Incorporating Islamic Stories in Narrative Text Teaching Material for Islamic Boarding School Students

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Abstract: Research focusing on incorporating religious values into language learning has recently grown, as reflected in the increasing number of related studies. As the world's largest Muslim-majority country, Indonesia has a crucial role in integrating Islamic values into education, particularly in the context of teaching English as a foreign language. This research aimed to develop an English module that contains Islamic values in narrative text material for students at MTs that is valid, practical, and effective. The Islamic values that have been integrated are prophetic stories and Islamic history which are very closely related to the environment of the Islamic boarding school for students at MTs *Assalam* and MTs *Darul Istiqomah* Manado. This research is a development research using the ADDIE model which consists of analysis, design, development, implementation, and evaluation stages. The subjects of this research were 2 English teachers and 35 class IX students at MTs *Assalam and Darul Istiqomah*. Data collection techniques used included interviews, observation, and questionnaires. The material and media design experts have validated the module development with an average result of 90.5%, which means it is very valid. Furthermore, validation of users obtained data of 84.16% (very practical) from student users and 91% (very practical) from English teacher users. Therefore, it concluded that the English module containing Islamic values in Narrative text material meets practical criteria and can help teachers and students achieve learning goals.

Keywords: *Incorporating; Islamic stories; narrative text*

A. INTRODUCTION

In recent years, the cases of violence at schools such as sexual abuse, bullying, and murder have been massively raised and attracted public attention. These phenomena

undoubtedly concern the students' characters and morals instilled through the teaching and learning process at the schools. As a result, the public agrees that character-building in education is still urgent to be incorporated. Incorporating moral, cultural, and religious values in educational settings is considered one of practitioners' efforts in shaping the students' character. In Indonesia, the goal of education at any level is to produce graduates who possess both academic excellence and good character (Usadiati & Norahmi, 2019). Teachers must help their students cultivate firm beliefs, ethical values, cultural understanding, wisdom, and strong character (Islami, 2016; Milal et al., 2020).

In the context of English language teaching, several studies have indicated that instilling religious values in the teaching material (Nafiah, 2020) can be employed as it plays a crucial role and contains messages that need to be conveyed to the students. Kristjansson and Dornyei (Safitri et al., 2023) demonstrated that teaching instructions can be included in the classroom by integrating religious values into education to support character-building. Moreover, (Huda et al., 2017) explained that as students are exposed to more Islamic teachings, they are encouraged to develop a strong affinity for Islamic principles while navigating the vast information available on the Internet. In line with this, (Fauzan, 2017; and (Sutarna, 2018) agreed that with a solid foundation in Islamic values, teachers can trust that students will use digital technology wisely, being able to learn, unlearn, and relearn as needed. Millennial students will be equipped to discern which information to engage with and, once engaged, to evaluate its accuracy—deciding whether to accept or reject it based on their understanding. They are also expected to respond to this information in a manner that aligns with the Islamic values imparted by their teachers. Considering this, teachers should create supplementary materials that incorporate religious values to shape the characters and the English skills of the students as well.

An English teacher must be competent to create conducive learning. It can be created by selecting suitable teaching materials and methods (Irawan, 2020). Meanwhile, delivering these teaching materials requires a medium to help the students absorb the materials effectively. The medium is called learning media. It is a tool or way to provide subject matter to students so that students can understand the material with ease. One of

the main functions of learning media is as a teaching aid that influences the atmosphere, conditions, and learning environment (Wirawan, 2020). In short, English teacher needs to provide a media that reflects the students' environment (Saud, Indah Wardaty & Rahman, 2019). It can be internalized in an Islamic environment consisting of values to increase both students' faith and English skills. It contains not only material knowledge but also the skills and attitudes that need to be learned by students to achieve the competency standards determined by the government.

Islamic boarding schools implement the National education system from the Ministry of Religion and the Ministry of National Education with Curriculum 13 without ignoring Islamic Education and Pesantren curriculum which is based on the Qur'an and As-Sunnah. It uses a practical approach with the values of *Akhlakul Karimah*. Islamic values should be instilled in students learning and integrated with general knowledge such as English language skills (Cahyo et al., 2017). Therefore, promoting Islamic values in learning English is one of the effective strategies to improve English skills while instilling Islamic values and culture at the same time to create more meaningful learning. In addition, (Moniung & W, 2018) stated that all educational units, including schools, society, and families, play a role in strengthening character traits such as religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national pride, appreciation of achievement, communication skills, love for peace, motivation to read, environmental friendliness, social care, and responsibility. These positive character traits can be effectively implemented within educational units, particularly in schools, where students should receive character education as part of their learning process. In line with this, according to (Musrifah, 2016), from the Islamic perspective, character education aims to instil good character, morals, and ethics in everyday life, facilitating both worship and social interaction within the community.

Islamic values are an essential component of local culture for madrasah students in Islamic boarding schools. The teaching materials that integrate Islamic values are related to characteristics that are close to the daily life of madrasah students. In this case, according to (Oktradiksa, 2017) Islamic values are broadly grouped into three, namely the value of faith (aqidah), worship, and moral values. The values of *aqidah* are related

to a person's faith that becomes a guide in his life (Habibah, 2015). The value of faith includes matters relating to; 1) believe in God (Allah), the names and attributes of Allah; 2) believe in prophets and Allah's books (Kitabullah); 3) believe in the world of *barzakh*, the hereafter, heaven and hell and so on.

Worship values relate to various religious practices and rituals, including discussions on prayer, fasting, and other acts of devotion (Habibah, 2015). In madrasa, these values are strongly emphasized to encourage students to faithfully observe religious duties and avoid actions that are prohibited. Alongside worship values, moral values play a crucial role in shaping behavior, personality, and character. These include guidelines for interacting with others, such as showing respect and proper manners towards parents, teachers, and siblings. Therefore, madrasa has dual focus education both on worship values and moral values. Worship values guide students in their religious practices, while moral values shape their character and behavior in everyday interactions. Together, these values aim to develop students who are devout, obedient to religious teachings, and respectful in their dealings with others.

Incorporating Islamic values, a combination of worship and moral values, in teaching English is not easy. (Rambe & Salminawati, 2019) found that there is a conflict in teaching English in Islamic schools due to the perception that learning English, which is completely different from students' cultural norms, is problematic. A common stereotype is that English is focused on worldly matters and does not benefit students in the afterlife (Irfani et al., 2018). This perception affects the efforts to integrate Islamic values into EFL teaching (Rohmah et al., 2019). Therefore, since Western culture differs significantly from Indonesian culture and often contrasts with Islamic and local values, teaching English must integrate Islamic and regional values, especially in Islamic-based schools like Pesantren and Madrasah. This approach helps dispel misconceptions students might have about the cultural and religious diversity of Westerners. Consequently, the goals of English language instruction are intertwined with fostering students' character and spirituality for their future lives.

Considering the importance of Islamic values in English teaching and learning, the teacher needs to internalize them into teaching material so that the teaching and learning

become more contextual. Besides, it helps the students to enhance their English skills and develop the quality of teaching material. Essentially, the issue of the integration of Islamic values in English language teaching has been already discussed by several researchers. For example, Umam wrote about "Maintaining Islamic values in English language teaching in Indonesian Pesantren. This research seeks to propose ways to integrate Islamic values into English education in Indonesian pesantren. This involves, among other approaches, using teaching materials that convey Islamic messages and equipping teachers with various qualifications. Consequently, students can uphold their Islamic identity, avoid the influence of Western values, and gain English skills to help them in their future endeavors (Umam, 2014). In another research, Qomariah developed an "Islamic English Instructional Materials based on the school-based curriculum". This research encompassed several phases: needs analysis, reference study, material development, expert validation, empirical validation (try-out), and revision. The goal was to develop English instructional materials tailored to the Islamic characteristics and specific needs of first-year students at MAN Model Palangka Raya. To this end, the materials were sourced and adapted from a variety of Islamic textbooks and reading websites (Qamariah, 2015).

The practices in implementing Islamic values in English teaching were also discussed by Rohmah in her research "Best Practices on Islamic Values Integration at Madrasah English Classes: Teachers' practices in Contextualizing the Values". The result showed that best practices pertain to the integration techniques considered effective based on each teacher's circumstances. These circumstances were largely affected by teachers' lack of confidence in embedding and applying values in teaching materials and activities, as well as the lack of an established integration model (Rohmah et al., 2019).

Furthermore, studies on the teaching materials instilled by Islamic values discovered other various findings. (Rambe & Salminawati, 2019) found that in university level, to integrate Islamic values into English language lectures, various elements needed to be merged, such as the approach, curriculum, teaching materials, and lecture methods. Similarly, (Usadiati & Norahmi, 2019; Milal et al., 2020; Irawan, 2020; and Safitri et al., 2023) elucidated that Islamic values can be incorporated into English supplementary

materials and learning activities to support the students' character and help them filter out the irrelevant cultural elements while still effectively gaining foreign language skills.

To sum up, this present study and the previous studies explore the Islamic values in English teaching. However, this study highlights the Islamic values in narrative text teaching materials for grade XI MTs students at Islamic boarding schools in Manado by providing Islamic stories in the narrative reading text and its exercises. Based on the observation, English material used by the teachers in MTs Islamic Boarding School in Manado City does not yet contain Islamic values. The reading text explored Western and Indonesian fairytales and folktales. At the same time, in the syllabus, religious values must be achieved in each Basic Competence. In addition, English teachers rarely attend workshops on preparing teaching materials because they are busy with administrative tasks at Madrasah; thus, the teaching materials used tend not to be innovative. The development of English teaching materials integrated with Islamic values has also never been developed in Manado City Boarding Schools at the Madrasah Tsanawiyah level. Therefore, the aim of this study was to develop English teaching material of Narrative text for Islamic boarding school students by incorporating Islamic stories.

B. RESEARCH METHOD

This study utilized a Research and Design (R&D) methodology to create and assess an integrated English module that incorporates Islamic values for ninth-grade students at MTs Assalam Boarding School and MTs Darul Istiqomah Boarding School in Manado. The development process followed the ADDIE model, which is a framework for instructional system design, developed by B. Seel and Z. Glasgow. The model's name is an acronym derived from its five components: Analysis, Design, Development, Implementation, and Evaluation (Wiphasith et al., 2016)

In the *analysi*s step, the researcher has studied the problems of teaching English at two boarding schools in Manado, MTs *Asssalam* and *MTs Darul Istiqomah*, especially in grade XI. The problems analyzed were about the teaching materials that the teachers used in teaching English narrative text. Next, in *design* step, the researcher designed the learning objectives, learning materials, and the assessment in form of exercise for

narrative text. The researcher designed the rubric assessments for experts' validations as well; then, the researcher *developed* the initial teaching materials (module) containing Islamic values in narrative text. The teaching material was validated by two experts: a language expert from Muhammadiyah University of Gorontalo and a media expert from IAIN Manado. Once validated, the module underwent a one-on-one trial with students of varying abilities from class IX B of MTs *Assalam* and *MTs Darul Istiqomah*, selected based on recommendations from their English teacher. Subsequently, a small group trial was conducted with eight additional students from each school. In addition, the module was *implemented* with a larger group of 20 students from class IX C of MTs *Assala*m Manado and 15 students from class IX of MTs *Darul Istiqomah* Manado, involving a total of 35 students in the research. Finally, the implementation of the module was *evaluated* by analyzing the students' and the teachers' perceptions of the practicality of the module.

C. FINDINGS AND DISCUSSION

Findings

The module was developed through a series of steps, including analysis, design, development, implementation, and evaluation. Yet, this study was confined to the development and evaluation of the initial phase.

1. Analysis

This stage aims to determine and define learning conditions from various perspectives. The researcher conducted interview and observation with teachers and students at MTs *Assalam* and *MTs Darul Istiqomah* Boarding Schools to gather preliminary information about the English learning process. The interviews revealed that students faced challenges in understanding English lessons, particularly in comprehending English texts. This difficulty was attributed to their limited English vocabulary and lack of interest in reading.

Additionally, observations at MTs *Assalam* Boarding School indicated that the teaching materials used were still limited. The teacher relied on English textbooks such as 'Bahasa Inggris- Think Globally Act Locally' by the Ministry of Education and Culture of the Republic of Indonesia, and 'Buku Interaktif Bahasa Inggris' by Intan Pariwara (see

Figure 1). These books were general and similar to those used in other public schools, lacking any Islamic characteristics. For example, the narrative text in one of these books featured the story of Dayang Sumbi. In contrast, at MTs Darul Istiqomah, the teacher used a handbook titled "Experiencing English" by Teguh Basuki, which included "Cinderella" as an example of a narrative text (see Figure 2). The scarcity of handbooks and supplementary books contributed to the students' disinterest in the reading material being studied.

Figure 1. The English Handbook used by the teacher in MTs Assalam Manado Boarding School
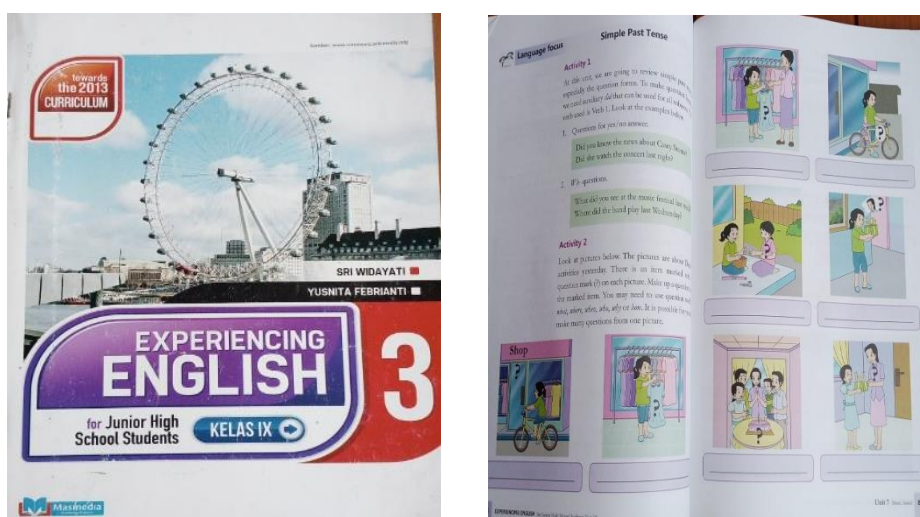

Figure 2. The English Handbook used by the teacher in MTs Darul Istiqomah

Furthermore, both MTs Assalam and MTs Darul Istiqomah applied the 2013 Curriculum (K13). Based on the K13 syllabus for English subjects in the ninth grade, semester II, the focus was on studying narrative texts. The researcher then identified the objectives of learning as follows. Students should be able to; a) Identify the social function of narrative texts; b) Analyze the structure and linguistic elements of narrative texts; c) Explain the general information from narrative texts in the context of their use; d) Identify specific information contained in narrative texts accurately; e) Use vocabulary and sentence connectors effectively.

2. Design

In this design phase, several components were developed, including the creation of an initial draft module and the design of instrument for validity and practicality questionnaire. The module was developed by using the Canva application.

a. Module design

The initial draft of the English language module included several elements: cover pages, basic competencies, indicators, material on narrative texts with examples and explanations, and exercises for students. The preliminary version of the module is shown in Figure 3.
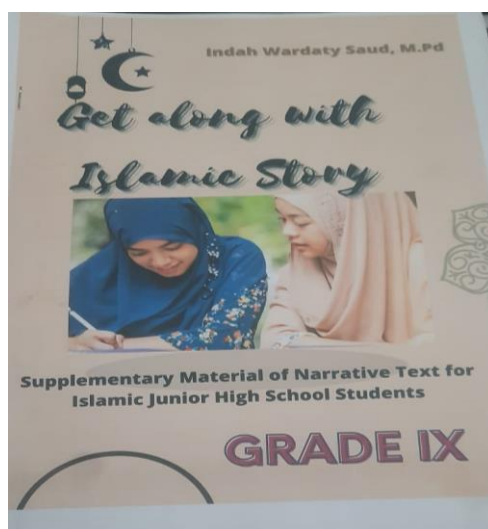

Figure 3. The first appearance of the module

b. Questionnaires Design

The instruments to assess validity and the perceptions of teachers and students were also developed. Table 1 presents the aspects and number of items in the validity questionnaires, while Table 2 describes the items related to practicality.

Table 1. Validity Questionnaire

No	Validity Questionnaires		
	Aspects	Items	Max Score
1	Content Eligibility	7	35
2	Linguistics Components	3	15
3	Presentation and Graphics Components	5	25
	Total	**15**	**75**

Table 2. Practicality Questionnaire

No	Teachers			Students		
	Aspects	Items	Max Score	Aspects	Items	Max Score
1	Learning Design	7	28	Cognitive	8	32
2	Operational Design	2	8	Affective	5	20
3	Visual Components	6	24	Conative	2	8
	Total	**15**	**60**	**Total**	**15**	**60**

The validity instrument consisted of four aspects: content eligibility (7 items), linguistic component (3 items), and presentation and graphic component (5 items), totaling 15 items. The instrument for assessing the practicality perception of teachers included three aspects: learning design (7 items), operational design (2 items), and visual components (6 items), also totaling 15 items. Similarly, the practicality perception instrument for students encompassed three aspects: cognitive (8 items), affective (5 items), and conative (2 items), with a total of 15 items.

The validity instrument was filled by two experts who checked one of the optional response in Indonesian language: SB (Sangat Baik or Very Good, B (Baik or Good), C (Cukup or Acceptable), K (Kurang or Poor), and SK (Sangat Kurang or Very Poor) with a score of 5, 4, 3, 2, and 1 respectively. The practicality instruments were to be filled out by two English teachers and the students, who checked one among provided options: SS (Sangat Setuju/Strongly Agree) with a score of 4, S (Setuju/Agree) with a score of 3, TS (Tidak Setuju/Disagree) with a score of 2, and STS (Sangat Tidak Setuju/Strongly Disagree) with a score of 1.

3. Develop

At this stage, the development of an English module integrating Islamic values for narrative texts was nearing completion. This phase included two main activities: module validation and product trials. The product trials consisted of one-on-one trials and small-group trials.

a. Module validation

The module was validated by two expert lecturers to assess its feasibility before use. The validators were required to be English lecturers who were Muslim and knowledgeable about Islamic values. Additionally, a technology education lecturer was invited as a media and design expert. Several suggestions were provided by the validators such as the layout, the color, the font size and character, and the types of exercises. Then, the researcher revised the English module based on their feedback. The revisions to the module are presented in Figure 4 below:
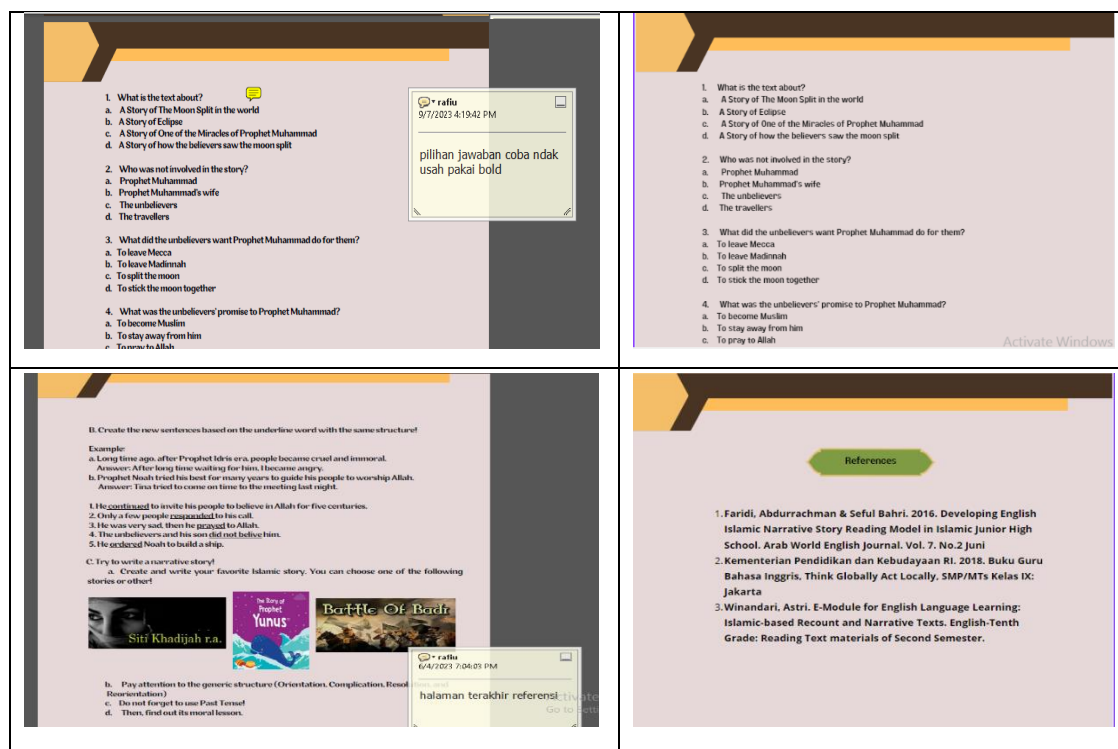
Figure 4. The expert's comments on the module

After the module was revised, the two validators completed the questionnaire assessing the validity of the product in terms of content eligibility, linguistic components, presentation, and graphic components. The results of the validators' assessments of the English module are presented in Table 3.

Table 3. The results of module validation

No	Aspects		Validator 1		Validator 2	Mean percentage
1	Content eligibility	28	80%	31	89%	84%
2	Linguistic components	15	100%	14	93%	96.5%
3	Presentation and Graphic components	20	80%	23	92%	86%
4	Max Score	75	100%	75	100%	
5	Score	63	84%	73	97%	90.5%
	Category		Very Valid		Very Valid	Very Valid

Based on the data in Table 5, the mean percentage from the two validators for the content eligibility aspect is 84%, for the linguistic components it is 96.5%, and for the presentation and graphic components it is 86%. Validator 1's overall percentage value is 84%, while Validator 2's is 97%. Consequently, the average percentage of the two validators is 90.5%, which falls into the "very valid" category.

b. Product Trial

The validated and approved module was then tested with students. The first trial involved a one-on-one trial with students of varying abilities (low, medium, and high) to gauge their responses to the module. Three students from Class IX B of MTs Assalam and three students from MTs Darul Istiqomah were asked to read and study the English language module, providing their opinions and suggestions regarding the material, language, and graphics. After incorporating feedback from the six students and revising the module, a second trial was conducted with a small group of eight additional students from Class IX B at MTs Assalam and eight students from MTs Darul Istiqomah. These students were taught using the module and asked to respond to its contents.

The questionnaire responses indicated that, on average, students could understand the module's content, though they also provided several suggestions. Based on this input from the one-on-one and small group trials, the module was revised again. The final version of the module is presented below:
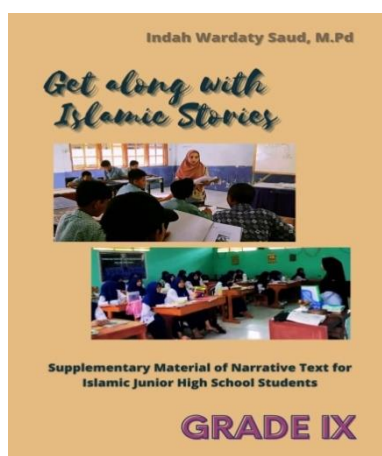

Figure 5. The final appearance of the module
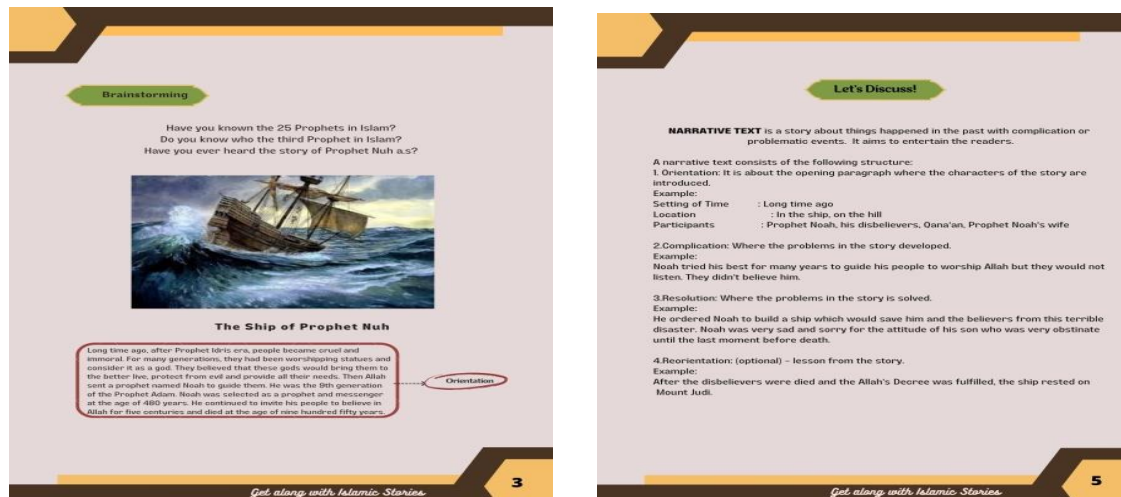
Figure 6. Indicators and Learning Objectives

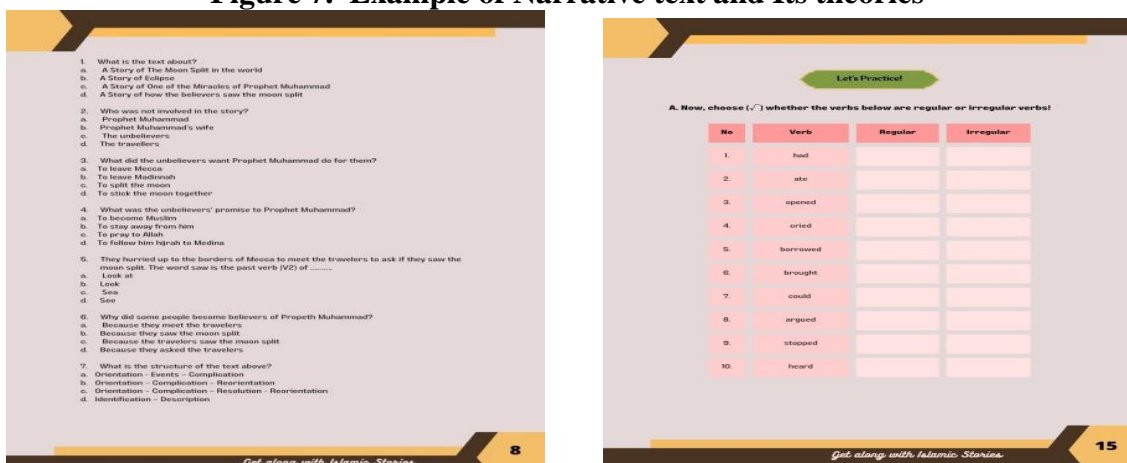**Figure 7. Example of Narrative text and Its theories**

Figure 8. Exercises

4. Implement Step

At this stage, the prepared module was implemented in the classroom. The subjects of the study were 20 students from Class IX C at MTs Assalam Manado and 15 students from Class IX at MTs Darul Istiqomah Manado, totaling 35 students as respondents in this research. The teaching and learning process took place over four meetings, with teachers using the module to instruct the students in English. The module's content focused on the ability to read and write narrative texts, aligning with the syllabus used at the schools.

5. Evaluate Step

After the module was implemented in the classroom, the next stage involved evaluating the perceptions of students and teachers regarding the module's practicality. At the end of the lessons, students were given a practicality questionnaire to assess their perceptions in the cognitive, affective, and conative aspects. Simultaneously, teachers were administered a perception questionnaire evaluating the learning design, operational design, and visual components of the module.

Table 4. The results of student's perception

No	Aspects		Students
1	Cognitive	976	87.14 %
2	Affective	675	96. 42%
3	Conative	260	92.85%
	Max Score	2100	100%
	Score	1911	91%
	Category		Very Practical

Table 5. The results of teacher's perception

No	Aspects		Students
1	Learning design	43	76.78%
2	Operational Design	13	81.25%
3	Visual Components	45	93.75%
	Max Score	120	100%
	Score	101	84.16%
	Category		Very Practical

After accumulating the overall scores from the students' questionnaires, a percentage of 91% was obtained, categorizing the module as very practical (see Table 4). Additionally, the researcher provided a practicality questionnaire to the teachers to gauge their perceptions of the English module as an additional resource in the classroom. Based

on the average results, the teachers' score was 84.16% (see Table 5), was also falling into the very practical category. The teachers believed that the module was very useful and expressed a desire for its development to cover other types of texts. After assessing the perceptions of both students and teachers, the module was further improved based on their suggestions and input. This refinement aimed to make the module suitable for a broader range of students.

Discussion

This research was underpinned by observations and interviews with students and teachers that highlighted a significant problem: the lack of reading materials available to students, who had access to only one handbook. Additionally, teachers had not participated in workshops on developing innovative teaching materials, particularly those integrating Islamic values, due to their administrative responsibilities.

Utilizing a single handbook in teaching was insufficient, supplementary teaching materials were needed. The researcher proposed a module as a practical supplementary teaching material. A module should have five characteristics: self-instructional (enabling self-learning according to learning objectives), self-contained (covering all materials for one competency comprehensively), stand-alone (usable without other learning media), adaptive (capable of adjusting to developments in science, technology, and culture), and user-friendly (easy and pleasant to use).

In the design stage, learning objectives were reformulated based on the 2013 curriculum and aligned with the syllabus for ninth-grade English in Islamic junior high schools in Indonesia. The researcher also drafted an initial version of the English module and sourced relevant materials and images for inclusion. The initial module draft was validated by two experts who assessed its feasibility in terms of content eligibility, linguistic components, and presentation and graphics. Validators assess content feasibility, clear information, and correct, efficient language use.

Validator 1 provided an average score of 84%, suggesting more reading practice, an improved front cover with real pictures of teaching English in the research setting. Validator 2 gave an average score of 97%, recommending larger fonts and including references at the end of the module. After revisions based on these suggestions, the

module received an average score of 90.5%, categorized as very valid since got scores from 76-100. This indicated that the module content aligned well with the syllabus and competencies, the language was suitable for MTs students, and the presentation was engaging.

Following validation, a one-on-one trial was conducted with three students from each school, representing low, medium, and high ability levels. They suggested simplifying the language and writing the basic competencies in Indonesian for better understanding. The module was revised again and tested with small groups of eight students from each school, who suggested adding more pictures. A fourth revision incorporated these suggestions.

The implementation stage involved teaching Class IX B at MTs *Assalam* Manado (20 students) and Class IX at MTs *Darul Istiqomah* (15 students) using the module over four meetings. After the implementation, an evaluation stage was conducted to gather perceptions of the module's practicality from both students and teachers. Students completed a practicality questionnaire assessing cognitive, affective, and conative aspects, while teachers evaluated learning design, operational design, and visual components. The overall student questionnaire scores resulted in a 91% rating, categorizing the module as very practical. The average teacher assessment score was 84.16%, also very practical. These results indicated that the English module integrating Islamic values was effective, user-friendly, and beneficial for both students and teachers. Teachers expressed a desire for the module to be developed for other text types to cover a broader range of material.

This research aligns with previous studies (Faridi & Bahri, 2016; Anugraheny et.al, 2019; Nafiah, 2020; Siregar, 2021), which found that integrating Islamic narrative reading materials fosters superior character development and promotes independent learning. Despite the challenges of integrating Islamic values into teaching materials, such as material deprivation and lack of experience, teachers can enhance their competencies through training, reading educational literature, and collaborating with peers (Rohmana, 2020). Moreover, selecting materials that match students' levels and interests and creatively embedding Islamic messages in English teaching can help build students'

Islamic character and mitigate the influence of non-Islamic cultural elements (Usadiati & Nurohmi, 2019; Milal et al, 2020; Irawan, 2020; and Safitri, et al, 2023).

D. CONCLUSION

The English module developed in this study, based on Islamic values, was found to be both valid and practical following its implementation in the classrooms of MTs Assalam and Darul Istiqomah boarding schools. The validity test conducted by two expert lecturers assessed the appropriateness of the module's content, linguistic aspects, presentation, and graphics. With an average validity score of 90.5%, falling within the "very valid" category, it can be concluded that the module's content aligns well with basic competencies and syllabi, the language is suitable for MTs students, and the presentation of images is engaging.

Furthermore, the practicality questionnaire results showed an overall score of 91% among students, categorized as "very practical", and an average score of 84.16% among teachers, also falling within the "very practical" category. Thus, it can be inferred that the English module, integrating Islamic values, is acceptable, user-friendly, and beneficial for both students and teachers at the Islamic junior high school level. However, there are limitations of this research. Therefore, the researcher hopes that this product can be further tested and developed for other skill sets, courses, and with a broader range of research subjects in the future.

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