ENHANCING ENGLISH LANGUAGE TEACHING FOR ISLAMIC STUDIES STUDENTS: A FOCUS ON CURRICULUM DESIGN

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ABSTRACT

This article explores the implementation of English language teaching specifically tailored for Islamic Studies students. The curriculum design is centered around religious materials to create an engaging learning experience. By organizing lessons under Islamic themes, a learner-friendly atmosphere is fostered, promoting practical and enriching lessons for students of all proficiency levels. This approach incorporates references to Qur'anic dictionaries and books on Tafseer for advanced students, aligning teaching and learning with specific targets. Additionally, the article addresses challenges faced by teachers, such as lack of motivation, inadequate resources, and large class sizes, emphasizing the need for creative solutions within the educational system.

Key words: *method, style, Technology, Higher Education, Islamic education.*

АННОТАЦИЯ

В этой статье исследуется реализация преподавания английского языка, специально разработанного для студентов-исламоведов. В основе учебной программы лежат религиозные материалы, что обеспечивает увлекательный учебный процесс. Организуя уроки по исламским темам, создается дружелюбная атмосфера, способствующая практическим и обогащающим урокам для учащихся всех уровней подготовки. Этот подход включает ссылки на словари Корана и книги по Тафсиру для продвинутых студентов, согласовывая преподавание и обучение с конкретными целями. Кроме того, в статье рассматриваются проблемы, с которыми сталкиваются учителя, такие как отсутствие мотивации, нехватка ресурсов и большие размеры классов, подчеркивая необходимость творческих решений в рамках образовательной системы.

Ключевые слова: *метод, стиль, технология, высшее образование, исламское образование.*

INTRODUCTION

In the context of globalization and the increasing competition among nations, Uzbekistan faces challenges at both regional and international levels. The article

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discusses the impact of the ASEAN Free Trade Area (AFTA) and global free trade on the strategic plan for English, Technology, and Higher Education for 2030. The focus is on producing smart and competitive generations through effective English language teaching.

In teaching English as a foreign language, teachers face several problems: lack of motivation among students, inadequate time allotment, inadequate instructional resources and materials, and oversized classes of students. To overcome these problems is actually the responsibility of the educational system. However, the teachers also have to use their creativity to be aware of the limitations and constraints, and collectively make an effort to address and find ways to deal with these problems. To overcome these problems is actually the responsibility of the educational system. However, the teachers should also find the easiest and practical ways of giving lessons, no matter the lessons are based on Business, Medicine or religion. The main point here is to have a perfect content that is based on their proficiency.

The possible problems associated with the teaching of English in non-professional education are:

• very minimum teaching-learning sessions with the exception of language department classes,

• low frequency of language drill and real usage,

• oversized classes of students,

• teachers with mediocre language mastery and inadequate teaching competence

Methods:

The article identifies key problems faced by teachers in English language education, including student motivation, time constraints, inadequate resources, and large class sizes. It emphasizes that overcoming these issues is a shared responsibility of the educational system and teachers. The lexical approach to second language teaching, concentrating on developing learners' proficiency with words and word combinations, is introduced as an alternative to grammar-based approaches.

Results:

The article discusses the significance of integrating Islamic epistemology into English language teaching. It highlights the three main points related to Islamic epistemology, emphasizing the role of knowledge in making individuals aware of Allah and their relationship with Allah. The article also explores the need for integrating religion into language pedagogy, aligning English language teaching with Islamic principles. Recommendations include adopting a tawhīd principle in the English language curriculum design and fostering an academic atmosphere that implicitly integrates Islamic epistemology.

Discussion:

The discussion delves into the responsibilities of both English language teachers and students in an Islamic educational setting. It emphasizes the importance of modeling virtuous behavior and integrating Islamic conduct into teaching practices. The article suggests that teachers should be aware of Islamic duties and students should show respect and politeness toward their teachers. Additionally, it underscores the opportunity for effective English teaching in Islamic schools and the relevance of incorporating Islamic values into English language research policies.

The lexical approach to second language teaching, according to Lewis (Moudraia 2001), has received interest in recent years as an alternative to grammar-based approaches. The lexical approach concentrates on developing learners' proficiency with lexis, or words and word combinations. It is based on the idea that an important part of language acquisition is the ability to comprehend and produce lexical phrases as unanalyzed wholes, or "chunks" and that these chunks become the raw data by which learners perceived patterns of language traditionally thought of as grammar.

However, not always teaching grammar and topic related Vocabulary can help to conduct a fruitful lesson. A number of researchers and studies on Islamic epistemology have been conducted by many scholars. As Halstead (2004) notes three main points related to Islamic epistemology. *First*, knowledge may be based on revelation and the activity of human intellect. All branches of knowledge are aimed to make people aware of Allah and of their relationship with Allah. *Second*, the pursuit of knowledge should enhance students' spiritual consciousness that nurtures their faith *(īmān)*, virtuous action *('amal sālīh)*, and certainty *(yaqīn). Third*, teachers should possess academic expertise and character and moral integrity for parts of their teaching objectives are to expand the students' spiritual and moral awareness. Adebayo (2010) emphasizes that the Islamic education promotes the acquisition of foreign languages like English through the framework of Islamization of science. Thus, religion should be integrated into linguistics or language pedagogy. In other words, ELT should be delivered in the way it fits Islamic religious principles. Sa'adi (2011) analyzed the epistemological perspectives proposed by Iqbal, Fazlur Rahman, Al-Faruqi, Nasution, Madjid, Abdullah, and others within the context of Indonesian Islamic higher education It is concluded that Abdullah's notion of interconnection and integration between religious knowledge and certain study area is fairly comprehensive. It implies that the curriculum of the Indonesian Islamic higher education should consist of religious knowledge, natural and technical sciences, and social and humanities sciences. Islamic pedagogy and epistemology are strongly

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attached to Quranic revelation, prophetic tradition *(Sunna and Hadith)*, and the opinion of the righteous predecessors. By comparison, western pedagogy and epistemology are based on secular and rationalist philosophies and ideologies which exclude religious subjects from public education. Shah, Muhamad, & Ismail (2012) report that the design of English language curriculum should be grounded in *tawhīd* principle in that the ultimate goal of the curriculum is to make the students aware of the existence of Allah. It includes the Islamization of appropriate Western curriculum model. The adapted curriculum model should be prudently supported by Islamic ELT materials.

With regard to the academic atmosphere, the learners have to realize that not all English language lecturers have formally learned Islamic epistemology at Islamic higher education nor did they all experienced studying at Islamic schools. Yet, they still could integrate the Islamic epistemology implicitly through modeling virtuous action and digesting Islamic conduct for lecturer and students. Accordingly, an English teacher should: be polite, patient, caring, not arrogant, not to joke excessively, humble in lectures and conferences, opened to argumentation and criticism, and knowledgeable of religious duty. The teacher should always remind the students about the intention of learning that is to seek Allah's blessing. On the other hand, a Moslem student should be respectful towards and polite to the teachers. That is by greeting the teacher first; standing when the teacher stands; listening attentively to the teacher; not speaking to the teacher much when s/he is tired; not to asking him/her a question when s/he is on his/her way home; asking the teacher's permission before addressing a question; and arguing politely with the teacher. A real description of Islamic schools and figure out the opportunity for an effective English teaching in the schools will hopefully aid teaching language. The second variable help student researchers to strengthening what the theorists termed English as an International Language (EIL). English teachers are nowadays challenged to accommodate local or particular needs into their teaching practices because, in the globalized world, a student is supposed to talk about his/her own local culture and international culture (Brown, 2012). Thus, a research on English language skills, teaching strategies, teaching models and teaching materials that are linked with Islamic values ought to be a part of the research policy.

CONCLUSION

The article concludes with two key recommendations. First, English language teaching practitioners should explore the philosophy of language education within the Indonesian and Islamic educational contexts, with al-Qur'an as the basis for knowledge. Second, a workshop is proposed to help English language teachers

integrate Islamic epistemology into instructional activities, considering current issues in English language teaching. This approach aims to produce educational products that align with the specific needs of Islamic educational institutions.

Two recommendations are proposed. First, ELT practitioners are to explore the philosophy of language education within Indonesia context in general and in Islamic educational institutions in particular. For this purpose, the notion of al-Qur'an as the basis of all branches of knowledge including linguistics and language pedagogy could be a stimulating point of departure. Second, a relevant workshop must help the lecturers of English Education Department at PTKI integrate Islamic epistemology into the instructional activities. The workshop ought to be linked with the current issues in ELT field such as post method pedagogy and EIL. With the understanding of the issues, ELT practitioners will observe, conduct researches, and generate educational products that accommodate the particularity of Islamic educational institution.

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