



## **CHAPTER I**

### **INTRODUCTION**

#### **A. Background of the Study**

Islamic education has strongly proposed to adopt an integrated Islamic education system. During the colonial times, secular English schooling and traditional Islamic education were practiced side-by-side. However, “dualism” in education could lead to failure in producing well-balanced individuals. To produce a “balanced” human being, from the Islamic perspective, an integrated concept must be put in place a type of education that guides and trains the mind, body and soul of a person based on Islamic values and the revelations (Al-Qur’an and al-Sunnah). According to al-Shaybaniy (2009, p. 51-60) Islamic education emphasizes the following concepts:

1. To produce a pious human being who are devoted to God.
2. To carry out lifelong learning.
3. Develop total potential of a person’s soul, mind and body in integrated way.
4. To develop a person’s capability to carry out his other duties as a servant of God and as a “Caliph” of God (representative or vicegerent of God on earth).

Based on explanation above Islamic education is an approach of education which oriented to establish the character. Basically, it is an effort to

plan the Islamic values based on Al-Qur'an and as Sunnah through education and learning.

Recently, English is the language of commerce, business, law, higher education, media and administration. More importantly, English is the language of opportunities to secure a good job. English is made a basic requirement along with other skills. It is not surprising today English is considered as a global language. This made English a lingua franca for many purposes in many fields (Umam, 2014, p. 228).

Additionally, one of the important objectives of teaching English is encouraging the students to speak or the students are able to communicate effectively. It cannot be separated from the contents of social and cultural aspects of speaker or native language. According to Brown (2007, p.133), "culture also establishes for each person a context of cognitive and affective behavior, a template for personal and social existence. It can be conclude that teaching a language is also teaching its native speaker' culture. Language, culture and local wisdom such as the religious values are inseparable so that teaching English has to teach both of language and local contents. The factors of cultures and the local wisdom of the values should be given attention as a consideration by the teacher in teaching and learning a foreign language.

Furthermore, Teaching English as a Foreign Language (TEFL) is more meaningful if the teachers are able to integrate not only the culture in the society where the students live but also the local wisdom such as the values in the students' religion. For example, in opening the lesson teachers

can raise the students' motivation by giving an example in a real life situation and input with the social and culture of the students. As a result, teacher can use listening text and reading text from the target language yet the text which is used for teaching productive skill such as writing and speaking may be integrated by Islamic values of the students' background.

Academically, when Indonesians learn English as a foreign language at school, they are inevitably exposed to the culture. It is the teacher's job to equip student with information about the culture underlying it so that they will be ready in interaction with native speakers of English. Clearly, the question can be depicted; should English teachers teach English on the basis of British or American English or should they mix Western and religious values? This dilemma is similar to many other Asian countries in which the importance of English is admitted but the learning of Western values is not desired (A.Kirkpatrick & D.Prescott, 1995, p. 99).

On the other hand, character values have been announced by Ministry of Education and Culture since 2010. The policy is to integrate the character values for all subjects. The integration of the values may include the local wisdom values in the implementation of learning activities inside or outside the classroom. Then the Act of the Republic of Indonesia Number 20 of 2003 about National Education Functions to develop the capability, character, and civilization of the nation for unchanging its intellectual capacity, and is aimed at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and

only God; who possess morals and noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens, are democratic and responsible. In this regard, one of the main programs of the Ministry of National Education in order to improve the quality of education processes and outputs at primary and secondary education is the development of character education.

Based on the result of the pre-observation at MAN Model Palangka Raya the writer conducted interview with the principle, He said that all of the subject has been integrated the Islamic values included English subject, supporting by the aim, vision and mission of the school. Therefore, the writer chose MAN Model Palangka Raya as an example, and the writer would like to know how the integration of Islamic values in English teaching and learning process there.

Moreover, this study attempts to solve the problem of dualism faced by Muslim education in this contemporary world resulted from the dualistic system of education, religious and secular division. In other words, there should not be segregation between religious and non-religious education in Islamic education. Both of them should be unified and integrated. Hence, the integrated Islamic values are proposed to be the best resolution in solving the issue dualism in Muslim education. Therefore, the writer was interested in analyzing the Integration of Islamic values in English teaching and learning by English teacher on title: **THE INTEGRATION OF ISLAMIC VALUES**

## **IN ENGLISH TEACHING AND LEARNING PROCESS AT MAN MODEL PALANGKA RAYA.**

### **B. Problem of the Study**

Based on the background of the study had just mentioned previously, this study tried to answer the problem, how is the integration of Islamic values in English teaching and learning process at MAN Model Palangka Raya?

### **C. Objective of the Study**

Concerning the problem stated above, this study basically aimed at describing the integration of Islamic values in English teaching and learning process at MAN Model Palangka Raya.

### **D. Scope and Limitation of the Study**

This study focused on describing English teaching and learning which integrated Islamic values in English teaching and learning process by the English teacher. The subject of the study was an English teacher and the student of the tenth grade of MAN Model Palangka Raya and the object was the process of integrating Islamic values in English teaching and learning. The study was delimited into English teaching and learning process from beginning the activity until the activity was closed by the teacher. Beside the values based on Al-Qur'an and as Sunnah, the values also from the policy of Ministry of Education and culture number 20 year 2003 about National Education System which has been integrated the Islamic values.

### **E. Significance of the Study**

This study was expected to have both theoretically and practically contributions. Theoretically, the writer would like to show that this study could give contribution to support the theory of the integration Islamic values in teaching and learning process. Practically, the writer expected to give contribution to Moslem English teacher to improve their professionalism in teaching and learning process which integrated Islamic values. Furthermore, for making policy to facilitate teachers in integrating Islamic values in English teaching and learning process. Then for the student to increase the faith and knowledge of Islam and Last but not least for other researcher this study may be entrance to do more research in the same field but in the different setting and aspect such as developing the materials.

### **F. Definition of Key Terms**

To avoid misunderstanding, it was necessary to give clarification on terms used in this study as follow:

1. Integration is an approach or process which can be used in the educational sector to create a *madani* generation of multidisciplinary knowledge. Integration is defined as a merger between two or several races (factors, sector) as a union or consolidation (Anas, 2013, p.51). The writer used in this research as to combine between the Islamic values and English teaching and learning process become fully a part of the other.

2. Islamic education is an approach of education which oriented to establish the character. Basically, it is an effort to plan the Islamic values based on Al-Qur'an and as Sunnah through education and learning.
3. Islamic Values as used in this research mean values based on Al-Qur'an and as Sunnah and the values also are supported by the policy of Ministry of Education and culture number 20 year 2003 about National Education System, were; *religious, honest, tolerance, disciplined, hardworking, creative, independent, democratic, inquisitive, nationalistic, patriotic, appreciative of achievements, friendly/communicative, peace loving, fond of reading, environmentally aware, socially concerned, and responsible.*
4. MAN Model Palangka Raya is the Islamic Senior High School which integrated the Islamic values based on its vision, mission, and objectives of the school and all teachers and students from the same religion are Islam. The located of MAN Model Palangka Raya at Tjilik Riwut street Km 4,5 in Palangka Raya of Central Borneo.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### A. Related Studies

The writer took some previous studies as the comparison and guidance of this research. There were several previous studies, as follows:

The first studies from Chothibul Umam (2014, p. 227-242), entitled “*Maintaining Islamic Values in English Language Teaching in Indonesian Pesantrens*” found that the ways to incorporate Islamic values in English teaching in Indonesian *pesantrens*. Some ways offered to integrate or maintain Islamic values in English teaching here are;

1. Optimizing the use of instructional materials containing Islamic messages.
2. Writing and/or using textbook containing Islamic values.
3. Using Islamic values-based authentic materials.
4. Being ready with the teachers who have multi-qualification.

The second studies from Maimun Aqsha Lubis (2009, p. 51-60), entitled “*Integrated Islamic Education in Brunei Darussalam: Philosophical Issues and Challenges*” found that even though the concept of integrated Islamic education is well-received by the society, the teachers are ill-equipped with the effective strategies to inculcate the spirit of the Integrated Islamic Education in their classrooms.

The third studies from Anila Fatima Shakil (2011, p. 220-232), entitled “*The Role Different Factors in the Promotion of Islamic Values among the Students of Secondary Level in Karachi, Pakistan*”, the results

identified the importance of Islamic values and determined the role of parents, teachers and other factors in promoting Islamic values. Mostly the responses show that there is a great role of parents and teachers in this regard but they are failed in their jobs. In the light of conclusion it was recommended that parents should play their active role in providing Islamic knowledge and text books should also be written in perspective of Islamic values.

The fourth studies from Zuliati Rohmah (2012, p. 157-165), entitled “*Incorporating Islamic Messages in the English Teaching in the Indonesian Context*”, the writer offers some ways of integrating Islamic messages in the English teaching: writing or using English course-books tailored with Islamic messages, using authentic materials containing Islamic messages or using available supplementary materials containing Islamic messages designed by ELTIS. At the end of the paper, the writer gives an example of using an Islamic song to generate communicative activities among learners.

The fifth studies from Sunarto (2014), entitled “*The Integration of Islamic Values in English Teaching and Learning at SD Islam Terpadu Al—Mumtaz kota Pontianak*”, found that first, the integration of Islamic values and lesson plans were done in the sections of instructional objectives and in the instructional materials. Second, the integration of Islamic values and material developments were done through several ways such as: (a) adding the exercise reflecting the Islamic values to the topic presented, (b) modifying the Islamic names of people, place and events (c) embedding the verses Al-

Qur'an to the suitable materials (d) mixing Islamic expressions and the relevant English expressions with the main materials. Third, the integration of Islamic values and the English teaching learning activities were: (a) by conducting code mixing and code switching between English and the Islamic expressions, (b) linking to the topic discussed to the verses of Al-Qur'an, (c) using Islamic names for people, and finally, the integration of Islamic values and evaluation were through the informal and formal evaluation.

The last studies from Ribut Purwo Juono (2014), entitled “*Konsep Integrasi Nilai-Nilai Islam dalam Pendidikan Karakter*” the result of the study is that the Islamic values has done integrated into the character values which is based on the policy of Ministry of Education and Culture. There are 18 character values which are formed by Ministry of Education and Culture, as follow:

Table 2. 1  
**The Islamic Values has done Integrated  
In the Character Values**

<b>No.</b>	<b>The Character Values</b>	<b>The Islamic Values</b>
1.	Religious	Iman dan Taqwa
2.	Honest	Akhlaq al-Karimah
3.	Tolerance	Akhlaq al-Karimah
4.	Disciplined	Akhlaq al-Karimah
5.	Work hard	Akhlaq al-Karimah
6.	Creative	Akhlaq al-Karimah
7.	Independent	Akhlaq al-Karimah
8.	Democratic	Akhlaq al-Karimah
9.	Curious	Akhlaq al-Karimah

10.	Nationalistic	Akhlaq al-Karimah
11.	Patriotic	Akhlaq al-Karimah
12.	Appreciative achievements	Akhlaq al-Karimah
13.	Communicative	Akhlaq al-Karimah
14.	Peace loving	Akhlaq al-Karimah
15.	Fond of reading	Akhlaq al-Karimah
16.	Environmentally aware	Akhlaq al-Karimah
17.	Socially concerned	Akhlaq al-Karimah
18.	Responsible	Akhlaq al-Karimah

Based on the previous studies above, the writer did different study, in this case the writer had different subject and object of the study, in this study the writer's subject was an English teacher and the student of the tenth grade of MAN Model Palangka Raya and the object was the process of integrating Islamic values in English teaching and learning.

In this study the writer focused on the integration of Islamic values in English teaching and learning process by English teacher and the study was delimited into English teaching and learning process from beginning the activity until the activity was closed by the teacher. Beside the values based on Al-Qur'an and As Sunnah, the values also from the policy of Ministry of Education and culture number 20, year 2003 about National Education System which have integrated the Islamic values.

## **B. Definition of Education in Islam**

Ali (2013, p. 20) said that an Islamic education presents Islam as a way of life that aims at establishing an ideological community (ummah) with

universal principles based on the teaching of the Qur'an and the traditions of Prophet Muhammad. Education is important because it helps to guide one's life. Education is a process of instilling something into human beings (al-attas, 1980, p. 22). In the Arabic language there are three terms of education. The first *Ta'lim*, from the root *'alima* (to know, to be aware, to perceive, to learn), which is used to denote knowledge being sought or imparted through instruction and teaching. The second *Tarbiyah*, from the root *raba* (to increase, to grow, to rear), implies a state of spiritual and ethical nurturing in accordance with the will of God. *Ta'dib*, from the root *aduba* (to be cultured, refined, well-mannered), suggests a person's development of sound social behavior. What is meant by sound requires a deeper understanding of the Islamic conception of the human being.

According to Al-Attas (1980, p. 22) education can be defined as “recognition and acknowledgement, progressively instilled into man, of the proper places of things in the order of creation, such that it leads the recognition and acknowledgement of the proper place of God in the order of being and existence.”

Based on the definition mentioned above, the writer conclude that education is one of the means through which a particular society transmits or renews its culture and values to the next generation. Through true education, it will lead man to the recognition and acknowledgement of the proper place in of our Creator. Besides, as a teacher or educator, we should bear in mind and heart not only to be a *'Mudarris'* but try to achieve a higher level of

educating a person which is 'Mujtahid' or '*Mujaddid*'. We have to follow our role-model, the best teacher in Islam, Prophet Muhammad SAW.

### **C. The philosophy of Integrated Islamic Education**

According to Norazmi (2013, p. 2) cited from Muhammad Solikin and Muhammad Muda said the concept of integration science and religion today refers to the integration of science and Islam as unit. Similarly, the term of integration according to Norazmi Anas is an approach or process which can be used in the educational sector to create a madani (civil society) generation of multidisciplinary knowledge. From definition above, it can be inferred that the integration of science and Islam as unit in educational practices aims to create civil society generation which is implement Islamic values in their life.

Since integration has over plus for human life, Rashid (2013, p.14) cited from Gazali said that an integrated knowledge is prominent in developing every aspect of human potentials and producing a well-balanced being. He argues that the development of mental, physical, emotional, ethical and aesthical aspects cannot be enhanced without the process of integration in the educational system. It is clear that education has a significant role in guiding human become well-balanced through integrated education.

According to the above definition, the concept of integrated education emphasizes methods which concentrate on viewing the student as a whole person. The goal is not about how to find a good job or make big money, but about how to develop a complete human being. Every part of the

individual-mind, body, emotion and spirit, should be developed at the same time and be integrated into the whole person.

Islamic Education offers guidance to all people and promotes a healthy society. Islamic Education is based on revealed knowledge like Al-Qur'an and Al-Sunnah. The Integration of Islamic Education requires four realms to be embraced into Integrated Islamic Education namely knowledge-based, Physiological, civic and spiritual elements. He further emphasized that the Integrated Islamic Education rejects dualism in knowledge and education while it promotes the importance of integrating all kinds of knowledge (Lubis, 2009, p. 52).

The philosophy of Integrated Islamic Education arises from the notion of human being a vicegerent of God. God created humans to bring about highest civilization on earth. Human civilization will not exist without proper education. Thus, Islam considers the acquisition and propounding of education as an honorable religious service. Muslims believe that the Qur'an as the most important and reliable source of knowledge. The importance of knowledge and education in Islam is evident since the early history of this faith. The first verse of Al-Qur'an revealed to Prophet Muhammad 14 centuries ago was dedicated to combat illiteracy and to encourage the people to seek knowledge in all fields. This is clear in *surah Al-Alaq (96:1-4)*:

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ أَلْقِمْ  
وَرَبُّكَ الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤

*Read! In the name of thy Lord and Cherisher, who creates. Created man, out of a (mere) clot of congealed blood. Proclaim! And thy Lord is Most Bountiful. He who teaches (the use of) the pen.*

The Qur'an makes several clear references to the importance of knowledge. Prophet Muhammad emphasizes the value seeking knowledge and Muslims are encouraged to continuously seek knowledge. An educated person is regarded as more honorable than those unlearned. *Surah Al-Mujadalah (58:11)*:

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجْلِسِ فَافْسَحُوا  
يَفْسَحُ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانشُزُوا يَرَفَعُ اللَّهُ الَّذِينَ ءَامَنُوا  
مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۱۱

*O you who believe! when it is said to you, make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.*

Education must be given priority since it can help strengthen the Muslims' belief. God gives wisdom (*hikmah*) as stated in *Surah Al-Baqarah (2:269)*:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا  
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۲۶۹

*He grants wisdom, to which He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.*

Islam does not differentiate between religious and general education. Both are mutually complementary and are studied simultaneously in an integrated Education system that aims to inculcate prosperity both in this world and the hereafter. In a coordinated education system, a student should make an effort so that his/her actions are appropriate with the Islamic teaching. One should also study other knowledge that coincides well with one's personal ability, talent and interest.

#### **D. Aspects of Integrated Islamic Education**

To establish an integrated Islamic education, several aspects should be taken into account: (Maimun, 2009, p.55)

##### **1. The Teacher Education**

Teachers and educationists should be ready to change their thinking and attitude to accept and understand Integrated Islamic Education as a holistic system. Islamic integrated education is therefore both teacher-oriented and student-centered. The teacher is required to take the interests of his or her students as the starting point of his work. Teachers should be trained to be confident in their way of thinking and attitude while showing good mannerism in accordance to Islamic values as a notable example to the students. Such criteria imply that the selection of the future teachers does not rely purely on academic achievements but also on self-reliance and good personality. (Maimun, 2009, p. 55) In proposing an 'Islamic' model of teacher training ends up giving examples of modern teaching methodologies by over-stretched and anachronistic interpretations

of Quran verses and the *hadith*. His ‘genuinely Islamic’ proposal is that in Islamic teacher training, a reasonable percentage of marks have been allocated to the observation of *ibadah* and Islamic morals and values. *“Each prayer of the day should have a credit of one mark and each Friday prayer, two marks.”*

In the Integrated Islamic Education curriculum, the revealed knowledge (*‘Ilm Naqly*) and acquired knowledge (*‘Ilm ‘Aqliy*) should be integrated. Teachers themselves should receive or undergo their teacher’s education training using Integrated Curriculum in university or Teacher Training Collages. If the university or Teacher Training Collages are not ready to teach the teacher trainees in an integrated manner since most of the teacher educators were trained in Western or secular system, then the expected integrated thinking of the future generation may not be realized.

## **2. Textbooks**

The Department of Curriculum Development plays a vital role in the preparation and distribution of the textbooks required as reading material for the Integrated Islamic Education Curriculum. Currently, the Department of Curriculum Development has taken proactive steps by getting feedback and working with the scholars who could share their knowledge and skills especially in religious matters.

## **3. Co-Curriculum Activities**

The Co-curriculum activities have its own values in helping expanding of student’s physical and mental potential. It is a set of

activities routinely performed at schools to enhance development in knowledge, skills, experience, attitude and personality of the students. To fulfill the aspirations of the Integrated Islamic Education system, we need to understand several primary principles underlying this education system, which are:

- a. Knowledge is of utmost importance for individual to cope its life's challenges and to acquire more knowledge for life-long learning and continuous life improvements.
- b. Acquiring knowledge will increase one's thinking ability. As a result, to his, the students should be able to express opinions and views objectively and to think critically. At schools, students must be trained in various aspects of thinking so that students know how to resolve problems effectively.
- c. In relation to good values, an Integrated Curriculum should necessarily contain some elements of spiritualism, humanitarianism and patriotism. As such the scope of instilling these genuine values is imbedded almost entirely into the Integrated Islamic Education Curriculum to ensure the development of student's high morals.
- d. To instill the culture and habit of being enthusiastic about reading and seeking knowledge
- e. To teach values across subjects; must be done creatively in order to create a rich and exciting learning environment.

#### **4. The Role of Teachers**

The job of teaching and educating students is the priority of a teacher. A teacher's duty is instrumental yet dignified and honored in Islam. It is seen as continuing the Prophet Muhammad's mission. In the light of Integrated Islamic Education, the role of teachers is to integrate values in every subject matter taught. Due to their vital role, a teacher should equip themselves with knowledge, skills, personality, behavior and attitude to project them as a role-model and as an effective teacher. The teacher's role is made more complex with the development and progress in the field of Information Technology (IT). Nowadays, society expects teachers to strengthen the society's spiritual needs especially among the students and young generation. This scenario reflects the importance of the Integrated Islamic Education as a means in developing a better generation. It reflects the primary aim of education in Islam which is 'to facilitate developing those values whose roots are in the attributes of God and which God has planted within human beings as potentialities. (Ashraf:2006)

All the above principles are being emphasized in choosing the content and approach of learning. Teachers definitely play an important role in coming up with modern approach to Integrated Islamic Education.

#### **E. Notion of Values**

Definition of values are relating to the characteristics and belief of the humanity, both of the terms values and morality have the same meaning refers to something is right and good. Johnstone (2008, p. 8-9) states "I take the term values beliefs about what is right and good the same meaning I have

assigned to morality”. It means that the values is an idea or concept about what is considered similar about “right and good” and it can be used interchangeably in human living.

Hill (1998, p.3) stated that the definition of values as follow, “when people speak of values there are usually referring to those beliefs held by the individual to which they attach special priority of worth and by which they tend to order their lives. A value is, therefore, more than a belief but it is also more than a feeling.”

Furthermore, values are defining some basic principles or facts that guide direction to people’s life in making a judgment that contribute to the general well-being of humankind. Savage & Armstrong (2005, p. 266) states:

Values are those bedrock beliefs that give direction to person’s life. They are convictions that are so deeply rooted that they guide people as they make decisions about how they spend their time, talents, and money. Types of values range from aesthetic values, concerned with issues relating to the beauty and style, to moral values, concerned with broad questions of right and wrong.

The similar definition of values also stated by Robbins & Judge (2005, p. 266) that:

Values represent basic conviction that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. They contain a judgmental element in that they carry and individual’s ideas as to what is right, good, or desirable.

From the explanation above it may be concluded that the functions of values are not only determining some principles for people to decide

something in their life but also concerned with moral values that are relating to the senses of questioning about right and wrong.

The values were divided into two kinds of values, namely moral and nonmoral. Lickona (1991, p. 38) states:

Values are two kinds: Moral and nonmoral such as honesty, responsibility, and fairness carry obligation. Moral values tell us what we ought to do. We must abide by them even when we'd rather not. Nonmoral values carry no such obligation. They express what we want or like to do.

What obvious about the above explanation is that values consist of moral and nonmoral. Moral values are requested some people to do to other people such as honesty, responsibility and fairness, in contrast nonmoral values intended people to avoid doing such obligation.

The other definition of value was given by Socrates that it consists of two elements of morality and logic. Morality was meant that moral issues were considered, and then logic was called upon as the basis for action and decision. Thus, from the perspective above, values may involve such strategies as values clarification, critic thinking exercise and conversation in which values position were articulated and critically appraised. However, Aristotle was concerned with moral virtues which included friendliness, honesty, justice and courage. For Aristotle, people were able to decide upon a moral course of action by considering the extreme of two action or attitude, for example honesty-dishonesty, patience-impatience, courage-cowardice, hard work-slothfulness. People then are able to

arrive at an understanding of a middle or appropriate course of action. (Stephenson, 1998, p.5-6)

In education, values are closely related to character building both moral values and character values which are reflected in human characters. Kirschenbaum (1995:14) states, “Values education and moral the conscious attempt to help others acquire the knowledge, skills attitudes and values that contribute to more personally satisfying and socially constructive lives”. The explanation describes values education and moral education as one attempt with two objectives, namely assisting learner to lead to their satisfactory personal life and their constructive personal life. To achieve the students’ personal life and their constructive personal life the teacher may encourage the students knowing the content of good character.

## **F. Classification of values**

### **a. Social values**

Social values are important parts of the culture of a society. Social values, norms, and institutions explain the way in which social processes operate in a given society. They are the social sources of patterned interaction. The values of the society provide goals or ends for its members to aim for. These goal or ends are to be persuade in different context and situation. If the dominant values is “success”, then, it expects that all the individuals are to become successful at school, in work, at sports and in life in general. (Kirschenbaum, 1995, p. 14)

**b. Cultural values**

According to Stephenson (1998, p. 129), cultural values is complex and elaborate system of meaning and behavior that defines the way of life for a group of society. Cultural values are taken to be those values that are shared by a group or community, or are given legitimacy through a socially accepted ways of assigning values. Cultural values are inclusive not only of attributes traditionally considered to be part of 'culture' such as stories and myths.

Furthermore, Brown (2007, p. 133) stated different definition that culture also establishes for each person a context of cognitive and affective behavior, a template for personal and social existent. It is obvious that culture is highly important in the learning of a second language. A language is a part of culture and culture is a part of language. The two are intricately interwoven so that one cannot separate them without losing the significance of either language or culture.

Having known the ideas above, it is obvious that cultural values is one of the system of meaning and behavior which determine the way of life in a group of community so that cultural values is very important to consider that someone will have influence in a context of cognitive and affective behavior. In conclusion, teaching and learning of second language is highly important to recognize about cultural values from the language studied.

**c. Ideological values**

According to Van Dijk (2000, p. 15) there is also connection between ideologies and values. Indeed, both are fundamental for social memory. However, ideologies are typical for groups, and may determine group conflict and struggle, values have an even more general, more basic, cultural function and in principle are valid for most competent members of the same culture. It can be concluded that there is a relationship between ideologies and values and in a sense thus, the system of social cultural norms and values is a part of beliefs which are not usually disputed within the same culture. For example, the ideologies socialism, feminism and antiracism. Individualism and personal responsibility are again prominent in conservative and liberal ideologies.

#### **d. Moral values**

Moral values refer to the meaning of the position *right* and *wrong*. These values will affect form of interpersonal relationship and it also determine people to judge whether there is appropriate and inappropriate behavior. Savage & Armstrong (2005, p. 267) states, moral values do carry connotations of right and wrong. Moral values influence patterns of interpersonal relationship and they help people define appropriate and inappropriate behavior. Among moral values that are particular interest to the social studies teacher are those focusing on justice, equality, fairness, basic rights such as life and liberty, freedom such as religion and speech, respect of human worth and dignity and the rule of law.

In addition, besides moral values determine right and wrong, teachers who are teaching in social studies, they are able to focus on embedded of justice, equality, fairness, basic right such as life and liberty, freedom such as religion and speech. Some moral values are considering people to have the same perception of moral values throughout the world. For example, all world cultures hold human life to be sacred. Murder is everywhere considered to an immoral act.

Moreover, there are some concepts of values and morality which was developed by James Rest in Savage & Amstrong (2005, p. 267) such as moral sensitivity, moral judgment, moral decision making and moral action.

1) Moral Sensitivity

People have to know how they face a situation that they call on them to apply values and moral thinking. In this stage, the students need to appreciate that making a decision demands more than a simple consideration of evidence.

2) Moral Judgement

There is an analysis of previous decisions that may have implications of right and wrong embedded with them. In teaching and learning process, lesson focusing on this level. Engaged students in considering decisions they or others have made. They proceed to analyze the principles or values that led to these decisions. Students are studying

that people who have different basic values have different conceptions about what constitutes moral behavior.

3) Moral decision making

The moral decision making level requires people to move beyond the analysis. Personalities are confronted with an unsolved problem. They are introduced to evidence related to the problem, and are challenged to consider different value positions related to associated issues. They are asked to describe a decision that would be consistent with different value positions.

4) Moral action

A person is asked to move beyond a statement about what she/he would do about a given problem. The individual is required to go beyond talking to doing. This requires action in support of the decision that has been made. Meanwhile, Lickona (1991, p. 38) stated that moral values can be divided into two:

- a) Universal moral values are moral values that are accepted by all people everywhere because they affirm the fundamental dignity such as freedom, equality, free from threats and others.
- b) Non-universal values are usually contained in religious values. For example, these terms are contained in the activities of worship, fasting.

**e. Religious values**

Religious values are a part of the spiritual values considered more important for the very survival and sustenance of societies. Spiritual values

are also believed to be those that lay basic foundation for the development of character of individuals, stressing moral and ethical values such as sincerity, honesty and truthfulness. Spiritual values are considered above religious values. Rather, religious values draw their strength from spiritual values. People may find it difficult to impart spiritual values without relating them to any religion. Only at a higher level, religious values may completely get submerge with spiritual values and lose their individual specific identity. So, in practice, imparting of spiritual values in many contexts takes place through religion.

Islamic values, on the other hand, are values that are set out in the Al-Qur'an and the practice of Prophet Muhammad *peace be upon him*. They can be considered as the cultural values or the ways of communicating, interacting and socializing with family members, friends, neighbor, young people and elderly such as teachers, employers and leaders, which are specially designed by Allah to build spiritually healthy individuals and a spiritually healthy society. When students are in school, teachers hold the responsibility to educate and instill Islamic values in Muslim children. In other words, teacher plays an important role in an education system. He/she should not only be qualified to impart worldly knowledge but also be able to guide and teach his/her students those religious knowledge. This is possible if the teacher has either had training in education focusing on Islamic values or is willing to "Islamism" his teaching approach, the material used, and the overall curriculum.

## **G. Integrating Values in English Teaching and Learning**

According to Ministry of Education and Culture (2010), there are three ways in integrating the values of education:

1. Education is integrated into all subjects. Integration may include loading the values into the substance on all subjects and the implementation of teaching and learning activities that facilitate practiced values in each learning activity inside and outside the classroom for all classes.
2. Character education is also integrated into the activities of student coaching.
3. In addition, character education is carried out through the management of all business activities in schools that involve all members of the school.

Moreover, according to Marzuki (2011) integration of values in teaching and learning process can be carried out starting from planning, implementation and evaluating process. On teaching and learning English, the steps to integrate the Islamic values are as follows:

### **1. Planning**

First, analysis of competency standards or basic competencies, development of the syllabi, lesson plan, and teaching materials. Analysis of competency standards was conducted to identify the substance of the values of Islam which can be integrated on the basic standard and competency standard of the chapter.

### **2. Whilst Activity**

There are three steps in teaching and learning activities, pre activity, whilst activity and post activity. The values of character may be implemented in each stages for the learner in teaching and learning process. The principles of contextual teaching and learning process may be applied in all the stages of teaching and learning process because this method can be facilitated to internalize the values of the character to students. It is better for the teacher to design and to facilitate the active teaching and learning process.

### 3. Evaluation

Evaluation or assessment is a very important part in the teaching and learning process. The process of evaluation should be done properly in the process of integration of values. The evaluation is not only the students' cognitive achievement in the teaching and learning process but also the effective and psychometric achievement. The evaluations of character or values are concerned with the achievement of affective domain rather than cognitive domain. As a result, the teachers should administer the evaluation objective and understand the principles of evaluation based on the evaluation standard which is published by the evaluation experts (*Standar Penilaian No. 20 Tahun 2007*). The teachers should make the evaluation instruments if they want to assess the integration of character or values to avoid the subjective.

## H. Integration of Islamic Values in English Teaching and Learning

The Islamic education is based on the way of life of Islam, they are Al-Qur'an and as Sunnah. Al-Qur'an is a guideline which help the Moslems finding out the values while as Sunnah is all of the things which have been say and do by the late prophet Muhammad SAW. As what was stated by Lickona (1991:38) school moreover should encourage students to make use of all their intellectual and cultural resources including their religious and values. Furthermore, Dikdasmen Department Education and Culture (2000) has published the Islamic character domains which must be owned by the Islamic school. Values in Islam religion based on the Al-Qur'an and Hadist are as follows:

Table 2. 2

### National character values into of Islamic Values

No.	Categories of character values	Categories of Islamic Values	Resources
1.	Independent	Keep his/her self esteem	<i>"carilah kebutuhan hidup dengan senantiasa menjaga harga dirimu"</i> . (H.R Asakir dari Abdulah bin Basri.)
2.	Work hard	Work hard	<i>"Berpagi-pagilah dalam mencari rezeki dan kebutuhan hidup sesungguhnya pagi-pagi itu mengandung berkah dan keberuntungan"</i> . (H.R Ibn Adi dari Anas)
3.	Communicative	Friendship, good communication	<i>"Barang siapa yang ingin dimudahkan rezekinya dan dipanjangkan umurnya hendaknya ia bersilaturahmi."</i> (H.R Bukhari Muslim dari Anas)
4.	Religious	Good communication	لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ

n and spread  
greeting

الْقِيَمَةَ وَمِنْ أَوْزَارِ الَّذِينَ  
يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ إِلَّا سَاءَ مَا  
يَزُرُونَ ٢٥

*That they may bear their burdens entirely on the day of resurrection and also of the burdens of those whom they lead astray without knowledge; now surely evil is what they bear.* (An-Nahl [16]:125.)

وَيْلٌ لِّلْمُطَفِّفِينَ ١

*Woe to the defrauders.* ( Al-Mutaffifin [83] :1.)

5. Honest Honest and keep the promise

*“hendaklah kamu menjamin kepada saya untuk mengerjakan enam perkara, pasti aku menjamin surga ialah: jujur dalam berbicara, tepatilah bila berjanji, jagalah pendengaranmu dan jagalah tanganmu”.* (H.R Ahmad dari Ubaidah bin Shamit.)

6. Socially concerned

Fairness, help and love each other

﴿٥﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ  
وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ  
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ  
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ  
٩٠

*Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that*

*you may be mindful. (An-nahl [16]:90.)*

*“Engkau perhatikan orang mukmin saling mengasihi, sayang menyayangi dan saling tolong menolong itu laksana satu tubuh. Apabila satu anggota tubuh ada yang sakit, maka seluruh anggota tubuh yang lain kan membantunya.” ( HR. Bukhari.)*

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا  
وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَلَهُمْ  
فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ١٥

7. Peace loving

Patient and optimistic

*Whoever desires this world’s life and its finery, we will pay them in full their deeds therein, and they shall not be made to. Suffer loss in respect of them. (Hud [11]:15.)*

*Hadist: “sesungguhnya pertolongan itu datangnya bersama kesabaran, kesenangan bersama kesusahan dan sesungguhnya beserta kesulitan adalah kemudahan.( HR Muttafaq ‘alaihi.)*

وَالَّذِينَ جُهِدُوا فِيْنَا لَنَهْدِيَنَّهُمْ  
سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ  
٦٩

8. Work hard

Work hard

*And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good. (Al-Ankabut [29]:69.)*

9. Patriotic

Love and respect

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا  
وَإِنْ جُهِدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ  
لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ  
مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ

## تَعْمَلُونَ ٨

*And We have enjoined on man goodness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them, to Me is your return, so I will inform you of what you did. (Al-Ankabut [29]:8.)*

10. Socially concerned      Clement and Open-handed
- “Pemaaf tidak akan menambah kecuali kemuliaan. Maka jadilah pemaaf, pasti Allah akan memuliakan kamu. Bersedakah tidak mengusik harta kecuali bertambah, bersedekahlah kamu pasti Allah akan mengasihinya kamu” (H.R Ibnu Abbidunya.)

فَأَتْلَيْتَ ذِكْرًا ٣

11. Honest      Tell the truth

*Then those who recite, being mindful, (Al-Shaff [37]:3)*

12. Tolerance, disciplined, democratic, inquisitive, nationalistic, appreciative achievements, fond of reading, environment ally aware      Good behavior

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ  
١١٢

*Yes! Whoever submits himself entirely to Allah and he is the doer of good (to others) he has his reward from his Lord, and there is no fear for him nor shall he grieve. (Albaqarah [2]:112.)*

13. Creative      Thrifty

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ٢٧

*Surely the squanderers are the fellows of the Shaitans and the Shaitan is ever*

*ungrateful to his Lord. (Al-Isra [17]:27.)*

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ  
وَتُدْخِلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا  
فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ  
وَأَنْتُمْ تَعْلَمُونَ ١٨٨

14. Honest Honest *And do not swallow up your property among yourselves by false means; neither seeks to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know. (Al-Baqarah [2]:188.)*

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى  
٣٦

15. Responsible Responsibility *Does man think that he is to be left to wander without an aim? (Al-Qiyamah [75]:36.)*

In conclusion from the statement above is that the religious and belief values may as sources of the values that the students take with them as a reference, to develop the intellectual and good behavior. The Islamic values which can be learned and practiced by the student on how the people behave to God, individually, family, society and environment.

## CHAPTER III

### RESEARCH METHODOLOGY

#### A. Research Design

The writer used qualitative research, according Bogdan and Biklen qualitative has several characteristics. First qualitative research has the natural setting as the direct source of the data and researcher is the key instrument. Second, qualitative research is descriptive. The data collected is in the form of words of pictures rather than number. Third qualitative research is concerned with process rather than simply with outcomes or products. Fourth, qualitative research tends to analyze their data inductively and “*meaning*” is of essential to the qualitative approach. (Sugiyono, 2011, p.13)

In qualitative research, the writer collected and analyzed data simultaneous to draw a temporary conclusion and repeats the cycle several time, decides what data needs to be collect again to verify their temporary conclusion. (Latief, 2014, p.81)

It may be concluded that qualitative research was a process of inquiry aimed at understanding human behavior, describing the data and meaning was of essential to the qualitative. Qualitative research seeks to understand what, how, when and where of an event or an action in order to establish its meaning.

This research is descriptive research. It is used to analyze the data because the aim of this research is to describe the integration of Islamic

values in English teaching and learning. According (Arikunto, 2000, p.309) said that:

Descriptive research is a research which is done in order to gather information about the status of the actual fact in the present time and does not need administration or controlling of action.

This study intended to obtain the information of how the integration of Islamic values in English teaching and learning process to describe the information by using descriptive research design.

## **B. Subject of the Study**

The role of the writer in this study was the writer observed; gave questionnaires, interview, and took document such as take a photo, recording audio and video of the process of English teaching and learning.

In qualitative research, the writer collected and analyzed data. Therefore, the writer had to be involved himself in the process of data collection using all kinds of necessary instruments. The instruments used by the writer themselves were called human instrument. It may conclude that in this research will be human instrument.

Furthermore, Nasution on Sugiyono (2011, p.223) said that:

Dalam penelitian kualitatif, tidak ada pilihan lain daripada menjadikan manusia sebagai instrumen penelitian utama. Alasannya ialah bahwa, segala sesuatunya belum mempunyai bentuk yang pasti. Masalah, fokus penelitian, prosedur penelitian, hipotesis yang digunakan, bahkan hasil yang diharapkan, itu semuanya tidak dapat ditentukan secara pasti dan jelas sebelumnya. Segala sesuatu masih perlu dikembangkan sepanjang penelitian itu. Dalam keadaan yang serba tidak pasti dan tidak jelas itu, tidak ada pilihan lain dan hanya peneliti itu sendiri sebagai alat satu-satunya yang dapat mencapainya.

The subject of the study was an English teacher and the student of the tenth grade of MAN Model Palangka Raya, and the object of the study was the process of integrating Islamic values in English teaching and learning.

The informants in this research were an English teacher and the student of the tenth grade of MAN Model Palangka Raya. The writer chose the subject based on the purposive sampling criteria. Purposive sampling was one that was selected based on characteristics of a population and the purpose of the study.

### **C. Source of the Data**

In this research, the write collected the data from two sources, primary sources and secondary sources. Data collected from primary sources were known as primary data and data collected from secondary sources were called secondary data.

Primary data were collected from the original source in a controlled or an uncontrolled environment. Examples of a controlled environment are experimental research where certain variables are being controlled by the researcher. On the other hand, data collected through observation or questionnaire survey in a natural setting were examples data obtained in an uncontrolled environment. Secondary data were data obtained from secondary sources such as reports books journal documents, magazines the web and more.

The primary source is used by the writer as follow:

1. Al-Qur'an and As sunnah
2. The Act of the Republic of Indonesia Number 20, year 2003 on National Education System Chapter II Article 3 said that:

“The National Education Functions to develop the capability, character, and civilization of the nation for unchanging its intellectual capacity, and is aimed at developing learners’ potentials so that they become persons imbued with human values who are faithful and pious to one and only God; who possess morals and noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens, are democratic and responsible). (UU 20:2003 chapter 2 article 3)

Moreover, House of People’s Representatives of The Republic of Indonesia and President of The Republic of Indonesia Enact and Proclaim: Act on National Education System Chapter I General Provision Article 1, in this Law, unless otherwise provided:

1. *Education means conscious and well-planned effort in creating a learning environment and learning process so that learners will be able to develop their full potential for acquiring spiritual and religious strengths, develop self-control, personality, intelligence, morals and noble character and skill that one needs for him/herself for the community for the nation and for the State.*
2. *National education means education based on Pancasila and the 1945 Constitution, and is rooted in the religious values, national cultures of Indonesia, and one that is responsive to the needs of ever-changing era.*
3. *National education system means the overall components of education, which are interrelated in an integrated way in the pursuit of national education objectives.*

Therefore, eighteen values have been identified by the Ministry of Education as needing to be integrated into lesson. The teachers chose values that fit in with their lesson plans in accordance with the basic and core competencies that they taught. The values that were integrated were the cultural and national character values as described in table.

Table 3. 1

**Description of Cultural and National Character Values**

No.	Values	Indicators
1.	Religious	<ul style="list-style-type: none"> <li>• Praying before and after do something</li> <li>• Saying grateful for God's gift</li> <li>• Giving the greeting before and after give opinion.</li> </ul>
2.	Honest	<ul style="list-style-type: none"> <li>• Giving the expression (functional text)</li> <li>• Responding and expressing opinion</li> <li>• Showing the fact correctly</li> <li>• Giving adoration for the work of the friend</li> </ul>
3.	Tolerance	<ul style="list-style-type: none"> <li>• Accepting dissent in English teaching and learning process</li> <li>• students use correct writing punctuation and student use language features correctly</li> </ul>
4.	Disciplined	<ul style="list-style-type: none"> <li>• finish their task in time</li> <li>• students are very careful to use punctuation in English</li> <li>• Students obey the role of learning English.</li> <li>• Student finish their task orderly and carefully</li> </ul>
5.	Hardworking	<ul style="list-style-type: none"> <li>• students use time as effective as possible to finish task</li> <li>• students try to find references from various sources</li> </ul>
6.	Creative	<ul style="list-style-type: none"> <li>• Thinking before doing something to discover new ways or results from what one has at one's disposal.</li> <li>• instructing students to identify the language features</li> <li>• instructing students to correct other students' mistake in answering a question</li> </ul>
7.	Independent	<ul style="list-style-type: none"> <li>• correcting the mistake of the English punctuation usage</li> <li>• Instructing students to make task their own.</li> </ul>
8.	Democratic	<ul style="list-style-type: none"> <li>• listening, asking, and expressing the opinion</li> </ul>

- |     |                              |   |
|-----|------------------------------|---|
| 9.  | Inquisitive                  | <ul style="list-style-type: none"> <li>• thinking, behaving, and acting which views one's rights and obligations as equal</li> <li>• reading more English materials</li> <li>• Student discuss with other students to enhance their capability in English.</li> </ul>   |
| 10. | Nationalistic                | <ul style="list-style-type: none"> <li>• Thinking, acting, and viewing that place national interests higher than personal or communal interests.</li> <li>• Thinking and doing that reflects faithfulness, care, and respect for the national language, along with the land, social, economic, and political aspects of the community.</li> </ul> |
| 11. | Patriotic                    | <ul style="list-style-type: none"> <li>• Attitudes and actions of encouraging oneself to produce something useful of the society while also acknowledging what others do.</li> <li>• students ask or give an opinion while discussion is held</li> </ul>  |
| 12. | Appreciative of Achievements | <ul style="list-style-type: none"> <li>• students listen to teachers or other students' explanation</li> <li>• students speak English using formal language.</li> </ul>   |
| 13. | Friendly, communicative      | <ul style="list-style-type: none"> <li>• Attitudes, speech, and actions that cause other people to feel happy and secure due to one's presence.</li> <li>• instructing students to re-read the story to answer some questions correctly to students' questions</li> </ul>   |
| 14. | Peace loving                 | <ul style="list-style-type: none"> <li>• to conclude the content of the story</li> <li>• Attitudes and actions that generally seeks to prevent damage in the natural environment and to make efforts to repair environmental damage that has occurred.</li> </ul>   |
| 15. | Fond of reading              | <ul style="list-style-type: none"> <li>• Attitudes and actions that tend to assist other people who need help.</li> </ul>   |
| 16. | Environmentally Aware        | <ul style="list-style-type: none"> <li>• Finishing assignments and tasks and to take care of oneself, the society, the environment, the country, and God.</li> </ul>  |
| 17. | Socially concerned           |   |
| 18. | Responsible                  |   |

Source: Kementerian Pendidikan Nasional

The secondary source was used by writer were the observation, questionnaire, interview and documentation which to be gained through the informant, the informant in this research were an English teacher and the student of the tenth grade of MAN Model Palangka Raya.

#### **D. Research Instrument**

The writer conducted this research at MAN Model Palangka Raya, it was located in Tjilik Riwut street Km 4,5 Palangka Raya, Central Borneo. In this study the writer chose this school because MAN Model Palangka Raya was the school which integrated the Islamic values and the English subject used curriculum 2013. Moreover, all teachers and students form the same religion which Islam and the achievement of the students was higher than the Islamic Senior High School in this area.

This research held in MAN Model Palangka Raya, as a model of the school and having 'A' accreditation, the school had vision and mission, and it had the aim to modernize education in Central Borneo especially on Palangka Raya to produce generation who have *akhlakul karimah* such as *pious, responsible, disciplined, honest, polite, care the other, hardworking, tolerance, creative, independent, curious, nationalistic, friendly, and peace loving*. There were the concepts of MAN Model Palangka Raya, as follow:

##### 1. Vision and Mission

###### a. Vision

Madrasah environmentally touched with high qualified human resources in science and technology and IMTAQ and will be implemented in life.

b. Mission

- 1) Improving the implementation of education in Madrasah Aliyah ICT and IMTAQ-based to go into university and the entrepreneur world.
- 2) Improving guidance and counseling services.
- 3) Increasing the participation of stakeholders (parents of learners, communities, institutions and other related institutions) as partners in developing madrasah.
- 4) Improving administrative services, household madrasahs, libraries, laboratories and *Pusat Sumber Belajar Bersama* professionally, clean and free from Corruption, Collusion and Nepotism.
- 5) Creating and keeping environment clean, healthy, comfortable, conducive and harmonious.
- 6) Applying the attitudes and character value as a reflection of national culture.
- 7) Carrying out bureaucratic reform program through the consolidation of five working culture, namely values of integrity, professionalism, innovation, responsibility and good model.

2. Objectives

- a. Improving students' faith and piety to God are embodied in the form of abilities and skills in practicing of worship and *berakhlakul karimah*

and implemented in daily life such as family, school, community and environment.

- b. Enriching knowledge and technology mastery of students to continue their education at a higher level (college) and developing themselves as well as developments in science, technology, and art.
- c. Increasing students' skills in personal, social, and environmental and life skills prevocational in accordance with the local content and skills that they can compete in the world of work.
- d. Increasing ability of students in developing their talents and interests in a variety of extracurricular activities (Scouts, red cross teenager, PIK-R (Information and Counseling Centers of Teenager), KKR, Arts, Sports, *Paskibraka*, Essay Youth, Science Olympiad, the Olympic Cooperative, Quiz the four pillars of the state and nation, Debate *Bela negara*).
- e. Increasing the students' ability to compete in following various academic and non-academic competitions at district level, municipal, provincial and national levels.
- f. Increasing capacity and skills of teachers in the mastery of the subject matter, preparation of learning tools, presentation and assessment program.
- g. Increasing guidance and counseling services.
- h. Increasing participation of stakeholders (parents of learners, communities, institutions and other related institutions) as partners in the development of madrasah in improving the quality of academic and

non-academic learning, social activities and the development of facilities and infrastructure, libraries, laboratories madrasah.

- i. Increasing administrative services of madrasah.
- j. Increasing the quantity and quality of utilizing of libraries and laboratories.
- k. Increasing management of PSBB (*Pusat Sumber Belajar Bersama*) professionally.
- l. The achieved the National Education Standards.
- m. Implementing Trias UKS (three of major program of guiding and developing of UKS) towards the realization of madrasah along with a clean environment, healthy, comfortable, conducive, harmonious, and can improve the health of its citizens.
- n. Realizing of citizens' madrasah who have the attitude and behavior of Islam values.
- o. Implementing of bureaucratic reform program through the strengthening of cultural values 5 work (integrity, professionalism, innovation, responsibility and exemplary).

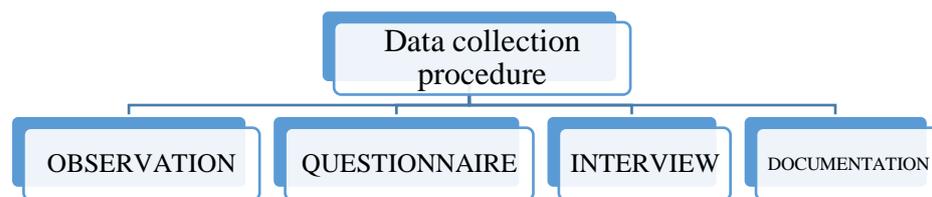
### 3. Target

The target of MAN Model Palangka Raya was the acceleration of fulfillment the eight National Education Standards include content standards, processes, graduates, educators and education personal, management, facilities and infrastructure, financing and valuation as well as character building of students who devoted, responsible, disciplined,

honest, polite, caring, hard work, good attitude, tolerance, creative, independence, curiosity, the national spirit, respect, friendship and peace.

### E. Data Collection Procedure

The data collected in natural setting without any manipulation of the setting. To collect the data, the writer used observation, interview and documentation. It can be drawn as follow:



This research views the events or ongoing process as phenomenon. Instrument of the study were needed in this research. It was because the instruments were tool to get the data of the study. In which the data were the important things to help the writer in answering the problem of the study. In collecting the data for this research, the writer used observation, interview and documentary to obtain the data in order to answer the problem, it was explained below as follow:

#### 1. Observation

Observation is a basic method for obtaining data in qualitative research and is more than just “hanging out”. Qualitative observations rely on narrative or words to describe the setting, the behaviors, and the interaction. The goal is to understand complex interaction in natural setting. (Ary Donald, p.431.)

Moreover, observation is used as a technical term in research with its specific meaning, observation usually refers to the use of our visual sense to record and make sense of information. Furthermore, according Angrosino in qualitative research, data is collected by observing people when they are interacting in their natural settings, so that their behaviors and words can be input into their proper context (Latief, p.77).

So in qualitative research, the writer was to be as participant observer, Susan Stainback said that in participant observation, the researcher observes what people do, listen to what they say, and participates in their activities (Sugiyono, p.227).

There are some specialized approaches to observation, such as interaction analysis (sometimes used in small group or classroom settings). Two types of interaction analysis are kinesics is the study of body movements and how those motions communicate messages and proxemics is the study of how people use space. In both kinesics and proxemics, there are limitations related to cultural awareness because gestures and nonverbal behaviors as well as use of space (Ary donald, p.438).

To observe this research, the writer uses the guideline of observation from Ministry of Education as needing to be integrated into lesson. The teachers chose values that fit in with their lesson plans in accordance with the basic and core competencies that they taught.

## 2. Questionnaire

Donald Ary (2010, p. 648) Questionnaire is an instrument in which respondents provide written responses to questions or mark items that indicate their response.

Hornby (2009, p. 962) states that questionnaire is a written or printed list of questions to be answered by a number of people especially as part of a survey. Survey questions can take a variety of forms. The two main types of questions are open-ended and close-ended question (Sandra, 2006, p.37). Therefore, the writer uses the open-ended question toward this research. This type is suitable for this research that use descriptive qualitative research. It is aimed to know the student' feel when they are learning English that integrate the Islamic values.

In this research the writer used open ended questionnaire. According to Morissan (2012) in asking questions with survey methods, the authors can use the open-ended questionnaire (questionnaire) is a question that must be answered by the participants themselves. Open-ended questions give participants the freedom of answering as well as the opportunity to provide deep answers, and allow for the emergence of unexpected answers by researchers.

### 3. Interview

The interview is one of the most widely used and basic methods for obtaining qualitative data. Interviews are used to gather data from people opinions, beliefs, and feelings about situations in their words. They are used to help understand the experience people have and the meaning

they make of them rather than to test hypotheses (Ary donald, p.438). This technique is used to ask the respondents or informants to get in depth and detail information. The interview is done in the form of guideline interview.

The writer used unstructured interview, in which the area of interest is chosen and questions are formulated the interviewer may modify the format or questions during the interview process. One characteristic that all qualitative interview formats share is that the questions are typically open ended, it means that cannot be answered with a yes or no or simple response and the questions are designed to reveal what is important to understand about the phenomenon under study.

#### 4. Documentary analysis

This technique was used for the purpose of finding the behavior of teachers to students and students' responds to the teacher's behavior. It involved paying particular attention to documents such as teacher's note, class attendance sheets, students' academic achievement results and private documents such as personal journal and letters. During the process of research, collection of memos, forms and photograph was also included.

#### 5. Recording

This technique did by taking pictures or photos, motion pictures, voices, series of events or phenomenon which appeared while the integration of Islamic values in English teaching and learning process happening. Statistical data is also used to show how the process has been

happening. The result then is used to draw a conclusion about the phenomenon of the integrating of the Islamic values in English teaching learning process.

The process of collecting the data did step by step, intended to get a more accurate data. For that purpose, determination of the setting of the research is considered important. The setting of the research the writer come to the school, meet the headmaster to introduce herself and give the letter of permission to do the research. After that, the writer is allowed to meet the English teachers to inform about the purpose of coming, conducting research related to the integration of the Islamic values at MAN Model Palangka Raya.

## **F. Data Analysis Procedure**

Describing by Miles and Huberman (Sugiyono, 2011, p. 246) data analysis technique use in this research involved scanning, organizing and analyzing the data in order to make meaningful as follow:

### **1. Data collection**

The collection of the data on the main qualitative research is observation, questionnaire, interview, and documentation the combined of all three tools which called triangulation. The writer as participant observation who involved directly in all the activities of English teaching and learning process. According Sugiyono (2011, p. 145) in this observation the writer involve directly with the subject and object that will

observe, during conduct the observation the writer will do what the subject do.

## **2. Data reduction**

Data reduction is a form of analysis. It covers in the terms of sorting, discarding, and organizing the data in such a way that final conclusion could be drawn and verified. This involves transcribing interview, telling up field notes or sorting and arranging the data into different type depending on the source of information.

## **3. Data display**

Reading through all the data, in order to get general impression and adequate insight, for example one by one interview will study and comparison is made with the next. A detailed analysis with coding process is employed which involved taking text data into categories, grouping topics that related to each other and give abbreviation and then analyzed. Table, figures, and few statics with graph were used to support the discussion.

## **4. Drawing conclusion and verifications**

The last stage is interpretation on the meaning of the data. A conclusion is drawn after reducing and displaying the data. It may be in the form of proposition and the final conclusions need to be verified based on the result of the gained data from that data reduction and data display.

## **G. Data Endorsement**

According to Sugiyono (2011, p. 267) data credibility could be found by doing extension observation, triangulation, discussion with a friend, case analysis and member check.

### **1. Credibility of Data**

#### **a. Extension Observation**

It is mean that the writer a more careful and continuous observation. In this way, the reliability of the data and the sequence of events could be observed in sufficient amount of certainty and systematically.

#### **b. Triangulation**

This means that the writer triangulates different data from various sources of data, by examining evidence from the sources and using it to build a coherent justification for themes. Themes are established based on converging several sources of data or perspective from participants.

To analyze the data the writer used triangulation of technique collecting data from observation, questionnaire, interview, and documentation. For example the data were gained with interview, then the writer checked from observation, questionnaire and documentation. And all of the data (observation, questionnaire, interview and documentation) were collected and having the same result and it can be describe the integration of Islamic values in English teaching and learning process at MAN Model Palangka Raya.

c. Member checks

The data and the information that have been obtained from the respondents is give in the narrative interview, observation and documentation prepared previously and reported them back to the parties of source, those who shared data. If the data is not credible then correction or addition to make it correct and complete need to be done.

2. Reliability of Data

The descriptive research is a contextual or situational and localized. One way to ensure the level of reliability of the data is by presenting the original data, such as transcription, interview and field notes. Transcription is a specific kind of data entry that means turning spoken language into written language.

## CHAPTER IV

### RESEARCH FINDINGS AND DISCUSSION

#### A. Data Presentation

Data presentation describing the obtained data integration of Islamic values. The present data consists of the result of the observation, interview and documentation. This research were conducted from 22 March until 22 May 2017 approximately in two months, the writer conducted six times the observation in the class consist of four classes based on the material that will be taught by Mr. J, they are *X.A.6*, *X.A.3*, *X.A.4* and *X.A.5* the whole of the student consist of 133 students.

**Table. 4.1**

#### **Students' of tenth grade of MAN Model Palangka Raya**

Students' of tenth grade of MAN Model Palangka Raya

X.A.6	31
X.A.3	35
X.A.4	36
X.A.5	31
<b>Total</b>	<b>133</b>

Based on the observation, the writer saw that school culture was very important in applying the integration of Islamic values because school culture was the characteristic and more powerful influence to shape and accelerate achieving the objectives of the school. Before starting the learning activity the student must recite the Al-Quran in the classroom and every Saturday they read *Asmaul Husna*. Moreover, MAN Model Palangka Raya carried out a full day system, requires students to attend learning activities from 06.30 a.m. till 15.15 p.m. this longer learning time enables the integrated Islamic school to each all materials required in its curriculum.

Firstly, the writer would like describe the Islamic values based on The Act of the Republic of Indonesia Number 20, year 2003, eighteen values have been identified by the Ministry of Education as needing to be integrated into lesson. The teacher chose values that fit in with their lesson plans in accordance with the basic and core competencies that they taught. The values that were integrated were the cultural and national character values as described in table, as follow:

**Table. 4.2**

**Description of Islamic Values**

<b>No.</b>	<b>Values</b>	<b>Description</b>
1.	Religious	An obedient attitude and behavior in applying religious teachings, tolerant towards the practice of other

religions and beliefs, and in harmony with people having different religions.

2. Honest Attitudes based on one's effort to make oneself a person who is trustworthy in speech, action, and work.
3. Tolerance Attitudes and actions that respect religions, ethnicity, opinions, attitudes, and action those are different from one's own.
4. Disciplined Orderly and conforms action to all the rules and regulations.
5. Hardworking A tenacious behavior in overcoming difficulties and in completing learning tasks.
6. Creative Thinking before doing something to discover new ways or results from what one has at one's disposal.
7. Independent Attitudes and behaviors that do not depend on other people in completing assignments.
8. Democratic A way of thinking, behaving, and acting which views one's rights and obligations as equal to those of others.
9. Curious Attitudes and action that generally seeks to discover more about what one learns, observes, and listens.
10. Nationalistic A way of thinking, acting, and viewing that places

national interests higher than personal or communal interest

11. Patriotic A way of thinking and doing reflects faithfulness, care, and respect for the national language, along with the land, social, economic, and political aspects of the community.
12. Appreciative of achievements Attitudes and actions of encouraging oneself to produce something useful of the society while also acknowledging what others do.
13. Friendly, communicative Actions that demonstrate an eagerness to converse, interact, and cooperate with other people.
14. Peace loving Attitudes, speech, and actions that cause other people feel happy and secure due to one's presence.
15. Fond of reading The habit to provide time for reading various materials to learn insights and other virtues for oneself.
16. Environmentally aware Attitudes and actions that generally seeks to prevent damage in the natural environment and to make efforts to repair environmental damage that has occurred.
17. Socially concerned Attitudes and actions that tend to assist other people who need help.

18. Responsible Attitudes and behaviors that assume the obligation to finish assignments and tasks and to take care of oneself, the society, the environment, the country and God.

*Source: Kementerian Pendidikan Nasional, Badan Penelitian dan Pengembangan Kurikulum (2010).*

Based on the definition above, it can be seen that in constitution No. 20 of 2003 particularly aims to create among attitude, skills, and knowledge. Students were taught to have Islamic values. Then the writer would like shows the indicators of each values on table below that to be the guideline when the writer was going conduct the observation.

**Table 4. 3**

**Indicator of Islamic Values**

<b>No.</b>	<b>Values</b>	<b>Indicators</b>
1.	Religious	<ul style="list-style-type: none"> <li>• Praying before and after do something</li> <li>• Saying grateful for God's gift</li> <li>• Giving the greeting before and after give opinion.</li> </ul>
2.	Honest	<ul style="list-style-type: none"> <li>• Giving the expression (functional text)</li> <li>• Responding and expressing opinion</li> <li>• Showing the fact correctly</li> <li>• Giving adoration for the work of the friend</li> </ul>
3.	Tolerance	<ul style="list-style-type: none"> <li>• Accepting dissent in English teaching and learning process</li> </ul>
4.	Disciplined	<ul style="list-style-type: none"> <li>• students use correct writing punctuation and student use language features correctly</li> <li>• finish their task in time</li> <li>• students are very careful to use</li> </ul>

- punctuation in English
5. Hardworking
    - Students obey the role of learning English.
    - Student finish their task orderly and carefully
    - students use time as effective as possible to finish task
    - students try to find references from various sources
  6. Creative
    - Thinking before doing something to discover new ways or results from what one has at one's disposal.
    - instructing students to identify the language features
    - instructing students to correct other students' mistake in answering a question
  7. Independent
    - correcting the mistake of the English punctuation usage
    - Instructing students to make narrative y their own.
    - listening, asking, and expressing the opinion
  8. Democratic
    - thinking, behaving, and acting which views one's rights and obligations as equal
  9. Inquisitive
    - reading more English materials
    - Student discuss with other students to enhance their capability in English.
  10. Nationalistic
    - Thinking, acting, and viewing that place national interests higher than personal or communal interests.
    - Thinking and doing that reflects faithfulness, care, and respect for the national language, along with the land, social, economic, and political aspects of the community.
  11. Patriotic
    - Attitudes and actions of encouraging oneself to produce something useful of the society while also acknowledging what others do.
  12. Appreciative of Achievements
    - students ask or give an opinion while discussion is held
  13. Friendly, communicative
    - students listen to teachers or other students' explanation
    - Students speak English using formal

- language.
- |     |                          |   |
|-----|--------------------------|---|
| 14. | Peace loving             | <ul style="list-style-type: none"> <li>• Attitudes, speech, and actions that cause other people to feel happy and secure due to one's presence.</li> </ul>  |
| 15. | Fond of reading          | <ul style="list-style-type: none"> <li>• instructing students to re-read the story to answer some questions correctly to students' questions</li> <li>• to conclude the content of the story</li> </ul>           |
| 16. | Environmentally<br>Aware | <ul style="list-style-type: none"> <li>• Attitudes and actions that generally seeks to prevent damage in the natural environment and to make efforts to repair environmental damage that has occurred.</li> </ul> |
| 17. | Socially<br>concerned    | <ul style="list-style-type: none"> <li>• Attitudes and actions that tend to assist other people who need help.</li> </ul>   |
| 18. | Responsible              | <ul style="list-style-type: none"> <li>• Finishing assignments and tasks and to take care of oneself, the society, the environment, the country, and God.</li> </ul>  |

a. Data observation

Classroom interaction was conducted in English teaching and learning at MAN Model Palangka Raya. The results of observation was indicated that there were some ways to perform the interaction in teaching and learning process. The forms of exchange were 'move' and 'act' in starting the lesson such as initiating, responding, questioning and demanding or requesting to the students. The patterns of 'move' and 'act' were as follows. (a) teacher-students, (b) teacher-student-teacher, and (c) teacher-students-teacher-students.

Starting exchange was done in some ways. The patterns were as follows (a) initiation-response, and (b) initiation-response-feedback. Starting exchange was opened by the teacher to give greeting and the students followed giving response. After that, teacher replied to answer

greeting which was responded by the students. Then, ‘move’ was given by teacher. The writer would like describe the activities by the English teacher based on the result of the observation, *T* as teacher and *Ss* as students.

The first observation on material Recount Text “True Friends” in X.A.6 class at 06.45-08.15 am, here;

Turn	Speaker	Text	Exchange /slot/move	Islamic values
1.	T	Assalamu’alaikum Wr. Wb.. and good morning class... how are you today?	Initiation	Spread greeting
2.	Ss	Wa’alaikum salam... good morning sir, I’m fine and you ?	Response	
3.	T	I am really fine, thank you	Initiation	

*(Data observation on April 4<sup>th</sup> 2017)*

Moreover, the other move to start exchange was elicitation, it was followed by initiation. Next, students responded to answer initiation from teacher and finally, the teacher initiated to respond the students.

Turn	Speaker	Text	Exchange /slot/move	Islamic values
1.	T	Well, we start our class, let’s say “basmallah all together”	Initiation	Good behavior
2.	Ss	“..Bismillahirohmanirrohim...”	Response	
3.	T	have you breakfast	Initiation	
4.	Ss	Yes we have (student’ answer	Response	

*(Data observation on April 4<sup>th</sup> 2017)*

Furthermore, starting exchange could be opened by focusing the students on the lesson and the teacher initiated such as utterance “well” was a focusing move. It was followed by students’ response. Next, follow up was given by teacher.

## **B. Research Findings**

The writer has done the completed the data from the observation, interview and documentation. To find the objectives this research, the writer has analyzes the data systematically and accurately. The data was then analyzed in order to give meaningful interpretation and draw inferences about the problem. In reporting the findings of this research, the writer reported the result based on the topic in research problem: how is the integration of Islamic values in English teaching and learning process at MAN Model Palangka Raya.

Based on the theory of the integration of values in teaching and learning process, to integrate the values can be carried out from planning, whilst activity and evaluation. Therefore, the research findings classify the integration of Islamic values in English teaching and learning process on planning (lesson plan and material), activity and evaluation. As follow:

In general, there are four techniques that teacher implemented to integrate Islamic values in teaching and learning process specifically in the lesson plan, the material, the process and in the evaluation, as follow;

### **1. Integration of Islamic values in lesson plan**

Before teaching and learning process at MAN Model, the teacher prepared himself to make teaching and learning process run well. The first preparation was about the lesson plan which was created by the teacher before it was used. The following were the steps taken by English teacher to ensure that the lesson plan were eligible or appropriate to be implemented. Using the media that related to Islamic values and the standard competency as well as basic competency required in the curriculum.

Moreover, curriculum 2013 is a concept of education and culture that aims to develop good character on the part of students. From the perspective of knowledge and skills, students are encouraged to nurture creativity, innovation, positive thinking in the development of a stronger and tougher generation of Indonesian in the future. This curriculum emphasizes the development of character in addition to skills and cognitive abilities.

Furthermore, a learning model is necessary to integrate Islamic values into English subject; it is intended to be a reference for undertaking the learning process. Joyce and Weil (1980) say that “a model teaching is a plan or pattern that can be used to shape curriculums (long-term courses of studies). The learning model is designed through lesson plans, which are short-term teaching-learning plans that need to be developed to infuse Islamic values into students. Mr. J said that when

teach English that integrated the Islamic values he used visual, audio lingual or display the picture.

The usual media provided is a visual-shaped medium that usually displays an image there is also audio-lingual form who usually listen to the story stories in English that nuanced Islam itself.

## **2. Integration of Islamic values in material**

The English teaching and learning was as a local content subject at MAN Model Palangka Raya. In designing of the teaching materials, the teacher was considered to the guide line from Ministry Education and Culture. Based on the result of the observation, the English teaching and learning was the English teacher improve and choose the material that integrated the Islamic values

### **a. Islamic values in teaching recount text entitle “True Friends”**

The first technique that the English teacher did was analyzing the learning indicators of the stories taught. The indicators are analyzed because they are as tools meant to describe the quality, the effectiveness, the equity or the trends of a particular aspect of the education system. The teacher matched the verb of the indicators with the list of the several character values that he integrated in teaching English include in teaching the text.

The Islamic values that teacher selected in this text involve religious, honest, tolerance, disciplined, hardworking, democratic, inquisitive, friendly, communicative and fond of reading.

In general, the verb used in learning indicators of True Friends story could be classified into four parts. First is “read and re-read”, the two previous verbs led the English teacher of the X.A.6 class to select “fond of reading” values. The second is “correcting mistake pronunciation orally, discussing the meaning of difficult words, answering some other students’ questions and sharing students’ understanding to the other student. The second classification of the verb led the English teacher to integrate “communicative” values in discussing “True friend story”. The third is “finding out the word meaning using dictionary and identifying difficult word, language features, generis structures, and adverb clause used in the story”. The third classification led the teacher to integrate “independent” values in discussing “True friends” story. The fourth classification led the teacher to integrate “inquisitive” values.

Based on the Islamic values the text has many moral messages that can learn from the text by the students. One of them is Believe in God; moslem people have Islamic Pillar so they have to trust on their God, it include the religious values. Moreover, caring with a friend, helping each other, having the spiritual such as doing *tahajud* prayer, it includes the Islamic values too. The purpose to learn of the text is students can apply the Islamic values in their life every single time.

### **b. Islamic values in making an announcement**

In this section, the teacher divided students from the several group to make an announcement. The announcement about *Holiday during Ramadan, Isra Mi'raj Ceremony, Prophet Muhammad's birthday, Ziarah Walisongo and Tilawatil Qur'an.*

Each group has to make an announcement based on the topic that has chosen by Mr. J randomly. The purpose of this material to give the student knowledge to celebrate the Islamic ceremony and don't forget about the history of Islam itself as *Ziarah to Walisongo.* The *Wali Songo* also transcribed as *Wali Songo* are revered saints of Islam in Indonesia, especially on island on java, because of their historic role in the spread of Islam in Indonesia.

Moreover, Ramadan is doing fasting that obligatory for the Moslem in Al-Qur'an chapter 2, verse 185 states;

The month of Ramadhan is that in which was revealed the Qur'an; a guidance for mankind, and clear proofs of the guidance, and the criterion (of right and wrong). And whosoever of you is present let him fast the month, and whosoever of you is sick or on a journey, a number of other days. Allah desires for you ease; He desires not hardship for you; and that you should complete the period, and that you should magnify Allah for having guided you, and that perhaps you may be thankful.

Furthermore, Prophet Muhammad is the prophet and founder of Islam. According to Islamic doctrine, he was God's messenger and as a moslem has to celebrate the Prophet Muhammad' birthday.

There are so many Islamic values in the instructional material. First is independent, the students have to make the announcement their own together with his/her friends. Additional, students use correct writing punctuation and students use language features correctly, so the Islamic value is disciplined. Friendly, communicative and responsible is held when the students ask or give an opinion while discussion is held.

**c. Islamic values in teaching recount text about Prophet Muhammad and Caliph Umar**

In this material, the students learn about biography Prophet Muhammad and a true Muslim leader. The objective of this study is to know the biography and the story of caliph Umar on missionary endeavor of Islam. So the student can learn from the text about the article.

The Islamic values in this section are religious, honest, disciplined, inquisitive, and fond of reading. As we know that Muhammad is the prophet and founder of Islam. According to Islamic doctrine, he was God's Messenger, sent to confirm the essential teachings of monotheism preached previously by Adam, Abraham, Moses, Jesus, and other prophets. He is viewed as the final prophet of God in all the main branches of Islam, though some modern denominations diverge from this belief. Muhammad united

Arabia into a single Muslim polity and ensured that his teachings, practices, and the Quran formed the basis of Islamic religious belief.

**d. Islamic values in Islamic song**

In section in class X.A.5 they learn the Islamic song form Maher Zain with the title “*Insha Allah*”. They have to fill in the blank the lyric. The teacher play the music and the students must listen carefully the lyric, the students do the task in pair.

Maher Zain is the new star of modern Islamic music with his meaningful values of songs especially on “*Insha Allah*” song, when a Muslim feel getting lose, lonely, and his/her life is so dark, hopeless, don’t forget we have Allah put your trust in Him and raise your hands to pray, Insha Allah there is a way. Allah will guide you when you believed in Him. So the Islamic values in this material is religious.

**e. Islamic values in teaching argumentative text entitle “Stop giving alms to beggars”**

In this material the students have to showing their opinion about the topic, in this section, Mr. J divided the student to be two groups; pro and contra about the topic. Based on holy Qur’an the Islamic role is the upper hand is better than the lower hand. It means that giving is better than received. Based the opinion of the students keeping the beggars make to be lazy person.

*Dari Hakîm bin Hizâm Radhiyallahu anhu, dari Nabi Shallallahu ‘alaihi wa sallam , Beliau Shallallahu ‘alaihi*

*wa sallam bersabda : Tangan yang di atas lebih baik daripada tangan yang di bawah. Dan mulailah dari orang yang menjadi tanggunganmu. Dan sebaik-sebaik sedekah adalah yang dikeluarkan dari orang yang tidak membutuhkannya. Barangsiapa menjaga kehormatan dirinya maka Allâh akan menjaganya dan barangsiapa yang merasa cukup maka Allâh akan memberikan kecukupan kepadanya.” (H.R. Bukhari no.1427 dan Muslim no 1053).*

In this section, Mr. J want to the student responding and expressing their opinion, giving the opinion while discussion is held, and read the topic to answer the case. So the Islamic values in this section are religious, honest, communicative, and fond of reading.

#### **f. Islamic values in Spoken Announcement**

In this section, the teacher divided students from the several group to make an announcement. The announcement about *Holiday during Ramadan, Isra Mi'raj Ceremony, Prophet Muhammad's birthday, Ziarah Walisongo and Tilawatil Qur'an.*

But in the X.A.6 class they have to make spoken announcement in the same topic. The Islamic values in this section are hardworking and creative. The students have to finish their task orderly and carefully, using the time as effective as possible to finish the task and they have to think to be creative to discover new ways to make spoken announcement.

Based on the interview on 28 April 2017, Mr. J. said to integrate the Islamic values in English teaching and learning, He choose the

material that contain moral value which related Islamic nuance as the result the students can take the message from the text.

To integrate the value of Islamic values in English, of course, we try to sort and select the materials in which there is a moral values that is the moral values that nuanced Islam, spiritual nuances, social values or moral values associated in daily life so that Students will be able to take a lesson of what is in the learning of English.

### **3. Integration of Islamic values in the activity**

Teaching and learning process is the activities that involved the teacher and students not only to get the knowledge but also the experience. The process requires a creation of a classroom atmosphere which encourages the students enjoying the interaction among themselves as well as the teacher. This condition can be accomplished if the English teacher applied the appropriate methods and strategies. Teacher may have skill in applying the methods in teaching and learning process in the classroom. It depends on the teaching and learning objective that was planned in lesson plan.

Mr. John tried to use strategy and teaching learning method that encourages the students communicates between the teacher and the students. The following extract was taken from starting a class discussion about the recount text entitle “True Friends”

The activities which was done by Mr. J Indicated that it was incalculating the Islamic values. Since it was done in every single meeting of the lesson, this illustration may be categorized into habitual activities. Asking students to pray together and maintaining action to

motivate them to learn, have been the commitment of this English teacher, as part of his effort to integrate the Islamic values into the process of English teaching and learning. Moreover, the activities have brought the teacher and the students to the obedient attitude to God. Linguistically, *Assalamu'alaikum* is a greeting which indicated that the students and the teacher have close relationship and brotherhood between Muslim to Muslim. Furthermore, *Basmallah* always be read before the lesson because it can give spirit and motivation believing to God in each activities and also give an example of integrating Islamic values to the students.

These activities, Islamic greeting and saying of *Basmallah*, are always practiced by the teacher and the students. The teacher acted as a model who invited the students to follow his action. Preserving this may result in forming positive attitudes among the students. Moreover, these students are expected to spread out the positive habit not only in the school environment but also in society. As it is known by most of the society, both Islamic greeting and the mention of *Basmallah* are the signs of honor and respect that all Moslems do to other people as well as a dedication of obedience to the rule of Allah, Lord of all Moslem in the world. This activity was application of the integrated the Islamic values.

It can be analyzed that Islamic values and English teaching and learning were integrated in teaching learning process in the classroom.

During English teaching learning will appear human behaviors which may consist

Mr. J applied some methods when teaching grade X of MAN Model. The methods used by Mr. J, were as follow: variations of lecture, group discussion, listen and repeat, problem solving and role play. He always gave apperception as a starting point, asking questions to arise the students' motivation. In interview, he explained:

“The methods given in the process of learning English very much, but it is equipped with the material given. Because it uses curriculum 2013

“The method given in the English learning process is actually very much at all but will be adapted to the material given because it uses the 2013 curriculum the scientific approach method is the most prominent, the material direct method or indirect method can also be used the most important method used in accordance with the material so that Makes students interested to learn if the method used is a scientific approach then students will have the opportunity to observe, ask, explore their knowledge..”(*Interview, April 28<sup>th</sup> 2017*)

The situation above described that teacher wanted to create a good class atmosphere, to motivate the students and provide them with enjoyable condition to learn. Adding to this action, he often moved around the class to check the students' work and approach them with constructive question warmly. Mr. J stated that,

Habituation is done after the learning process is completed students will be invited back to be able to contemplate what has

been obtained in English learning so that the value of moral values contained that they can be implemented in daily life examples of real such as for example there is text in the form of text narrative *Malin kundang* a lawless child to the parents so they will realize that they must respect the parents in accordance with Islamic teachings given to the Muslims themselves.

Mr. J acted the dialogue in pre activities, whilst activities or post activities of the lesson. This is the example of the dialogue in pre activities of the lesson:

This scene proved that teacher did not dominate to the students in teaching and learning process because students were always allowed or given the opportunity to express their ideas; no matter what ideas they propose to the teacher, right or wrong would always be positively responded by the teacher. Besides that, the dialogues have triggered the students' interest because they are directed to solve the problem and share their opinion with their classmates. From this situation, the teacher tried to integrate Islamic values in teaching and learning process.

In addition to the above method, Mr. J applied discussion method. This method included the procedure of democratic forming of group and collaborative work to solve the given problem through activities of answering questions. Here are some steps he did to form the group work. First, he divided the students into several group and making discussion about the topic. After the group was formed the discussion was started. The following are the steps he conducted.

- a. Making sure those groups have democratically been formed which consist of 4 students for each.
- b. Each group wrote the answers in their notes and the classmate as a peer work wrote the answer of the questions.
- c. After answering the questions, each group represented by one member of it read the answer for the question one by one and the other group member was invited to give comments.
- d. Finally both of side the teacher and the students drew conclusions from all the discussion they have that day.

Teacher applied this method is interesting because in discussion, opened a wide access for all students to involve themselves in solving the problems or answering the given questions.

#### **4. Integration of Islamic values in evaluation**

In teaching and learning process, the evaluation is taken into consideration to measure the achievement of the students. The evaluation is suited to the criteria which were determined in syllabus and lesson plans. Model of the evaluation used will depend on the situation. It means that the evaluation in teaching learning may be done both in formative and summative form. The former refers to the teacher observing the progress of the students during the process of teaching and learning while the latter refers to the achievement test given after all process of learning were fulfilled.

In MAN Model Palangka Raya, Mr. J. usually gives the assignment to the students after they have finished discussing a certain theme either individually or in group. The purpose of individual task was meant to identify what extent the students were responsible and independent to master the materials which have been learned before. Meanwhile group assessment was meant to see whether the students are able to work together and share the idea. Of these two choices, the English teacher at MAN Model Palangka Raya, Mr. J. preferred to assign individual task and group work.

Based on the observation in the classroom, the English teacher actively walked around the classroom as he evaluated the progress made by the students. He also took notes on those who actively participated in the process of learning as well as those who were not. Those who were not active were asked to present their work spoken in front of the classroom. When all students were equally involved and the assignments were done, the teacher collected them to be evaluated later on. It can be concluded that teacher has commitment in giving evaluation to the students' jobs.

Mr. J explained that how he evaluated the integration of Islamic values in English teaching and learning process, he said that:

To evaluate the extent to which the integration of Islamic values in English learning is achieved. First if the materials ask about how the implementation of English itself can be through the tests, observations, and observations of behavior or behavior of what is done by students so embedded Islamic values in their personalities. (*Interview, April 28<sup>th</sup>, 2017*).

Furthermore, he said that “There is no specific format to evaluate the extent to which the integration of Islamic values is achieved in English learning only we apply the predefined standard of KKM values and also through observation of the behavior or behaviors of the students to embody Islamic values in their personalities.”

The above statement showed that the evaluation at MAN Model Palangka Raya consist of informal and formal evaluation. Here, informal evaluation such as walking around and paying attention to participate of the students, taking notes for further and deeper analysis on their performance were part of active and caring action taken by the English teacher. In addition to that formal evaluation by given through daily or summative test completed a holistic act of evaluation done by the English teacher and assessment is carried out in an integrative, broad manner of attitudes, knowledge, and language in spoken and written English contextually according to its social purpose and function.

Furthermore, the attitude assessment focuses on the attitude that appears in the form of behavior during the learning process of communicating verbally and in English writing inside and outside the classroom, such as honesty, discipline, responsibility, confidence, tolerance, cooperation, and politeness.

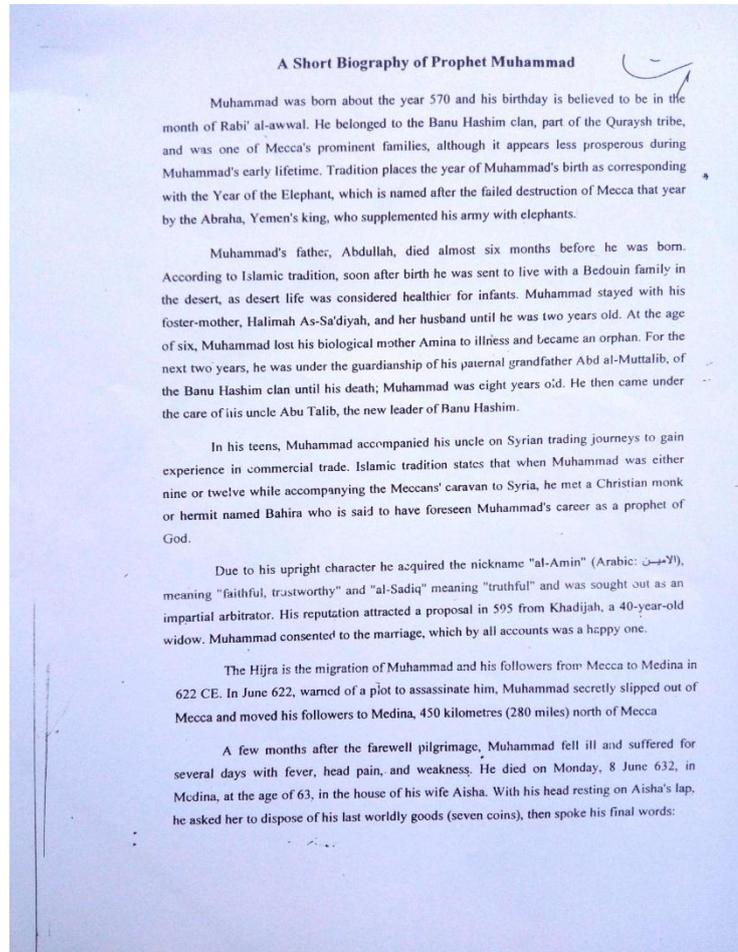
### **C. Discussion**

The English teaching and learning done by the teachers at MAN Model Palangka Raya revealed several considerations. Firstly, it is related to

the primary preparation of the lesson plan. The lesson plans designed by the English teacher were based on the guidance Standard of Ministry Education and Culture with design curriculum 2013. Then the syllabus which was referred in designing lesson plan adapted a model developed by the National Standard of Education (BNSP) such as observing, questioning, collecting information, associating, and communicating. Moreover, the components of the lesson plans were comprised of the basic competence, indicators, the instructional objectives, the instructional materials, teaching learning activities, the source of the materials, media, method or technique used and then the evaluation process which were exactly the same as it was developed by the BNSP (*Badan Nasional Standar Penilaian Pendidikan*).

The Integration of Islamic values was clearly identified in the way the teacher stated the objectives of the lesson plans and the choice of materials. Obviously identified that only few of regular or local contents were introduced as the sample materials were made in such a way that the Islamic values were still kept by the teacher. Next in the of the instructional materials the Islamic values only a few of the materials were integrated with Islamic values in the regular class but most of the materials integrated with Islamic values in the practical class in the main activities section, based on the syllabus which was developed by Ministry Education and Culture. For example, in designing the material for reading lesson, the teacher instructed the student to make several question about *A Short Biography of Prophet Muhammad*

Here is the example:



*See in appendix 2*

The above example clearly shown that modification of the teaching material was made for the purpose of Islamic values. By doing this the students' benefit both the mastery of the content as well as the Islamic values intended to be integrated in the lesson.

In relation to the instructional practice, the integration of the Islamic values was done by listing the activities covered in the pre-activities, whilst activity and post-activities. The listing was as follows:

- a. To start the lesson, the teacher always uses two model of greeting. One is the regular English greeting such as “*good morning*” and the other was Islamic one of “*Assalamualaikum*” to the students.
- b. After greeting the students, teacher asks students to say “*basmallah*”, a word said by all Muslims before they do a good deed, believing that everything they do must be in the permission of Allah or the Lord.
- c. Analyzing the theme, topic discussed and integrating them into relevant Islamic values. These actions were referred to changing the name of place, name of person and the activities presented in the lesson into a more specific reference of Muslims identify.
- d. Giving example and exercise reflecting the Islamic values such as making question about *A Short Biography of Prophet Muhammad*.
- e. At the end of the lesson, teacher closed by saying “*hamdallah*”, a word by all Muslims after they have done every good deed. This word brings a meaning that all praises must be submitted to none but Allah.

The observation result started above has shown that in instructional activities, the integration of Islamic values was practiced by the teacher during English teaching and learning process. The integration of Islamic values was all in the pre, whilst and post activities. What the teacher did in teaching and learning process was called “code-switching” and “code-mixing” between Islamic greeting and English greeting. Code-switching is the practice of moving between variations of languages in different contexts. Everyone who speaks has learned to code-switch depending on the situation

and setting. In an educational context, code-switching is defined as the practice of switching between a primary and a secondary language or discourse. Moreover, code mixing refers to a developmental stage during which children mix elements of more than one language. Nearly all bilingual children go through a period in which they move from one language to another without apparent discrimination.

The Islamic greeting and the expression are: 1)*Assalamu'alaikum warahmatullahi wabarakatuh*, 2)*Bismillahirrahmanirrahiim* 3)*Alhamdulillah* 4)*Subhanallah* and 5)*Astagfirullah*. These expressions were used depending on the context of the situation. According to the Al-hadith, written words suggestions, recommendation or deeds of prophet Muhammad, in order to open the conversation or dialogue, all Muslims were suggested to express the greeting were asked to reply by saying “*Wa'alaikum salam warahmatullahi wabarakatuh*”. These greetings were considered a polite way on how Moslem respect other Moslems, these were containing prayers as well because the explicit meaning of these greetings were the statement that have function as the way of Moslem respect other Moslems that any human being in the world need safety or peace, mercy and blessing from Allah. As a result, Islam encourage all Moslems to spread this greeting without limitation of time, place and condition. Al-hadith is as follow, “*spread the greeting, give the food and be worshiper of Allah in brother hood*” (Al-hadith).

If Moslems finished doing something, *Alhamdulillah rabil'alamin* is also very important expression. Based on the result of observation this

expression was said together by the teacher and the students after finishing the lesson. This expression has important meaning to teach the student to build a good character and personality. Those verses were not explicitly explained by the teacher. In other word, during process of teaching and learning, actions he did in opening, closing the lesson, answering questions from the students warmly, he directly applies those words into use, integrating it into the learned lesson. The manner the teacher did here was called a non-linguistic behavior. Next, Islamic names adhered for person, place, events and terms as the example of sentences or dialogue scripts were modified by the teacher to be integrated in teaching and learning process.

The English teacher evaluates the students' achievement in two ways; informal and formal evaluation. Informal evaluation was done when the students participate in teaching and learning process. Formal assessment uses formal test or structured continuous assessment to evaluate a learner's level of language. It can be compared to informal assessment, which involves observing the learners' performance as they learn and evaluating them from the data gathered.

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### A. Conclusion

Based on the data presentation, research findings and discussion about the integration of Islamic values in English teaching and learning process at MAN Model Palangka Raya, it can be concluded that the integration was found in 4 elements; in the lesson plan, in the Instructional materials, in the instructional activities and in the evaluation or assessment.

The integration of the Islamic values in the lesson plan was done in the section of the instructional materials and in the instructional activities of the lesson plans, the integration was done by embedding the Islamic values supported by verses of Al-Quran or Al-Hadits which are relevant to the main material selected based on predetermined instructional objectives. Meanwhile, in the section of instructional activities of the lesson plans, the integration was done by making list of the activities reflecting the Islamic values that would be conducted during the learning-teaching process.

In the instructional material, the integration of the Islamic values was done through several ways, are:

1. Adding the exercises reflecting the Islamic values to the topic presented.
2. Modifying the Islamic names of person, place and event to the exercise added

3. Embedding the verses Al-Qur'an and al hadits which are relevant to the topic presented in the main material.
4. Mixing the Islamic expression with the relevant English expressions within the main materials.

The integration of Islamic values was done in several ways in the instructional activities such as: (1) by conducting code-mixing and code-switching between English and the Islamic expression based on the situational context, (2) by linking the topic discussed to the relevant Islamic teaching which is done either by quoting the verses of Al-Qur'an and or by explaining the relevant Islamic teaching, (3) by using the Islamic names for person in making the example of sentences or dialogue scripts, (4) by giving students assignment to write a kind of text related to the Islamic values relevant to the topic discussed.

Moreover, the integration of Islamic values in the assessment was done through informal assessment consisting of oral questions, teacher's observation, giving assignment and reading aloud. In addition, the integration of Islamic values in the assessment was covered the Islamic values integrated.

## **B. Suggestions**

Based on the result of the research, some suggestions are proposed the following groups as follows:

1. To the Moslem English teachers

To integrate the Islamic values, the English teacher should understand well about the Islamic values related to the theme and the topic which were integrated in teaching and learning process. The integration of the values was not only in the pre activity and post activity that was often done as the dominant activities but also in whilst activity. As a result, the integration of Islamic values made the students studied English closely related to their belief and perception that there is no dichotomy between the knowledge especially English as a foreign language and Islam. Moreover, the Moslem English teacher should make syllabus, English learning media and using authentic assessment that integrated the Islamic values.

## 2. The policy maker

It suggested that the policy maker should make a guideline of syllabus, lesson plan, and instructional materials particularly related to the Integration of Islamic values, so far the guideline of curriculum 2013 insert the character values that has been published by Ministry Education and Culture 2010. But there are no specific materials that related the Islamic education.

## 3. Principle

The principal is suggested to regularly supervise the teacher (s) as they apply all principles related to the integration of Islamic values in teaching and learning process. In addition, sending them to attend related workshop is considered necessary to enrich their knowledge and competence on how

to integrate the Islamic values in the design of lesson plan and instructional materials.

#### 4. Other researchers

Other researchers who are interested in the same field are recommended to continue and improve this research in order to complete the finding, taken from different setting or context. A further study on the Integration of Islamic values in English teaching and learning may be more focused and deeply investigated in order to integrate it to the character values, and also to develop teaching materials especially for Islamic Senior High School or Islamic Junior High School.

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