

CHAPTER III

RESEARCH METHOD

A. Research Design

To explore the integration of Islamic values into EFL learning materials, this study adopts a phenomenological approach that examines the lived experiences of educators and students. Phenomenology focuses on uncovering the essence of human experiences by emphasizing participants' subjective perspectives Smith, J. A., Flowers, P., & Larkin (2009). This methodology highlights intentionality, which refers to the directedness of consciousness toward particular phenomena, as well as inter subjectivity, or the ways individuals understand their world in relation to others Geomolean (2024). Central to this approach is Husserl's reduction method, which involves setting aside biases, prior knowledge, and external influences to intuitively reveal the essence of a phenomenon Reeder (2010). Using this framework, the study aims to examine how Islamic values can be effectively incorporated into EFL materials within the context of Al-Falah Islamic Boarding School in Banjarbaru.

This research employs Moustakas's (1994) phenomenological framework for data collection and analysis. The study involves conducting in-depth interviews and classroom observations to gather insights into participants' experiences and perceptions of integrating religious values into EFL instruction. According to Barada (2013), phenomenology focuses on understanding how individuals interpret phenomena and documenting their

experiences in rich, descriptive detail. By examining the incorporation of Islamic values into EFL materials, this study seeks to uncover the challenges and opportunities faced by educators in aligning English language instruction with students' spiritual and cultural contexts. Neubauer et al (2019) further emphasize that phenomenology provides a powerful tool for understanding participants' lived experiences, making it particularly suitable for achieving the objectives of this study.

The study involves a systematic process of data collection and analysis. Interviews with EFL teachers and students conducted to identify the specific language learning needs of Islamic boarding school students, especially as they relate to their religious practices. Classroom observations used to explore existing methods of integrating Islamic values into teaching, if any. As described by Valentine et al. (2018), phenomenological inquiry enables a deep examination of how participants construct meaning from their experiences. The data analyzed through coding and categorization to identify themes related to the integration of Islamic values, employing Husserl's reduction process to uncover the core essence of these experiences Mohammadi (2008) .

This study adheres to the principles of phenomenology by placing participants' lived experiences at the forefront of the investigation. By examining the ways Islamic values can be integrated into EFL teaching materials and lesson plans, the research aims to develop culturally and religiously relevant strategies informed by participants' perspectives.

Focusing on Al-Falah Islamic Boarding School in Banjarbaru, the study contributes to the broader discourse on culturally responsive language teaching. The findings are expected to provide practical guidance for EFL educators and curriculum developers in Islamic boarding schools, enabling the creation of supplementary materials that foster both academic achievement and spiritual growth.

B. Research setting

The research takes place at Al Falah Islamic boarding school in South Kalimantan, rationale for choosing Al Falah Islamic boarding school is because Al Falah Islamic boarding school has been chosen as the research setting due to its unique emphasis on the memorization of English vocabulary, often embedded with Islamic terminology, in their language learning materials. This boarding school provides a conducive environment where students engage in the memorization of vocabulary, particularly those infused with Islamic values, within the context of English language learning. And also they do their daily activity in Islamic boarding school with English every day and if they are speaking without English they are fined every word.

The study conducted over a three-month period, from September 2024 to November 2024. This time frame has been strategically chosen to align with the academic calendar of Al-Falah Islamic Boarding School, ensuring that the research takes place during regular teaching and learning activities.

By conducting the research during this period, the study aims to capture authentic and representative data on how students interact with English learning materials and incorporate Islamic values in their daily language practices. This schedule also provides sufficient time to observe and analyze the integration of English and Islamic values in both classroom settings and extracurricular activities.

C. Participants

The participants in this research are English teachers and the students at English program in AL Falah Islamic boarding school Banjarmasin. First, the teacher was chosen because he is the leader or guider in the dormitory of the English program so he knows the activity of his English member in their daily lives. Moreover students was chosen because they are the person who implemented the English Program in Islamic boarding and also they are the ones who play the role and know what experience they have done with English learning at Islamic boarding school.

D. Data

The data in this study were collected from both primary and secondary sources to address the specific English language learning needs of Islamic boarding school students and to identify suitable activities for embedding Islamic values in English lessons.

The primary data were gathered through interviews with English teachers and students at Al-Falah Islamic Boarding School, classroom observations, and document analysis. The interviews provided valuable insights into the specific language learning needs of students, particularly regarding the integration of Islamic values into English learning materials. The teachers shared their perspectives on the challenges of teaching English in a religious context and emphasized the importance of culturally relevant resources that align with the students' spiritual identity. Meanwhile, the students expressed their experiences and preferences in learning English that reflects their daily religious practices, highlighting the importance of incorporating religious vocabulary and moral lessons into their language learning process.

In addition to interviews, classroom observations were conducted to explore teaching practices and to identify suitable activities that embed Islamic values into English lessons. Activities such as storytelling with Islamic narratives, group discussions about moral values, and listening exercises using Islamic-themed audio materials were observed to be effective in integrating both language learning and religious teachings. For instance, students were encouraged to retell stories from the life of Prophet Muhammad (PBUH) in English, which helped them practice their speaking skills while reflecting on moral lessons. Similarly, discussions on topics such as honesty, patience, and gratitude were used to teach conversational skills while simultaneously reinforcing ethical values. These activities

demonstrated that embedding Islamic values into language learning can enhance both linguistic and spiritual development.

The secondary data were obtained from existing teaching materials used at Al-Falah Islamic Boarding School, including textbooks, lesson plans, and supplementary resources. These documents were analyzed to assess the presence of Islamic values and identify gaps where additional activities or content could be introduced. The analysis revealed that the current materials lacked sufficient focus on religious vocabulary and culturally relevant themes. This finding underscores the need for supplementary materials and activities that emphasize students' spiritual growth alongside their language development, ensuring that English learning is both academically enriching and culturally meaningful.

E. Technique of Data Collection

This study uses three main data collection methods to achieve the research objectives and answer the research questions:

a. Observation

For the first data collection method, I conducted classroom observations over the span of one week at Al-Falah Islamic Boarding School Banjarbaru. During this time, I observed both indoor and outdoor English lessons to understand how Islamic values, especially religious vocabulary, are incorporated into the teaching process. In indoor lessons, I focused on

how teachers integrated religious values into their curriculum, particularly through the use of religious vocabulary in discussions, reading materials, and written exercises. I also noted how the teachers adapted their methods to suit the students' cultural and religious context. Additionally, I observed outdoor activities like group discussions and practical exercises, examining how Islamic values were conveyed in more informal settings and how they influenced student interactions. Throughout the week, I also paid attention to the dynamics between teachers and students, students' responses to religious content in English, and the challenges faced in incorporating these values into language instruction. These observations provided valuable insights into the integration of Islamic values in both formal and informal learning environments.

b. Interviews

The first method is semi-structured interviews, which conducted with both English teachers and students at Al-Falah Islamic Boarding School Banjarbaru. The teacher interviews aim to gather their views on integrating Islamic values, especially religious vocabulary, into English language teaching. Questions focus on how teachers address the specific English language needs of students in relation to their religious and cultural practices. The student interviews explore how they perceive the integration of Islamic values into their English lessons, particularly regarding religious vocabulary and the cultural relevance of the materials. This helps gather

insights from both teachers and students about their experiences and challenges with the integration of Islamic values into EFL instruction.

The interview includes five specific questions designed to explore how teachers approach the integration of Islamic values, such as the types of religious vocabulary they consider essential and the strategies they use to align English lessons with students' cultural and religious context.

The student interviews, similarly, consist of five specific questions that explore how they perceive the integration of Islamic values into their English lessons, particularly regarding religious vocabulary and the cultural relevance of the materials. These questions aim to identify the types of Islamic values and religious vocabulary students find most relevant and beneficial for their learning, along with any challenges they face in understanding or applying these elements in EFL instruction. This approach helps gather comprehensive insights from both teachers and students about their experiences and challenges with integrating Islamic values into EFL instruction.

c. Documentation

The second method involves analyzing relevant documents related to the English language teaching materials used at Al-Falah Islamic Boarding School. These documents include textbooks, lesson plans, supplementary materials, and teaching aids. The purpose of this analysis is to identify areas where Islamic values, particularly religious vocabulary, are either present or lacking in the existing materials. This review provides insights into how

Islamic values are currently being incorporated into the EFL curriculum and highlight areas where improvements or new supplementary materials could be developed to better meet the students' cultural and religious needs. Moreover, this document analysis helps the researcher create activities and strategies for teaching English by incorporating Islamic values effectively.

F. Data Analysis

Interpretative Phenomenological Analysis (IPA), a technique aimed at thoroughly examining participants' lived experiences, was utilized to examine the information acquired via in-depth interviews and classroom observations. These crucial steps were taken in the analysis:

1) Reading and rereading

During this first stage, interview audio recordings were converted into written transcripts. By listening to the recordings, the researchers were able to fully understand the viewpoints of the participants and capture their feelings and goals. To obtain a more nuanced perspective of how participants regarded the incorporation of Islamic principles in supplemental EFL materials, the transcripts were examined several times. The experiences of Al-Falah teachers and students with the dearth of Islamic-contextual terminology in the available EFL resources were given particular consideration. The researchers made sure that the voices of the participants remained central by using this iterative procedure, which reflected their expectations and requirements.

2) Initial nothing

At this stage, the researchers meticulously went over each line of the transcripts, highlighting important words, phrases, and expressions that provided insight into the experiences and viewpoints of the participants. In order to highlight any language or ideas pertaining to Islamic principles in EFL instruction, thorough notes were made. For example, students were exposed to phrases like minaret, ablution, and prayer mat, which were frequently missing from standard materials. To find deeper meanings, such as the discrepancy between students' religious practices and traditional resources, the participants' replies were divided into smaller portions. Preliminary interpretations and conjecture regarding the appropriate integration of Islamic principles into EFL curriculum were also part of this phase.

3) Developing Emergent themes

By organizing exploratory notes into more general categories that encapsulated the core of participants' experiences, emerging themes were found. The importance of Islamic terminology in EFL instruction, the use of culturally appropriate resources, and the impact of Islamic identity on language acquisition were among the themes that were discussed. The researchers refined their knowledge of the participants' perspectives by alternating between precise details and the broader context using a hermeneutic method. This procedure created a story

about how additional EFL resources may meet students' linguistic, cultural, and spiritual demands all at once.

4) Searching for connections across emergent themes

In order to create logical patterns, the researchers investigated the connections between the themes in this step. These links were arranged using visual aids like charts and concept maps. For example, it was shown that using culturally appropriate materials increased students' enthusiasm to learn Islamic terminology. These links demonstrated how Islamic principles could enhance English language learning's intellectual and spiritual components. In order to highlight how culturally integrated materials could provide students at Islamic boarding schools with more relevant and interesting learning experiences, the researchers clarified their perspective.

5) Proceeding to the Following Case

To guarantee that every instance was examined separately, the same strategy was used to examine the transcripts of the subsequent participants after the first one was finished. By using this method, the researchers were able to find participant similarities and distinctive viewpoints. For instance, some participants highlighted the lack of Islamic-centered EFL resources, while others highlighted the possible advantages of using religious terminology in English classes. This iterative process made sure that every participant's experiences were thoroughly examined.

6) Searching for Patterns across Cases

In order to find common themes and more comprehensive insights, patterns were found in every case in the last stage. To arrange the results, a master table of topics was made, emphasizing broad themes like integrating Islamic identity into EFL materials and bridging the gap between language education and religious principles. By making English learning more relevant and meaningful within their religious and cultural contexts, the analysis showed that including Islamic values particularly religious vocabulary into supplemental EFL resources could help students' holistic development. These results provide helpful suggestions for creating resources that are suited to the requirements of students attending Islamic boarding schools.