The Integration of Islamic Educational Values from the Qur'an and Hadith into English Language Teaching: A Literature Review

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ABSTRACT

This study explores the integration of Islamic educational values into English language teaching by analyzing relevant literature from the Qur'an, Hadith, and educational sources. Islamic values such as honesty, responsibility, tolerance, and diligence serve not only as moral foundations but also as character-building principles that can enhance the learning experience. The study adopts a qualitative approach using library research methods to identify, analyze, and synthesize Islamic teachings that align with effective English teaching practices. The findings indicate that these values can be incorporated across the four key language skills: reading, speaking, writing, and listening—through Islamic-themed texts, dialogue topics, reflective essays, and audio-visual materials rooted in Islamic ethics. Rather than replacing existing curricula, this integration embeds religious values into instructional content, making language learning more meaningful by addressing not only linguistic and cognitive development but also affective and spiritual growth. The study recommends the development of curricula and teaching materials that are thematically aligned with Islamic values. This approach supports the formation of Muslim learners who are globally competent in English while maintaining a strong Islamic identity. Further empirical research is encouraged to validate and refine this integrative model in formal educational settings.

INTRODUCTION

Education is a fundamental aspect of building the civilization of a nation. In Islam, education is not only viewed as a process of knowledge transfer, but also as a means of shaping noble character and morality. Islamic educational values derived from the Qur'an and Hadith teach moral principles such as honesty, responsibility, hard work, tolerance, and compassion. These values serve as essential foundations in forming Muslims of integrity who contribute positively to society.

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Islamic education is a process of shaping human personality based on Islamic teachings sourced from the Qur'an and Hadith. According to Al-Attas (1993), the goal of Islamic education is to "instill adab," or a set of values that shape a person's character and morals in the service of Allah. This education encompasses not only the cognitive aspect but also spiritual, emotional, and moral dimensions.

Al-Ghazali, in *Ihya' 'Ulumuddin*, emphasizes that Islamic education must bring people closer to Allah and distance them from purely worldly matters. Therefore, Islamic education places greater emphasis on balancing knowledge, righteous deeds, and piety.

The ultimate goal of Islamic education is to form *insan kamil*—the complete human being in terms of faith, knowledge, and action. The Qur'an (Surah Al-Mujadila: 11) states that Allah will raise the ranks of those who believe and are granted knowledge.

يَٰٓأَيُّهَا الَّذِينَ اٰمَنُوٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْۚ وَاِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِينَ اٰمَنُوْا مِنْكُمْۙ وَالَّذِينَ اُوْتُوا الْعِلْمَ دَرَجٰتٍۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ

"O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do"

Therefore, Islamic education aims to shape individuals who are not only intellectually intelligent but also possess noble character and social responsibility. According to Nata (2012), the goal of Islamic education is to produce individuals who can integrate Islamic values with modern life, including in responding to the challenges of globalization.

The primary sources of Islamic education are the Qur'an and Hadith. The key principles in Islamic education include:

- ✓ Tawhid, Instilling the oneness of Allah as the foundational belief.
- ✓ Akhlaq, Cultivating character and morality in daily life.
- ✓ Ilm (Knowledge), Encouraging the pursuit of knowledge as an act of worship.
- ✓ Social Responsibility, Developing awareness of one's duties toward society and the environment.

Azra (2012) explains that Islamic education plays a vital role in shaping a civilized society, as its orientation goes beyond knowledge to include the development of values and character. Islamic education has undergone various transformations, both in terms of curriculum, methodology, and institutions. Educational institutions such as *madrasahs*, *pesantrens* (Islamic boarding schools), and Islamic universities have played an essential role in preserving and promoting Islamic values. In the modern context, Islamic education has also begun to integrate technology and new pedagogical approaches to adapt to contemporary demands (Abdullah, 2017).

According to Al-Qur'an, Surah Adh-Dhariyat verse 56 generally states that the primary purpose of the creation of jinn and humankind is to worship Allah and to continually seek His guidance.

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ

And I did not create the jinn and mankind except to worship Me.

From the beginning, humankind has been commanded to worship and draw closer to the Creator. To properly fulfill this command, a process of education is necessary so that human behavior and actions remain aligned with religious teachings. In this context, education aims to shape individuals who are devoted solely to Allah. From the perspective of Islamic education, scholars agree that the primary goal of education is worshiping Allah. While the national education system

focuses on developing whole individuals who have faith and piety, Islamic education views this orientation as needing to go further. In other words, Islamic education not only aims to create individuals who are faithful and pious but also strives to nurture people to become leaders within communities of believers.

On the other hand, English is an international language that plays a crucial role in the era of globalization. Mastery of the language has become an urgent need for students worldwide, including those in Muslim-majority countries. However, in practice, English language teaching is often detached from Islamic values. Many of the teaching materials used adopt Western cultural elements that may not fully align with Islamic principles, raising concerns about the gradual erosion of students' Islamic identity.

The integration of English language teaching with Islamic educational values offers a strategic solution to this challenge. Through such integration, the learning process not only focuses on linguistic aspects but also contributes to shaping students' Islamic character. English learning can be designed to include Islamic moral messages through the selection of reading materials, speaking exercises, writing assignments, and listening activities.

This literature review is essential in providing a theoretical and conceptual foundation on how Islamic educational values from the Qur'an and Hadith can be effectively integrated into English language teaching. The study is expected to serve as a foundational reference for developing curricula that balance language proficiency and character development, and as a basis for further empirical research in formal education contexts in Indonesia and the broader Islamic world.

RESEARCH METHODOLOGY

This study employs a qualitative approach using the library research method. Library research involves the collection of data through the examination and analysis of various literatures and documents relevant to the research topic. This method is selected due to its suitability for conceptual and theoretical objectives, particularly in examining the integration of Islamic educational values found in the Qur'an and Hadith into English language instruction.

The data sources in this study are secondary in nature and include Qur'anic commentaries (tafsir), collections of authentic hadith, Islamic education books, scholarly journals, research articles, and other academic sources relevant to language education and the integration of Islamic values. The literature is selected purposively, based on its relevance and credibility in supporting the analysis of the research topic.

The data analysis technique follows a descriptive-analytical method. The process begins with identifying Islamic educational values derived from the Qur'an and Hadith, followed by analyzing their relevance and connection to English language teaching practices. The collected data are categorized by theme, then synthesized to formulate an integrative approach to language teaching based on Islamic principles.

The steps of this research include:

1. Collecting relevant literature from both print and digital sources.
2. Identifying Islamic educational values found in the Qur'an and Hadith.
3. Analyzing the relationship between these values and the approaches and strategies in English language teaching.
4. Synthesizing findings and drawing conclusions in the form of a conceptual model or integrative recommendations.

Through this method, the study aims to offer a comprehensive conceptual understanding of how Islamic education can be integrated into English language learning, and to serve as a reference for curriculum development and future research.

RESULT AND DISCUSSION

This study yields a conceptual finding that the values of Islamic education derived from the Qur'an and Hadith hold significant potential for integration into English language learning. These findings are drawn from a comprehensive literature review of Qur'anic verses, authentic Hadiths, and references related to English teaching strategies and character-based education.

Islamic Educational Values in the Qur'an and Hadith

The Qur'an and Hadith contain a wealth of teachings that serve as guidance for human life, including in the realm of education. The core values identified in this study include:

a) **Honesty (Shidq)**

Surah Al-Baqarah [2]: 42 warns against mixing truth with falsehood. The Prophet Muhammad (peace be upon him) emphasized that honesty leads to righteousness and ultimately to Paradise (Narrated by Bukhari and Muslim). This value is crucial in fostering academic integrity and ethical learning behavior.

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وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ

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"And do not mix the truth with falsehood or conceal the truth while you know [it]"

b) **Responsibility (Amanah)**

Surah Al-Isra [17]: 36 stresses that individuals are accountable for what they say and do. In an educational context, this implies that students must take responsibility for their learning tasks and academic conduct.

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وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ۗ اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰۤئِكَ كَانَ عَنْهُ مَسْئُوْلًا

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"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart about all those [one] will be questioned"

c) **Tolerance (Tasāmuh)**

Surah Al-Hujurat [49]: 13 highlights that diversity is part of God's design and should be approached through mutual understanding rather than hatred. This value aligns well with English language education, which often involves exposure to global cultures and diverse perspectives.

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يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤئِلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

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"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted"

d) **Diligence and Learning Ethic (Ijtihād)**

A hadith narrated by Muslim states that Allah loves those who work hard. This value can serve as a motivational foundation for students to engage earnestly in learning English.

The Relevance of Islamic Values in English Language Learning

The aforementioned Islamic values can be implemented across various components of English language instruction, including:

a) Reading Materials

Reading texts may include stories of the Prophets, the Companions, or articles discussing Islamic ethics in daily life. Such texts not only enhance comprehension skills but also instill moral awareness.

b) Speaking Exercises
Students can practice dialogues on Islamic topics, such as politeness in Islam, the importance of time management, or ethical conduct in social interactions. This approach helps develop both language fluency and moral articulation.

c) Writing Assignments
Writing tasks may involve essays on spiritual experiences, reflections on the value of honesty, or letters to friends that convey Islamic moral messages. These activities foster critical thinking and personal expression grounded in Islamic ethics.

d) Listening Activities
Audio or video content such as lectures or Islamic talks in English can serve as listening materials. These resources reinforce both language skills and the internalization of religious values.

Integrating Islamic values into English language learning does not imply altering the curriculum but rather embedding contexts that resonate with the character of Muslim students. This approach aligns with the principles of character education, where moral and social values are considered integral to the learning objectives.

Curriculum Development and Instructional Media
To optimize this integration, it is essential to design a curriculum and instructional media that are aligned with Islamic values. The English language curriculum can be developed using a value-based thematic approach, in which each lesson unit highlights one or two core Islamic values. Teaching materials such as modules, videos, or worksheets should be designed to ensure harmony between language content and Islamic principles, while remaining communicative and engaging for students.

CONCLUSSION
Based on the literature review conducted, it can be concluded that Islamic educational values derived from the Qur'an and Hadith—such as honesty, responsibility, tolerance, and diligence—hold strong relevance for integration into English language teaching. These values not only enrich the learning content but also serve as a foundation for shaping students with noble character.

The integration of Islamic values into English language learning can be implemented through various strategies, including the selection of Islamic-themed reading materials, speaking exercises that reflect Islamic ethics, essay writing assignments centered on moral values, and the use of audio-visual media aligned with Islamic teachings. This approach makes English language learning more meaningful, as it emphasizes not only cognitive and linguistic aspects but also affective and spiritual dimensions.

This study recommends the development of curricula and teaching materials that creatively and contextually incorporate Islamic values into English language education. It is hoped that this effort will help produce a generation of Muslims who are not only globally competent through English proficiency but also firmly rooted in their Islamic identity. Further empirical research is needed to examine the effectiveness of this integrative model in formal educational settings.

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