, who believes that English songs can assist teachers in fostering dynamic, creative, and enjoyable learning environments (Alfaridi, 2006). The success of early childhood English learning is highly influenced by a teacher's ability to portray the process of teaching and learning activities in an engaging and enjoyable manner for children. In line with the existence of a child who enjoys singing and moving, movement and song are one of the most ideal methods for portraying the process of early childhood English acquisition.

Reading comprehension is a critical skill that can have a significant impact on the result of the learning process and subsequent language development. Shadow reading is an alternative for children to have an input in their language development. Commander and Guerrero (2013) noted that in SHR, one partner's oral reading (Reader) serves as the oral input for the second partner's (Shadower) repetition and later summary of the repeated text. Furthermore, according to Murphey (2001), shadow reading is followed with summarizing and retelling in order to enhance meaningful imitation of L2 models and reading comprehension. Hence, it may be preferred for an informal language learning setting for Muslim children.

Mnemonic devices are memory aids that have been proven useful through decades of experience. There are two sorts of memory devices: organizational mnemonics and encoding mnemonics. These two sorts of mnemonic devices correspond to the two primary functions of

memory: uniting and symbolizing (Miller, 1956). When it comes to teaching Islamic-based language acquisition, organizational mnemonics is believed to be the greatest alternative because it organizes and interconnects new information in the mind in order to be recalled later.

Many individuals believe that English is a challenging and tedious subject. To dispel this misconception, English games such as scrabble, card games, and many others was created. The purpose of games is to assist students in learning English. Additionally, games are an excellent medium for conveying information in an engaging and simplistic manner. There are numerous advantages to incorporating English games into instructional and learning activities. Boredom and difficulty are the primary reasons that many people resist learning English. Although this language is widely spoken throughout the world, mastering it takes time. To overcome boredom in English, the most effective method is to employ English learning games.

By utilizing the game technique of learning, cognitive, affective, and motor abilities can be developed. Researchers in India created a collection of basic games based on traditional village activities for rural youngsters learning English (Kumar et al., 2010). Furthermore, Pomerantz & Bell (2007) argued that games can infuse the language classroom with an element of amusement and creativity that is not often adequately appreciated in our emphasis on utilitarian and transactional language use. Therefore, the incorporation of games into English instruction for young children is strongly encouraged. Along with successful learning, children can readily understand the material.

Flashcard is one form of learning tool that feature images and text that may be turned into a card game to pique students' attention in the subject given. Playtime relates to childhood. Thus, learning will be more ideal for youngsters who are still in the growth period if it incorporates components of play. The use of flashcard is also expected to help teachers motivate children so that the learning outcomes can increase (Maghfiroh, 2013) which would be ideal for Islamic-based language instruction in an informal setting.

Discussion

Based on the findings of the study, the materials to taught to children were the essentials or the foundations of Islamic characteristics suitable for building their foundation. They are pillar of islam, pillar of faith, About Allah, history of Islam, books of Allah, Holy Qur'an, Angels, and The Prophet Muhammad p.b.u.h. Even at a young age, children retain a great grasping power when it comes to receiving instruction. Naturally, the teacher must also change to the child's ability in order for them to comprehend more rapidly. Because children at an early age retain a great deal of autonomy and cannot be coerced. A teacher must also be a positive role model for his students; teachers should be respected and emulated by students.

Children's interest in religion is still quite low in the modern period. The issue that frequently arises today is that parents' responsibility in educating their children is not as substantial as it once was. They are more lenient when it comes to children's education, particularly religious guidance. Furthermore, the contemporary digital era can wreak havoc on children's relationships. Numerous instances occur around us, such as the number of children that are adept at playing electronics from an early age. Gadgets that are extremely versatile and have a broad reach might be abused by children, especially when they are not under parental supervision. That is why it is extremely beneficial if early childhood education is conducted face-to-face, as is the case with the educational programs in local mosques (TPQ) or home tutoring.

On the other hand, the study suggests careful preparation when it comes to the approaches for teaching Islamic-based language instruction. Early childhood learning strategies must begin with an examination of the features of childhood development. They are inquisitive, have a distinct personality, think concretely, are egocentric, enjoy fantasizing, and are dynamic, energetic, and adventurous. They acquire knowledge through their bodies, are social beings, and this is the most formative stage of learning.

In general, the present study found five modes of instruction for early childhood education; (1) play, (2) storytelling, (3) music, (4) field trips, and (5) demonstrations. The play method is an early childhood education technique that utilizes specific activities to facilitate student learning. This strategy is based on a review of the literature and a cursory observation in the field, and has been shown to be the most successful and efficient method in comparison to other methods. The ability to remember children develops rapid and widespread, and children are not bored.

The story method is an early childhood education methodology that involves the teacher delivering stories about a legend, fairy tale, myth, or a story with moral or intellectual implications incorporated. This will come in handy if children ever confronts a situation that is almost identical to the narrative or fairy tale their instructor has presented. The child's subconscious will be triggered by a story to use constructive reasoning to solve issues in accordance with the moral or intellectual themes being taught Richardson & Monroe (1989).

The singing method is a form of early childhood education that use singing as a medium for children to learn. According to Viadero (1998), the fundamentals of classical music are derived from the human pulse, and hence play a significant role in the development of the brain, soul, character, and even the human body. Additionally, research indicates that classical music with shifting tonal compositions between high and low notes stimulates the brain's C quadrant.

Adventure games through utilizing the question approach provide children with the opportunity to gather information or study something personally. Adventure games entail transporting children to certain locations in order to give learning experiences not available in the classroom. Adventure games can provide opportunities for children to observe and experience nature up close (Barnet, 2002; Hermawan et al, 2019; Bisson & Luckner, 1996). Field visits are critical for children's development since they can pique their interest in something, broaden their knowledge base, and broaden the breadth of learning activities that cannot be offered in class. While demonstration refers to the act of demonstrating and explaining. Thus, the teacher's role in demonstrations is to demonstrate and explain how to do something to children.

In essence, the implication of the study provides a learning instruction for Muslim educators to teach children in a TPQ local mosque or home (informal) setting. There are many advantages to teaching in an informal setting. First is that generally, formal education sharpens the left brain; non-formal education sharpens the right brain. Thus, non-formal education can balance the right and left brain's performance. Second, Non-formal education enables children to pursue interests and enhance their talents. If children are accustomed to it from an early age, by the time they reach the age of teenagers, they will already possess the necessary qualifications to compete in the outside world. It also provides a peaceful learning environment in which children feel more at ease and are not bored. Without rigid restrictions and unique uniforms, the learning process would be more enjoyable and bring out children's ingenuity when confronted with a problem. Non-formal education also teaches children from an early age to be productive. If a child is accustomed to learning, he or she will be ravenous for knowledge and not averse to learning and trying new things as a teenager or adult.

CONCLUSION

The results of the study revealed a means to enhance knowledge about Islam, while learning English as a tool of communication. The following conclusions can be taken from the stated results and discussions; (1) the planning and implementation of Islamic-based English language instruction in non-formal setting have not been optimally implemented thus far therefore the study provided an Islamic-based language instruction suitable for children, (2) educators require innovation in planning and implementing authentic learning for children since they are characterized by their playful nature and learn best by considering such nature, and (3) the foundations of Islam are best taught in early childhood, hence should be prioritized as the content material of their learning. Non-formal education is an educational path whose purpose is to replace, add to, and complement formal education. The importance of education outside of formal education is the existence of life skills obtained where the level of expertise gained through informal education directly imparts new skills (Kedrayate, 2012; Hamadache, 1991; Romi & Schmida, 2009). This is what children require in order to be adaptable and survive when they become adults.

According to the conclusions above, it is recommended that educators use Islamic-based English language instruction as a model to enhance their language teaching strategies in a non-formal setting. Islamic universities should hold a practicum for the language teaching department which is carried out every semester aimed at student teachers so that these students can immediately put into practice the theory that they had been taught in lectures.

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