

## INTEGRATED-HOLISTIC TEACHING PROTOTYPE FOR ENGLISH LESSON AT ISLAMIC SCHOOL: STEP FOR BUILDING HOLISTIC STUDENTS

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### Abstract

English teachers often face confusion to relate between the materials and religious values especially teachers of Islamic school who should strongly show the relation. This paper aims to develop a teaching prototype as a guideline leading to the integration of religious values into English lesson for Islamic Junior High School. Design-based research was used as research method in which need analysis was initially done for gaining EFL teachers' reflection and aspiration on their English class, and their understanding on integration of Islamic values. Three English teachers from both *pesantren*-based and non *pesantren*-based were involved as the research subjects. The need analysis was the basis for the prototype which then followed by expert judgment to shape the quality of prototype and future direction for integrated-holistic teaching. The study showed that integrated-holistic teaching for English lessons could cover spiritual, emotional, intellectual, and social dimensions which are very essential for students to be holistic/*insan kamil* students. In conclusion, English teachers are strongly possible to contextualize the prototype. Pedagogical implication of the study could be manifested by the existing clear direction for teaching English holistically. This study is not free from limitation. It needs to be more operationalized to potentially build students who are spiritually, intellectually, emotionally, and socially mature.

**Keywords:** *English lesson; holistic students; integrated-holistic teaching*

### 1. Introduction

The separation between general and religion-based lessons in Islamic school context has impacted to general lessons including English lesson. For long time, it has been seen a lesson which only concerns on mechanical aspects of language. Deductive learning of grammar and vocabulary memorization to build students' EFL proficiency was the dominant pattern. This view has not totally wrong because at the very beginning, the existence of English teaching was positioned as language teaching aiming at introducing foreign language as a mean of communication. Moreover, ELT practices at school were too mechanical by focusing on intensive drilling on the aspect of the language without trying to connect with students' daily situation (Lie, 2017). Students have been positioned as passive objects of recipient of material. They do not have the opportunity to connect and integrate what they learn with what they face in real life. This situation raises several problems such as low

motivation, lack of ability to relate what they have learned to what they face in real life, lack of sense of responsibility and lack of meaningful processes (Tianfu & Hongyuan, 2021). English lesson should not be seen as a common lesson anymore.

It is the time to shift the orientation of English lesson into more meaningful and valuable language teaching and learning process for students facilitating them to be holistic learners or '*insan kamil*' as stated in the national vision of Indonesian education. When English lesson is positioned as important as religion-based lessons in shaping the students to be the whole/holistic beings, there would be great opportunities and challenges for English teachers to contribute. Some studies have intensively investigated the possibility of bringing English teaching beyond just a language teaching. Study from Octavita & Saraswati (2017) offers the integration of Islamic values should be started from the lesson plan to assessment. Furthermore, the integration has been represented in various elements of teaching and learning including the syllabus, the materials, the teaching strategies, and the module (Syafi'i & Gestanti, 2017; Nafiah, 2020).

However, those studies have not covered model of integration for English lesson at school level. There is still an urgent need to have an integration which could holistically integrate Islamic values. It means that we need a reference that can be used as a guide for English teachers at *Madrasah Tsanawiyah (MTs-Islamic Junior level)* in the form of a prototype of integrated-holistic learning. The reason of choosing Islamic Junior High school was that English becomes compulsory subject starting from this level of education. Focusing on this site would find easier map to keep the sustainability to the following higher level. The prototype operationalizes teachers' teaching and learning activities in accordance with the vision of national education. Furthermore, the prototype allows English teachers to have a real contribution to the formation of students as whole human beings. This paper aims to show a prototype of holistic-integrative learning in English lesson at *MTs* which could be practically used by English teachers in the classroom.

This paper is based on several arguments. First, integrated-holistic teaching is complementary pedagogical principle for ELT which leads to bringing the view that teaching and learning in the classroom is not static. It allows English teachers to have various teaching and learning strategies to accommodate students' spiritual, intellectual, emotional, and social needs. Integrated-holistic teaching assumes that the teaching process should be emphasized on the ability to link and relate the material learned in the classroom and the usefulness of the material with students' activities in real life. Second, aspects of spirituality are very essential and need to be positioned as the main focus of teaching and learning process. In this case, the spirituality is related to the values of life, commitment and aesthetic values. The idea is very close to the concept of learning based on the integration of Islamic values at *MTs*. Third, teachers have not been able to carry out integrated-holistic learning due to the absence of adequate references for conducting the learning process, therefore, they need a model/framework/prototype of integrated-holistic teaching.

## 2. Literature Review

### 2.1 The Integration of Islamic Values in English Teaching

The idea of integrating Islamic values in English teaching and learning has intensively been discussed. Integrating Islamic values should be the ultimate spirit of teaching at Islamic educational institutions. It is a space for school members, in this sense teachers and students, to build engaging classroom atmosphere. The English classroom should be allocated not only for mechanical aspect referring to intellectual aspect, but also for other

aspects. Aspects such as spiritual, emotional and social could be emphasized as important as intellectual aspect. Although this spirit has emerged in the spirit of the 2013 curriculum, but in fact it is still far from the ideal integration. It is caused by teachers' confusion in integrating Islamic values, and lack of sufficient resources containing Islamic content (Octavita & Saraswati, 2017; Rohmah et al., 2019). The situation has been caused by no clear concept or guideline regarding how Islamic values integration must be carried out at the level of elementary education for fulfilling and answering the mandate of the 2013 curriculum.

Integration offers a space for contextualizing Islamic values in English classroom. Referring to the idea from Irawan (2020) five stages of integration are potentially carried out to have contextual integrated-holistic teaching and learning. Firstly, the class is situated by doing active construction for understanding the cultural aspects existed in English materials. After doing active construction, students are situated in making connection for gain strong connection among English, local and Islamic cultures. The third stage refers to social interaction which is the time for discussing diverse cultural aspects. The stage of reflection becomes the space for students to evaluate what has been existed so far or commenting on issue being discussed in the class. All stages are ended by strengthening students' responsibility leading students become responsible beings who tightly hold and apply Islamic values (Rohmah et al., 2019).

Currently, integration of Islamic values has been positioned as essential target at various levels of teaching context. Various possibilities of integration have been manifested into textbooks containing Islamic values and Islamic-based authentic materials. The textbooks and authentic materials are effective for teachers to directly bring the students into strong connection between English lesson and Islamic values (Metwally et al., 2022). Other studies also advance the integration of Islamic values by focusing on developing lesson plan, materials and module (Rambe & Salminawati, 2019; Nafiah, 2020; Khanadi et al., 2022). The availability of those resources has strengthened teachers' belief that integrating Islamic values in English is essential and doable. Instead of referring to the available resources, English teachers have also initiated the integration by inserting advices about students' responsibility as Moslems, by reminding students' obligation, and by asking students recite Quran together. It is evidence that teachers insist to situate their English class into integration. Therefore, they need more support not only the teaching materials, strategies, and modules, but also, a framework for integrating Islamic values bringing into ideal integration.

## 2.2 Integrated-Holistic Teaching in English Lesson

Integrated-holistic teaching views teaching is not static. It means that variety of teaching and learning strategies are welcome to meet students' needs. Mahmoudi et al., (2012) define holistic teaching as an approach to learning that consciously aims (a) to develop students' potential not only in the area of cognition (b) combine various methods to explore students' personal aspect and to connect the materials to students' life (c) facilitate students to explain their values and their sense of responsibility towards others and society. Holistic teaching considers that the teaching process should be emphasized on the ability to link and relate the material learned in the classroom and the usefulness of the material with their activities in real life. The ideas of some prominent figures of modern education become the roots of holistic teaching. Pestalozzi known with his ideas about senses and taste states that affection education (emotions and feelings) is needed to balance the mind and soul. He

emphasized that emotional comfort was an indispensable part of teaching and learning activities. Maria Montessori greatly influenced the emergence of holistic teaching. She argues that the spiritual aspects of students is also needed to be included in the learning of all disciplines including language learning (Ornstein & Levine, 2008).

Holistic teaching has capacity to achieve learning environment that is spiritually, cognitively, physically, socially and emotionally stimulating. Spirituality is an essential aspect that should be positioned as the main focus. In this sense, the spirituality refers to the values of life, commitment and aesthetic values, the search for meaning of life, self-esteem, trusted relationships which are then practiced in present life with love, intuition and appreciation of nature and its order (Schreiner, 2010; Amalia & Aridah, 2021). Meanwhile, a study conducted by Miri and Pishghadam (2021) reveal that emotionally supportive classes have an impact on how teachers interact and treat students. Physical needs of students can be met through comfortable situations, while, emotional needs can be met by giving students the opportunity to feel the freedom, usefulness, and essence of realistic expectations (Khanadi et al., 2022). Moreover, holistic teaching strongly represents the four pillars for the 21st Century by UNESCO consisting learning to know; learning to do; learning to live together. Those have been operationally defined into learning to know is related to the ability to empower students' skills in exploring, questioning, developing curiosity, intuition, and creativity. Learning to do refers to the ability to do something and how to do it. Learning to live together refer to the ability to work with others, respect diversity, share knowledge, and exchange ideas. Learning to be means the ability to become a whole person who is able to balance mind and body, intelligence, sensitivity, appreciation of beauty.

English class is a possible space to bring all dimensions of holistic teaching. Holistic teaching increases students' capacity to be critical, confident, and independent in taking various actions for their own development and community development (Amalia & Aridah, 2021). Clear framework of holistic teaching potentially increases English students' academic and non-academic lives. Furthermore, it helps EFL learners to face the complexities of English teaching and learning. Teaching and learning English is more than just dealing with mastering foreign language as a tool of global communication. It is also a discovering meaning process. Being Indonesian Moslem teacher and student brings English into different context. It needs strong sense of identity. The collision between English and Indonesian cultures potentially raises imbalance condition to teacher and students. Therefore, the ability to link English and Indonesian culture should be prioritized. The link should be well-internalized because of its significance. Hence, the key point of holistic teaching is to make English teaching and learning to be reasonable and meaningful (Metwally et al., 2022).

The teaching of English needs to redirect its orientation into integrated-holistic teaching. This is one of answers for facing the 21th education challenges. It is confidently said that the teaching of English has successfully built students' literacy and learning skills indicated by intensive training, research and publication on the exploration of English teaching. Focusing on strong connection between English and students' daily life are still a big project for researching the teaching of English. It becomes double concern for Islamic schools. Positioning Islamic values in English lesson opens strong possibilities to build not only literacy and learning skills but also life skills (Amalia & Aridah, 2021). Students' identity as Moslem needs to be strengthened while they are learning English. Integrated-holistic teaching offers the fulfillment of students' needs. It could be, for example, operationally manifested in the process of selecting topics to discuss should be directed as problem

solving. Problems that often arise and occur around students are highly recommended to be chosen as topics to be developed.

The orientation raises a hope that teaching and learning English makes sense for students. Integrated-Holistic teaching shows clear steps towards achieving that goal. Taking example from writing activity, the steps can definitely be articulated by asking students to make logical reasoning, show sufficient supporting evidence, and express opinions that are reasonable and acceptable. The piece of writing must be written with a balanced mind, body, and soul; therefore, the writing product would be the reflection of each student's identity as EFL Muslim learners. It could also respond current movement from Ministry of Religious Affairs on religious moderation. Meanwhile, teachers of English who are the first liner in the classroom still do not have sufficient resources for applying integrated-holistic teaching could be referred to this prototype.

### 3. Research Method

#### 3.1 Research Design

More specifically, this research is design-based research which is directed to reveal how, why, and when the educational is practiced (Hoadley et al., 2002). It is strongly related to this research context. Initial design of the prototype was based on three points of view; a) the theoretical concept of holistic teaching, b) EFL teachers' reflection and aspiration on their English class, and c) their understanding on integration of Islamic values, then continued to cycles of design by forming accommodative prototype of holistic teaching for English class. At this stage, expert judgment as important part of the research is used to find the quality of the accommodative prototype. The expert judgment was carried out to get information about the current situation of Islamic values integration and its future direction. Moreover, the judgment was also oriented to evaluate the prototype before being implemented by the teachers. Making strong connection and refining the relationship among the prototype and class context was also done at this stage. The emerging setting could rise during the design which needs to respond and accommodate into the prototype. The final stage was teachers and researchers collaborate to produce ideal and meaningful prototype by intensively discussing classroom situation and operationalizing the prototype into the activities. The following chart described the research procedures:



Adopted from Hoadley et al (2002)

#### 3.2 Research site and participants

The teacher who has taught at least five years of teaching experience became the data source assuming that the teachers already know the condition and culture of the school environment. Three teachers are involved to share their reflection and aspirations on the integration of Islamic values into English lessons and initial practices for fulfilling students' needs as a whole person. The teachers come from two different schools, namely from *pesantren*-based and non *pesantren*-based schools. *Pesantren*-based schools refer to the school which facilitates students with both formal education and *pesantren* (Islamic teaching), meanwhile, non *pesantren*-based schools refer to formal school. Another essential

data are EFL teaching documents such as curriculum, syllabus and teachers' lesson plans as well as English textbooks. The data are used as initial information for designing the prototype. The information covers teachers' practices and reflections.

### **3.3 Data Collection and Data Analysis**

Interview and documentary reading were used as data collection methods. The interview was done for collection data on the teacher's understanding on integration of Islamic values and holistic teaching and learning and their aspirations for next teaching practice. It covered teachers' views, practices, reflections and hopes on the integration of Islamic values and holistic teaching into English lesson. Three teachers were interviewed in depth and semi-structured within all aspects leading to accommodative prototype of integrated-holistic teaching. The second method on documentary reading referred to Intensive reading on teaching documents and relevant theories which was to get the data about the content of the material and how it works in the teaching and learning process. Meanwhile, the theories are used as the philosophical foundation for formulating the prototype.

The data analysis was begun with identifying and reflecting teachers' practices gained from the preliminary study as the basis for mapping the problems of integrating Islamic values. The second step was designing the prototype by evaluating teachers' classroom practices and national curriculum of English lesson, and analyzing the practitioners' feedback to improve the prototype. In curriculum analysis, the researchers and participants interpret the Core Competencies and Basic Competencies of English lesson for *Madrasah Tsanawiyah* (Islamic Junior High School). The evaluation/reflection phase was done by asking the participants to implement a prototype that has been developed in the learning process in the classroom. Then the teacher was asked to evaluate the prototype by expressing his written comments on the rubric provided. This stage was also at the same time trying out of practitioners. Justification and validation from experts on integration is also important procedure to get data about the formulation of the prototype. Data analysis also involves reconstructing the prototype by having statement of relationship among findings, underlying principles and expert judgment.

## **4. Results and Discussion**

### **4.1 Results**

#### **Reflections on the EFL Teachers' Practices**

The reflection is based on the findings on the previous research focusing on English teachers' belief and practice in integration of Islamic values. This becomes significant point of departure to develop the prototype. It was found that teachers have practiced some stages of integration. Making connection stage by connecting English learning material with students' daily lives as a Moslem, for example, the teacher linked procedural texts with the procedures of ablution. Second, active construction stage was manifested by linking English material with Islamic values. Students were invited to think critically and actively beyond just discussing the topic itself. Third, sense of responsibility stage was contextualized by reminding the students about their responsibilities as human beings, as students, and as Moslems. The two stages that have not been yet presented in teacher practice namely Social interaction and Reflection are accommodated in the prototype so that in the future the teacher's practice will enter into a truly integrated-holistic teaching. The practice still needs to be shaped into ideal integration which also could holistically meet students' needs. The

prototype opens more possibilities to place English as one of contributing lessons for building students' wholeness. It allows teachers situate Islamic values from the beginning of the learning activities, during the learning activities to the end of the learning activities (pre activities – whilst activities – post activities).

### The Prototype of Integrated-Holistic Teaching for English Lesson

The teachers' practices stimulated the formulation of the prototype covering all five stages of integration which led to holistic teaching. The construct on integration was obtained from related theories and relevant research findings and expert opinions. Those are the main references for formulating the prototype. The prototype guides the teachers to view that the center of teaching and learning is the students meaning that students must be positioned as individual/creature with intellectual, emotional, social, physical, and spiritual capacities who are undergoing the process of discovering for meaning of life in the context of English learning. In the process of discovering meaning, teachers need to situate students into interaction 'from' or/and 'through' the students themselves their classmates, their teachers and their nature. The strong connection among students, others and nature will be an important point to make students as whole beings who at their peak become spiritual beings who not only have mature religiosity but also other important elements such as having compassion, compassion, and high brotherhood.

The construct of human's needs is the basic foundation in formulating a prototype of integrated-holistic teaching. The involvement of holism principles has a great influence in shaping the student's personality as a Moslem who knows the self that refers to someone who knows the purpose and meaning of his/her life as an asset to have a complete and strong personality. By knowing him/herself, student would be better in preparing for having interaction with others, and would realize that differences are always existed among them. Accustomed to being trained to think critically, evaluatively and reflectively, students can better appreciate and respect the differences encountered in interacting. Thus, students will be better prepared to interact with the wider community, interact with nature and also interact with their God.

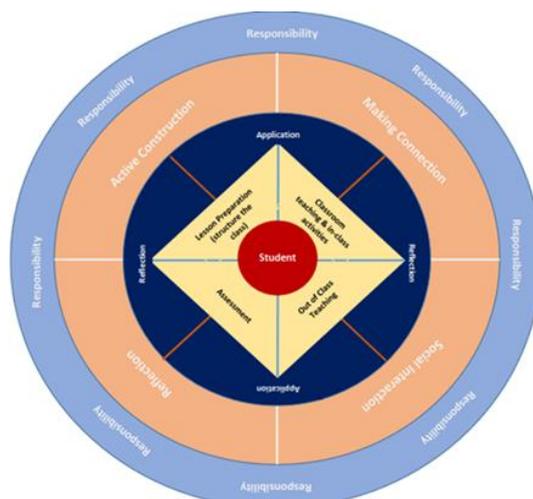


Figure 1. Integrated-Holistic Teaching

Figure 1 describes the stages of integrated-holistic teaching for English lesson. As the central of the teaching and learning process, students should be situated with the

integration of Islamic values start from the very beginning. In more detail, the stages would be described in the following four core activities:

### **The lesson preparation**

It relies much on the English material used at Islamic Junior High School which is similar to the one used in general schools. It means that no specific materials strongly accommodate Islamic values. The teachers could have space for integration by giving supplementary activities. The prototype supports teachers having better integration from the early stage of teaching and learning process. The stages of integration consisting active construction, making connections, social interaction and reflection should be accommodated in English lesson. Teachers should carefully review the English textbook by looking at the theme of every meeting to be suited with Islamic values. The themes covering such as Greeting (Leaving, Apologizing, and Thanking), Introduction, Time, and Family Tree should be connected to Islamic values. By gradually conducting the stages of integration, students' needs would be filled.

### **Classroom teaching (In class activity)**

It refers to the activity to apply all stages of integration. The teachers have the discretion to accommodate various learning methods as long as it can stimulate students' sense of connection with the material and their real experiences. Firstly, teacher does active construction stage to make students aware of the topic being learnt. It could be done by identifying what they have known from either spoken or written information on the topic. It also includes activities such as making learning contracts and confirming commitments. This stage also provides a forum for students to tell personal experiences related to the topic.

Secondly, teacher comes to making connection stage allowing students find strong relation between the lesson and Islamic values. It could be stimulated by raising informative, comparative, and evaluative questions on the topic. An example from previous research was that the teacher gave series of questions about the topic 'Time' covering praying time differences among regions in Indonesia. At this stage, teachers also situate students to think actively in reviewing the topic and make some related idea into the topics in religious subjects. Discussing about time is strongly connected to Islamic routines like doing prayer. Therefore, involving Fiqh (Islamic Law) lesson could give students an experience of connection.

Thirdly, social interaction stage is the time for teacher applying team work among students. They are given time to discuss, negotiate, share any relevant ideas about the topic. In forming the team, teachers could have in pair or small group. The group formation could be based on students' academic performance, students' personality, students' preference, and students' own choice. There are still many other ways to form the group. The next point needs to consider by teacher is managing the group interaction. To guarantee all members of group actively participate, there should be checklist or guidance to identify member's contribution.

Fourthly, teachers provide reflection stage by asking the group to identify what happening during the discussion or to comment the important notes of the discussion. Students, then, could compare and relate the points of discussion to their current situation. This stage also opens a space to critique and challenge whether the points are realistic and impactful to their lives. Students could decide which points should or should not be imitated. When it would not be possible to imitate all, students could adapt the points suitable for their situation. At this stage, teachers stimulate students' reflective practice by addressing a

series of question such as ‘What other information from other resources do the points remind you of?’, ‘Where have you encountered similar conflict/situation?’, ‘What would these points more effective?’, ‘Which part is the most impactful to you? Why?’ etc.

Finally, teachers come to the responsibility stage. It is the accumulation from the preceded stages which directs students to be aware of their identity as Moslem and global citizen. In this context, teachers continuously and intensively situate the teaching and learning process with materials related to English lesson, Islam, and global context. For example, when the material is on ‘Greeting’, teachers relate to English culture on the expression and the behavior. The topic is also strongly connected to Islamic way of greeting. At the same time, teachers are encouraged to introduce greeting around the world to the students as the way of raising awareness on cultural diversity. Teachers are also suggested to give example of greeting based on students’ local context. The activity like comparing and contrasting becomes one of effective ways to clearly show the greeting ways.

### **Out class activity**

Out class activity becomes the second essential part of classroom teaching. It is an activity which is well known as outdoor activity is not only associated with study tours. In the context of the prototype, outclass activity can be carried out alternately with in-class activity and can be done in the school environment. One example of material about descriptive texts can be discussed with both activities. The teacher gives assignments to look for topics in the school environment that can be described as Koranic activities, congregational prayer, sports, and the atmosphere in student cooperatives. This activity gives students the practice of how the situation is outside the classroom and what is its relevance to their lives as students. By nature, this activity is to provide interactive situation between students and students, and students and their environment. Decision making or problem-solving are relevant activities for building critical point of view on treating others and environment.

### **Developing Course Assignments**

Both inside and outside classroom assignments are suitable for integrated-holistic teaching. Reflective writing could be potential assignment. It allows students to critically see their learning experiences which are fruitful for being holistic students. Another essential assignment is making simple presentations in front of the class. The content of the presentation is more directed to students' daily stories and its reflection. From the whole series of stages of learning activities that have been carried out by the teacher, in the end the teacher packs all the activities and materials that have been taught to students by giving conclusions. The teacher reminds again about what students have learnt, what benefits and objectives they gained and how they must "be" —being themselves as part of their inner and global community. At the same time, they are being part of the environment and natural order.

## **4.2 Discussion**

The design of integrated-holistic teaching prototype is a concrete effort to help English teachers shape their teaching go beyond. It opens space for incorporating all aspects of students’ life into their learning experience (Adam et al., 2022). It is based on the idea that students are complex individuals with various needs that should be taken into account. The prototype contributes much for fulfilling emotional, social, physical and spiritual needs of students. It means that English teachers have a role to build not only students’ intellectual

capacity but also other essential capacities preparing as global community. The prototype could be a turning point in positioning English lesson that is generally viewed as a lesson which has no relation to any values into a lesson which is strongly related to students' daily values as English learners and being Moslems. Therefore, there should be shifting educational paradigm by viewing English is not only a global communication tool but also as a lesson for shaping the character (Rohmah et al., 2019). This view gradually could be inserted in teachers' practice and stakeholders which is, of course, supported by the policy.

The integrated-holistic prototype opens great opportunity for English teachers to translate the students' spiritual, intellectual, emotion, physical, and social needs. Intellectual dimension has been well-translated into intensive drill on grammar and vocabulary as the way to reach students' linguistic competence. Meanwhile, other needs could strongly be translated by training students to make their learning goals realistic, as well as giving a sense of freedom to students to explore the meaning of the topics they learn (Amalia & Aridah, 2021). It gives very impactful to students' emotional maturity and self-awareness. Various possible strategies would help teachers operationalize the prototype. Collaborative learning such as group projects and discussion sharpens students' social skill (Coffin, 2020). Multidisciplinary instruction seeks to connect different subjects and content areas. For example, an English lesson might also incorporate Aqidah Akhlak (*Moral*) and Fiqh (*Islamic Law*) to provide a more comprehensive understanding of the topic. Integrated-holistic teaching prototype also emphasizes on the importance of connecting learning to real-world applications. This may involve using problem-based or project-based learning approaches that allow students to apply what they are learning in meaningful ways (Izham & Sharif, 2017).

When the physical dimension is referred to the infrastructure aspect, then, it could be interpreted into more contextual pattern by creating a comfortable atmosphere for students in learning English. Comfortable atmosphere means that students are able to benefit and be able to use the language in real-world relevance. Integrated-holistic teaching emphasizes the importance of connecting learning to real-world applications. This may involve using problem-based or project-based learning approaches that allow students to apply what they are learning in meaningful ways. Harmonization between physical and intellectual dimensions becomes an important element of the quality of learning (Miri & Pishghadam, 2021).

The claim that language learning is a social activity reminds us of the argument that all learning occurs and is closely related to social contexts (Oranje & Smith, 2018). To express social dimension precisely and contextually, the English teacher must start with a careful planning of the topic selection. The topic presented must be very closely related to social issues and the learning must be oriented towards problem solving. It should be noted that, indeed the teachers do not yet have enough flexibility in determining the choice of topics since the teacher must follow the guidelines stated in the curriculum. However, this can be anticipated by providing additional material that supports the core material. This is both a challenge and an opportunity for English teachers. Teachers are expected more than just teaching a foreign language as a communication tool but also makes the learning space a place to form socially mature students. Interactive activities such as group work becomes stimulating activity for negotiating, sharing, and contributing to the group project (Insai & Poonlarp, 2017).

Meanwhile, as the final estuary of the learning process, the spiritual dimension is often seen as an aspect that is very closely related to the element of religiosity and abstract

aspects to be outlined in class. In fact, this can be very operational to do in English lessons. This dimension accommodates students' needs for experiences about the meaning of universal love as a tool to hone a sense of togetherness. In addition, the spiritual dimension stimulates students to have a spirit of peace towards all beings so that the teacher guides students to explore the meaning of their English learning activities (Plater, 2017). As a manifestation of activities based on the noble spirit of peace in searching for meaning, it can foster mutual trust when interacting in learning. A good understanding of teachers and peers in the classroom and school environment results in an appreciative attitude towards the diversity of the perspectives of each individual, and of the different stages of each person's development.

When all dimensions are merged into one in integrated-holistic teaching, it would provide a great opportunity for the growth of students' self-potential which support Student-Centered Learning (SCL) (Morel, 2021). It covers the stages that students should go through so that there will be an accumulation of better integration of Islamic values. The close relationship between constructs and integrated-holistic teaching prototypes shows that there is a causal relationship between the two. These dimensions are then operationalized in learning activities through the five activities namely active construction, making connections, social interaction, reflection and responsibility which in previous studies found that English teachers have indirectly implemented several activities (Gu, 2021). An important note from this research is, the prototype produced is very relevant to the situation faced by English teachers because language learning is very closely related to the formation of students' culture which includes the formation of thought patterns, habits and behaviour. The formation occurs at the level of students as individual and social beings (Drugova et al., 2021) emphasize that Integrated-holistic teaching prioritizes the needs and interests of the students, rather than relying on a one-size-fits-all model of instruction. Teachers using this approach work to understand the individual strengths and weaknesses of each student and adapt their instruction to meet their specific needs.

The operationalization of the integrated-holistic construct in English learning is manifested in the preparation, implementation (in and outside the classroom), and advanced tasks. The preparation phase requires the teacher's sensitivity in designing additional material and supporting activities that can help students carry out active construction, connections, social interaction and reflection on what is learned. The preparation stage becomes an important point because as the stage of teaching and learning process begins, it should be oriented to integrate Islamic values into English teaching materials (Irfani et al., 2018). Thus there is a structured transition period to conduct integrated-holistic teaching. The core activities in the classroom and outside the classroom are benchmarks for the occurrence of integrated-holistic teaching. At this stage the teacher really focuses on activities that can unite students with Islamic values and holistic dimensions. As the essence of teaching and learning, the core stage becomes a forum for meeting teacher plans with practice inside and outside the classroom. Teacher's consistency can also be seen from these core activities. Follow-up activities are as important as the two previous activities. Follow-up activities are to monitor and ascertain whether integrated-holistic teaching prototype is adequately represented in teaching and learning process.

## 5. Conclusion

The process of designing the integrated-holistic teaching prototype begins with reflecting on English teachers' practices. The English teacher has indirectly entered the realm

of integration even though not all activities can be concluded as complete integration. This is an important clue to design the prototype. The prototype is formulated using a holistic and integrative teaching construct. The concept of holistic teaching becomes the starting point for its design because it can cover all dimensions of students' needs as the pathway to be holistic human beings who have intellectual, emotional, social, physical, and spiritual maturity. English teachers become important agents in facilitating their students to meet these needs. Meanwhile, dimensions on emotional, social, spiritual have not been very strongly touched. Curriculum demands should not be the reason to abandon the other four needs.

The integrated-holistic teaching prototype provides systematic teaching and learning. It strongly allows teachers strongly filling students' needs as a human being. The prototype transfers the foundation of integration and holistic ideas in a very operational and contextual to English education in Islamic schools. The resulting prototype seeks to accommodate the students' self-capacity which consists of intellectual, emotional, physical, social and spiritual dimensions which are certainly very urgent to always be fulfilled in the teaching and learning process including English lessons. The integrated-holistic teaching prototype is inseparable from various weaknesses. Many practitioners believe that the dimensions accommodated in holistic-integrated teaching are too abstract to be done in learning general subjects such as English. This is reflected in the prototype produced is still very conceptual although there are some aspects that can be clearly spelled out in the form of examples. Thus, further research related to the elaboration of prototypes in the form of integrative-holistic English learning modules is very significant to be followed up.

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