ISLAMIC VALUES AS REFLECTED IN THE ENGLISH TEACHING AND LEARNING PROCESS AT MA MUSLIMAT NU PALANGKA RAYA

THESIS

BY

AULA MUKARRAMAH

STATE ISLAMIC INSTITUTE OF PALANGKA RAYA

2021 M / 1442 H

ISLAMIC VALUES AS REFLECTED IN THE ENGLISH TEACHING AND LEARNING PROCESS AT MA MUSLIMAT NU PALANGKA RAYA

THESIS

Presented to

State Islamic Institute of Palangka Raya

In partial fulfillment of the requirements

for the degree of *Sarjana* in English Language Education

BY

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THE LANGUAGE EDUCATION DEPARTMENT

THE STUDY PROGRAM OF ENGLISH EDUCATION

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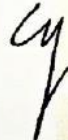|	
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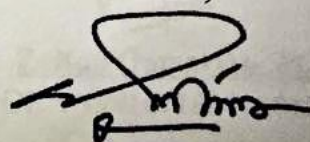**Zaitun Qamariah, M.Pd**
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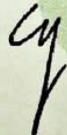
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It can be examined in partial fulfillment of the requirements of the Degree
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Thank you for the attention.

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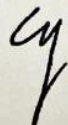
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Sudah dapat diujikan untuk memperoleh Gelar Sarjana Pendidikan pada Jurusan Pendidikan Bahasa Program Studi Tadris Bahasa Inggris IAIN Palangka Raya Demikian atas perhatiannya di ucapkan terima kasih.

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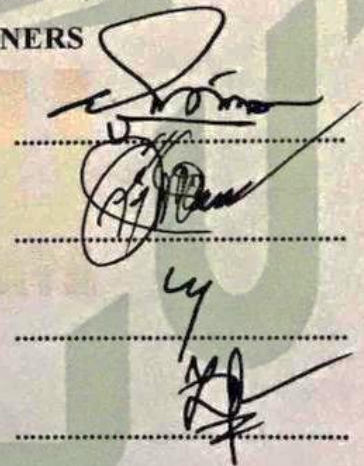
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MOTTO AND DEDICATION

"Allah does not lay a responsibility on anyone beyond his capacity "

(QS. Al Baqarah: 286).

This thesis is dedicated to:

My beloved father (Alm.) H. Muchtar Noor Al-banjari and mother Hj. Ummu Khalimah for their valuable endless prayer, sacrifice, and support. My beloved brother and sister M. Noor Anshari and Aula Ikrimah for the support and happiness in conducting this research.

DECLARATION OF AUTHORSHIP

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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Declare that:

1. This thesis has never been submitted to any other tertiary education institution for any other academic degree.

2. This thesis is the sole work of the author and has not been written in collaboration with any other person, nor does it include, without due acknowledgment, the work of any other person.

3. If at a later time it is found that this thesis is a product of plagiarism, I am willing to accept any legal consequences that may be imposed on me.

Palangka Raya, April 26th, 2021
Yours Faith fully

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ABSTRACT

Mukarramah, Aula. 2021. Islamic Values As Reflected in the Teaching English and Learning Process at MA Muslimat NU Palangka Raya. Thesis, Department of Language Education, Faculty of Teacher Training and Education, State Islamic Institute of Palangka Raya. Advisors: (i) Sabarun, M.Pd (ii) Zaitun Qamariah,M.Pd

Keywords: *Islamic Values, Reflect, Teaching and Learning Process*

Islamic school was essentially a school that employed Islamic education concepts based on the Qur'an and Sunnah, but at an English lesson it was not touched by Islamic values. To realized their expectations, there needs to be English teacher creativity or English book authors' creativity at Islamic School. The material covers all learning material that students will learn Islamic values.

The research was aimed at describing Islamic values in the English teaching and learning process at MA Muslimat NU Palangka Raya. This research focused on describing the English teaching and learning process, which reflected Islamic values by English teachers.

This research used a descriptive qualitative approach to find out facts and describe phenomena. This study's subjects were English teachers of the tenth and the eleventh grade at MA Muslimat NU Palangka Raya. The data in this research results from observations of the learning process and the result of an interview with the English teachers and documentation. The data were analyzed by reducing, analyzing, and concluding.

This research found that the teachers' reflection was in the English teaching and learning process as follows. First, the teachers did the reflection in three-stage in the English teaching and learning process; they were (1) in the opening activity, (2) in the main activity, (3) in the closing activity. Second, the opening and closing activities were conducted by conducting code-switching, and code-mixing between English and Islamic expressions, such as *"Assalamualaikum"* and *"How are you"*. Third, in the main activity, there were material developments done through several ways such as (a) adding the example or exercise of the material presented that reflecting the Islamic values, (b) using Islamic names of people, place and event, and (c) linking the verses Al-Qur'an to the topic discussed that suitable materials.

ABSTRAK

Mukarramah, Aula. 2021. Nilai-nilai keislaman yang tercermin pada proses pengajaran dan pembelajaran bahasa Inggris di MA Muslimat NU Palangka Raya. Skripsi. Jurusan Pendidikan Bahasa. Fakultas Tarbiyah dan Ilmu Keguruan, Institut Agama Islam Negeri Palangka Raya. Pembimbing: (I) Sabarun, M.Pd (II) Zaitun Qamariah, M.Pd

Keywords*: Nilai-nilai Keislaman, Mencerminkan, Proses Belajar Mengajar Bahasa Inggris.*

Sekolah Islam pada dasarnya adalah sekolah yang menggunakan konsep pendidikan Islam berdasarkan Al-Qur'an dan Sunnah, tetapi pada pelajaran bahasa Inggris tidak tersentuh oleh nilai-nilai Islam. Untuk mewujudkan harapan, perlu ada kreativitas guru bahasa Inggris di Sekolah Islam. Materi tersebut mencakup semua materi pembelajaran bahwa siswa akan belajar nilai-nilai Islam.

Penelitian bertujuan untuk menggambarkan nilai-nilai keislaman yang tercermin pada proses belajar mengajar bahasa Inggris di MA Muslimat NU Palangka Raya. Penelitian ini berfokus pada penggambaran prosess belajar mengajar bahasa inggris yang mencerminkan nilai-nilai Islam oleh guru-guru bahasa Inggris.

Penelitian ini menggunakan metode penelitian lapangan deskriptif kualitatif untuk menemukan fakta dan menggambarkan fenomena. Subjek pada penelitian ini adalah guru bahasa Inggris kelas 10 dan 11 di MA Muslimat NU Palangka Raya. Data yang ada di penelitian ini adalah hasil dari pengamatan proses belajar dan hasil dari wawancara pada guru-guru bahasa Inggris beserta dokumentasi. Data di analisis dengan mengumpulkan, mereduksi, penyajian data dan penarikan kesimpulan.

Kesimpulan penelitian ini menemukan bahwa, pertama, para guru mencerminkan dalam tiga tahap dalam proses belajar mengajar bahasa Inggris, yaitu (1) dalam kegiatan pembukaan, (2) dalam kegiatan pokok, (3) dalam kegiatan penutup. Kedua, dalam pembukaan dan penutupan kegiatan pembelajaran, dengan cara (a) mencampur alih kode antara ungkapan dalam bahasa Inggris dan Islam , misalnya *"Assalamualaikum"* and *"How are you"*. Ketiga, dalam kegiatan utama yaitu mengembangkan materi melalui beberapa cara seperti: (a) Menambahkan contoh atau latihan-latihan yang mencerminkan nilai-nilai Islam dalam materi pembahasan, (b) Menggunakan nama-nama Islam untuk orang, tempat dan kegiatan, dan (c) Menghubungkan ayat-ayat Al-Qur'an yang sesuai dengan topik dan materi pembahasan.

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Her appreciation is addressed to:

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Palangka Raya, April 26th, 2021
The Researcher,

Aula Mukarramah
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LIST OF ABBREVATIONS

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NU   : Nahdhatul Ulama

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Student C   : M Safrudin

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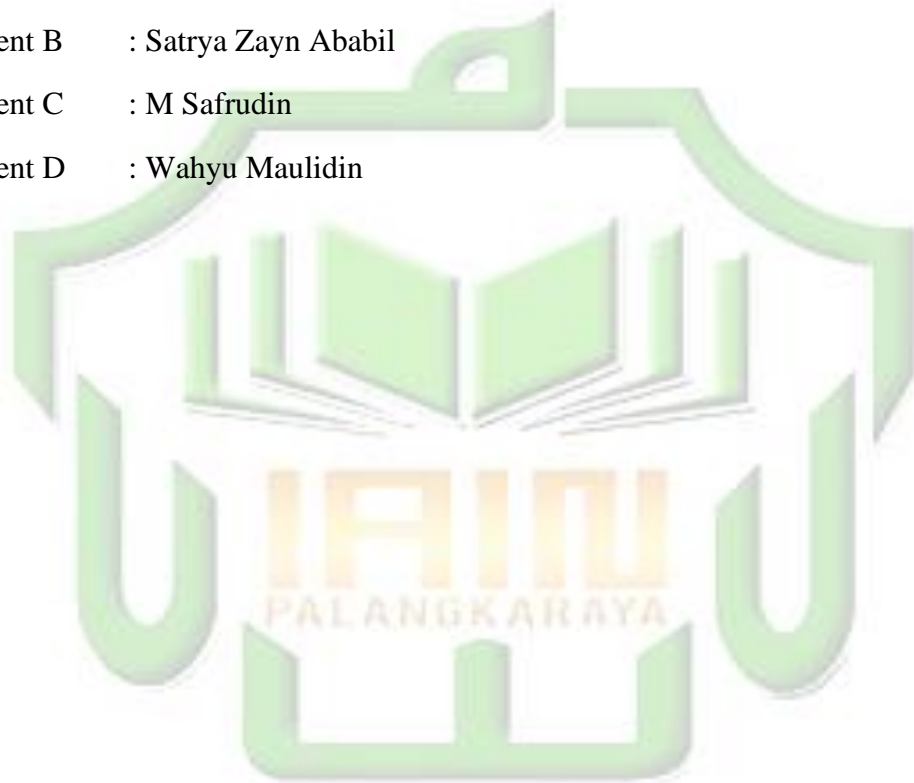
CHAPTER I

INTRODUCTION

A. Background of the Study

As a world communication language, English is not only an academic need but also as a global language that plays a role in global communication and interaction along with progress, development, and competition. In his writing, McKay (2003) states that the popularity of English is not really an attempt at the first category of countries (inner circle countries) to spread their language but more to the awareness of the world community on the importance of mastering English. Because of the importance of mastering English, the Indonesian government included the English language in the study curriculum at schools and also Islamic schools.

Islamic school is essentially a school that employs Islamic education concepts based on the Qur'an and Sunnah, but at an English lesson it was not touched by Islamic values. To realize their expectations, there needs to be English teacher creativity or English book authors' creativity at Islamic School. The material covers all learning material that students will learn Islamic values.

This indicates the importance of education to support students to have spiritual power as well as the educational function on Law Number 20 of 2003 states:

> The National Education System states that national education functions to develop capabilities and shape dignified national character and civilization in order to educate the nation's life, aiming at developing potential students to become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, competent, creative, independent and a democratic and responsible citizen. (Law No. 20 of 2003).

According to the translation of Law No. 20 of 2003, Implementation Guidelines for Religious Education Ministry of National Education Agency Research and Development Center Curriculum and Books (2011) mentions several religious values.

Besides, to educate, teachers should also be an example for learners in the practice of Islamic values. Religious education in school is expected to provide an effective force in shaping Muslim who are able and willing to practice the teachings of Islam in their daily life. An important role in guiding children to practice Islam's teaching is not only the responsibility of religious education teachers but also other general knowledge teachers.

From the description above, the researcher considers that there needs to be more research on the process of learning English in the Islamic school, especially at MA Muslimat NU. It is hoped that by this research, the Islamic values can be built, especially in English teaching and learning.

Moreover, this research 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 reflected. Hence, the reflected Islamic values are proposed to be the best resolution in solving the issue of dualism in Muslim education. Therefore, the researcher was interested in research entitled: "Islamic values as reflected in the English teaching and learning process at MA Muslimat NU Palangka Raya."

B. **Research Problem**

The research of the problem is, "how is the reflection of Islamic values in the English teaching and learning process at MA Muslimat NU Palangka Raya?"

C. **Objective of the Study**

This research is basically aimed at describing the reflection of Islamic values in the English teaching and learning process at MA Muslimat NU Palangka Raya.

D. **Scope and Limitation**

This research's scope focused on knowing and describing English teaching and learning, which reflects Islamic values in the English teaching and learning process by the English teacher. The reason is that the reflection

can be implanted in every English material, not only in certain material and topics.

The subject of the research are to an English teachers and the students of the tenth and eleventh grade of MA. Muslimat NU Palangka Raya and the object was the process of reflecting Islamic values in English teaching and learning. The research will be delimited into the English teaching and learning process from beginning the activity until the activity is closed by the English teacher. This research is also limited to the teacher's difficulties in reflecting the Islamic value in teaching English. Besides the values based on Al-Qur'an and as-Sunnah, the values also from the policy of the Ministry of Education and culture number 20 the year 2003 about the National Education System, which has been reflected the Islamic values.

E. **Significance of the Study**

1. **Theoretical significance**

Theoretically, this research aims to find out what Islamic values are contained in learning English subjects. This research could give a contribution to support the theory of the reflection of Islamic values in the teaching and learning process. It is expected to provide benefits for Muslim English teachers, students and other researchers.

2. Practical significances

a. Significances for the Students

For students, it can provide a good influence to increase the sense of faith in a religion as found in the pillars of faith, and can speak active and passive English and still maintain Indonesian culture, especially Central Borneo.

b. Significances for English Teachers

For English teachers, this information is expected to be about the implementation of Islamic values during teaching so that it is useful to improve creativity, enthusiasm, and motivation when teaching in class. This research gives a contribution to Moslem English teachers to improve their professionalism in the teaching and learning process, which reflected Islamic values.

c. Significances for Further Researchers.

For further researchers, the authors hope this research can be useful to provide some information that certain topics are related to future researchers. Practically, this research is to analyze what will be known for the implementation of a scientific approach in English subjects. This is also to motivate other students, especially in the English department of IAIN Palangka Raya, to analyze Islamic values in learning English in Indonesia. This is something interesting if we research deeply. This research makes us increase creativity, understanding, abilities, etc.

F.   Definition of Key Terms

1. Reflection

Reflection is a meaning-making process that moves a learner from one's experience to the next with a deeper understanding of its relationships and connections to other experiences and ideas. Its a means to essentially moral ends (Rodger C, 2002). Reflection means the act of throwing back the image of someone or unfavorable criticism. In this research, reflection is used for seeing the influence of Islamic values in the English teaching and learning process at tenth grade.

2. Islamic Values

According to Yusuf al-Qardhawi, Islamic values are complete human education, reason and heart, spiritual and physical, morals, and skills. Islamic values as used in this research mean values based on Al-Qur'an and Sunnah and the values also supported by the policy of the Ministry of Education and culture number 20 the year 2003 about the National Education System, were; *religious, honest, tolerance, discipline, hardworking, creative, independent, democratic, inquisitive, nationalistic, patriotic, appreciative of achievements, friendly/communicative, peace-loving, found of reading, environmentally aware, socially concerned, and responsible.* So, Islamic value is the value of education that is owned or established with the desire and intention to practice Islamic teachings and values.

3. **Teaching-Learning Process**

The teaching Learning Process is a process containing a course conducted by teachers and students based on reciprocal relationships that take place in an educational situation to achieve certain goals (Uzer 2006). While the Handbook Islamic education Teachers published Depag RI in Suryosubroto (2010), the teaching-learning process is teaching-learning as a process that contains two-term, namely a series of stages or phases in learning something, and it also means a series of planning activities which are planned by teachers, implementation of activities until the evaluation and the follow-up program.

4. **MA Muslimat NU Palangka Raya**

MA Muslimat NU Palangka Raya is the Islamic Senior High School, which reflected the Islamic values based on its vision, mission, and purpose education. The school, teachers, and students from the same religion are Islam. The located of MA Muslimat NU Palangka Raya at Jati street No 41 in Palangka Raya of Central Borneo.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Related Studies

There have been researching results that discuss Islamic values in the learning process or, in other cases, both on the Palangka Raya IAIN campus. To provide a strong foundation, in this section, the researcher presents some studies closely related to the research. Some of his research include:

1. Sunarto (2014), "The integration of Islamic values in English teaching and learning at SD Islam Terpadu Al-Mumtaz Pontianak." This research found that first, the integration of Islamic values and lesson plans was done in instructional objectives and 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, and (d) mixing Islamic expressions and the relevant Engish 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 formal and informal assessment.

2. Rayendriani Fahmi Lubis (2016) "Analysis of Integrated Values in English Learning In Tsanawiyah Education In Padangsimpuan City." The research results concluded that there are Islamic values in (1) During the learning process carried out by English teachers in the classroom, starting from the opening process of learning to the process of closing learning. (2) Learning resources used in MTs throughout the city of Padangsidimpuan are in the form of textbooks originating from BOS funds.

3. Annisa and Siti Hadijah (2017) "The integration of Islamic values in English teaching and learning process at MAN Model Palangka Raya." From the research results, 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 the lesson plans' instructional activities, the integration was done by making

a list of the activities reflecting the Islamic values that would be conducted during the learning-teaching process.

4. Zaitun and Wardani, S.K (2018) "Islamic values in the context of English learning and teaching." From the research results, based on the observation sheet, it can be concluded that the Islamic values have not been applied fully in the teaching and learning process of English. The analysis of the syllabus showed that there were no Islamic values stated in the syllabus. The syllabus consists of Basic Competence, Materials, Learning Activities, Competence Achievement Indicators, Assessment, Time Allotment, and Learning Sources. It can be seen from the Standard Competence of each language skill that there are no Islamic values stated on this component and the learning activities.

5. Nuril Hadi Habibi (2019) "Islamic Value Internalization in Teaching English at the Eighth Grade of SMP Al-Islam 1 Surakarta in the 2018/2019 Academic Year" Based on data interpretation and discussion presented in the previous, it can be drawn some conclusion that: The first, most of the internalization done by the teacher was in the main activity. The teacher related the Islamic value with the main material. The teacher did the internalization in three stages; they are (1) knowledge transfer stage, (2) transaction stage, and (3) trans-internalization stage. The teacher did not do the internalization sequentially. Most of teacher did the transaction stage first, then knowledge transfer and transinternalization stage. The second, The teacher were not given any

theories or explanation about how to do the internalization. The third, Teachers should be given the theories in doing the internalization in order to make them easier in doing the internalization of Islamic value in teaching activity.

6. Uyun Nafiah (2020), "Developing English modules with integrated Islamic values and Jambi local wisdom." Found that the action research was carried out in some steps, namely analyze step, design step, develop step, implement step, and evaluate step. However, this research was limited to the development and to evaluate the first phase. The following are the results of each step. Based on the validity questionnaire result by two expert validators, a mean percentage of 82.07% is obtained and categorized as very valid. The result of the students' practicality questionnaire shows a percentage of 83.86% and is categorized as very practical. Meanwhile, the result of teachers' practicality is 87.50% and also categorized as very practical. It could be concluded that the integrated Islamic values and Jambi local wisdom on the English module is suitable, practical, and beneficial for both students and teacher.

Based on the previous research above, there are many similarities and differences with the researcher's thesis. This study had different subjects and objects of the research, the researcher's subject was an English teacher of the tenth and eleventh grades of MA Musimat NU Palangka Raya and the object was the process of reflecting Islamic values in English teaching and learning.

The previous researches are about Islamic values in English teaching and learning, similar to the researcher's thesis. In this study, the researcher focused on the reflection of Islamic values in the English teaching and learning process by English teachers, and the research was delimited into the English teaching and learning process from beginning the activity until the activity was closed by the teacher. Besides the values based on Al-Quran and As-sunnah, the values also from the policy of the Ministry of Education and culture number 20, the year 2003, about the National Education System, which has reflected the Islamic values.

B. **Theoretical Definition**

1. **Reflection**

   a. **Definition of Reflection**

   According to Rodger, C (2000), reflection is a meaning-making process that moves an earner from one's experience into the next with a deeper understanding of its relationship with and connection to other experiences and ideas; it is a means to essentially moral ends. Whereas according to Kurt Hagen, F (2004), reflection is the instrument by which experiences are translated into dynamic knowledge.

   So, reflection is about learning from experience and developing your thoughts from the experiences. While it is a natural process we often take unconsciously, we also try to consciously facilitate reflection, both in ourselves and others, by asking questions.

b. Aspects of Reflected Islamic values

The aspect must take consideration of all the dimensions of teaching and learning activities that reflect several aspects, there are: (Maimun,2009. 55)

1) The teacher

The teacher should be trained to be confident in their way of thinking and attitude while showing good mannerism in accordance with Islamic values as a notable example to the student. Such criteria imply that the selection of future teachers does not rely purely on academic achievements but also self-reliance and good personality. According to Maimun (2009, p. 55), in proposing an Islamic' model of teacher training and up giving examples of modern teaching methodologies by over-stretched and anachronistic interpretations of Quran verses and the Sunnah. 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**

Textbooks are an important part of the teaching and learning process in schools because textbooks are one aspect that supports the success of the learning process. The department of Curriculum Development plays a vital role in the Preparation and distribution of the textbooks required as reading material for the Reflected Islamic Education Curriculum. Currently, the department of Curriculum Development has taken proactive steps by getting feedback and working with scholars who could share their knowledge and skills, especially in religious matters.

3) **Co-Curriculum Activities**

The co-curriculum activities have their values in helping to expand student's physical and mental potential. It is a set of activities routinely performed at schools to enhance the development of knowledge, skills, experience, attitude, and personality of the student. To fulfill the aspirations of the reflected Islamic values

system, we need to understand several primary principles underlying this education system, which are:

a) Knowledge is of utmost importance for individuals to cope with their life's challenges and acquire more knowledge for lifelong learning and continuous life improvements.

b) Acquiring knowledge will increase one's thinking ability. As a result, the student should express opinions and views objectively and 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, a reflected Curriculum should necessarily contain some elements of spiritualism, humanitarianism, and patriotism.

d) To instill the cultural habit of being enthusiastic about reading and seeking knowledge.

e) To each value across the subject; must be done creatively in order to create a rich and exciting learning environment.

2. Islamic Values

a. Definition of Islamic Values

In religious studies, often distinguish between the word religion and religiosity. Religion is religion. In contrast, religiosity is more directed at people's quality and attitude based on religious values that become beliefs. Religiosity more emphasis on the

substance of religion's noble values and tend to turn away from religious formalities (Ghozali, 2002). Further, Hidayat (2012) says that religiosity tends to be appreciative of the event religion's noble values in a container of other religions. Instead, it will feel disturbed by various forms of religious formalities since it would eliminate the development of spiritual values and religious morality. Mokhlis (2006) defines a person of religiosity as the level of commitment to his religion. While Asraf (2014) explains, religiosity is one's attitude towards religion in general, not just one aspect of religion, but also the intensity of one's way to become religious. More specifically, religiosity is individual to live, internalize, and integrate religious norms into the self so that it becomes part of the conscience and personality. Thus, religiosity includes the circumstances contained in one who encouraged him to think, behave, and acted by the teachings of his religion.

In Islam, the main source of value is God and man. However, the word's implementation in the form of behavior is relative (Sauri, 2008). According to the Quran, those are haqand ma'ruf. Haq is the essence of good and right, according to God. It means, Welland true, according to what comes from God. The truth that comes from God is the set of values and norms of life that are generally arranged in God's word and a real example of the Prophet. In comparison, the value that comes from human nature is not absolute and grows based on an

agreement between people. This value will continue to evolve towards more advanced and higher. These human values need to refer and are aligned with the come from God's values (Sauri, 2008: 24).

b. Basic of Islamic values

The foundation and basics of specific Islamic values or broadly speaking, there are two, namely the Qur'an and the Sunnah.

1) Al Quran

Al-Qur'an is a name for kalamullah, which was revealed to the Prophet Muhammad. What was written in the Mushaf. In complete Dr.Bakhri Syaikh Amin defines Al-Qur'an as the word of Allah SWT which contains miracles, which is revealed to the closing of the prophets and apostles, through the mediation of the angel Gabriel, written in mushaf, memorized in the chest, conveyed to us mutawatir, reading it has the value of worship, (arranged systematically) starting from surat al-Fatihah to surat al-Nas.

2) Sunnah

Sunnah is everything that comes from the Prophet Sallallahu 'Alayhi Wa Sallam in the form of qaul (utterance), fi'il (deed), taqrir (determination), the nature of the body, and morality meant by him as tasyri' (pensyari'atan) for Muslims.

c. **Islamic scope**

1) **Aqidah/ Iman**

According to al-Banna (as cited in Shobron, 2011), aqidah value is a several problems which should be believed by heart, made comfort feelings and give the faith with no doubtful. Whereas the word of iman etymologically means believing or justifying with heart. Whereas according to the term, faith means justifying with the heart, speaking verbally and doing with the actions of the imbs. To develop the concept of the study of ijtihad with a science which was later called the science of kalam, ushulluddin or Islamic theology. This discusses further about the concept of aqidah which are contained in the Qur'an and al hadith with more in-depth studies which are colored by differences of opinion among them in certain problems.

2) **Sharia/Ibadah**

Ibadah value refers to everything loved and blessed by Allah SWT, such as words or actions, both seen or unseen, in order to praise Allah SWT and expect His reward (Ritonggo & Tanjung, 1997). Ibadah is divided into 2; a) specific ibadah or it is generally called *Ibadah Mahdhah,* such as: praying, giving fasting and haji, and b) General Ibadah or it is called *Ibadah 'Ammah,* such as: working, eating, drinking and sleeping in order to keep healthy so that the

people can run their obligations as humans and get the blessings from Allah SWT.

Thus, it is clear that the sharia study relies more on fragments of the basic concept of Islam contained in the aqidah. This experience is in the Qur'an called as good deeds. For more understanding in Islamic studies, the scholars developed a science which became known as the science of jurisprudence or Islamic jurisprudence. This science of jurisprudence examines the concept of sharia concepts contained in the Qur'an and hadith through ijtihad. With ijtihad or the decree of this cleric, sharia was developed in more detail and adapted to developments occurring in the midst of society as in the study of aqeedah, the study of the science of jurisprudence also caused various differences which became known as the mazhab of jurisprudence.

3) **Morality/ Akhlaq**

According to Ilyas (2000), Akhlaq value is anything related to human's characters and will be appeared without thinking or considering other thing and having no external motivation. Akhlaq covers akhlaq to Allah SWT, to humans, and to nature.

From the above understanding it can be concluded that morals are human behavior or precisely the value of behavior, which can be of good or bad value. Which is considered here is human behavior in dealing with God, namely performing worship, in dealing with

fellow human beings and dealing with the surrounding environment. Based on The Act of the Republic of Indonesia Number 20, the year 2003, and supported by the Ministry of Education as needing to be reflected in the lesson. The teacher chooses values that fit in with their lesson plans in accordance with the necessary and core competencies that they taught. Eighteen kinds of Islamic scope there are:

a) **Religious**

Religion is an obedient attitude and behavior in applying religious teachings, tolerant towards other religions and beliefs, and in harmony with people having different religions.

b) **Honest**

Honest is attitudes based on one's effort to make oneself a trustworthy person who is trustworthy speech, action, and work.

c) **Tolerant**

Tolerance is attitudes and actions that respect religion, ethnicity, opinions, attitudes, and action that are different from one's own.

d) **Disciplined**

Disciplined is orderly and conforms action to all the rules and regulations.

e) **Hardworking**

Hardworking is a tenacious behavior in overcoming difficulties and completing learning tasks.

f) Creative

Creativity is thinking before discovering new ways or results from what one has at one's disposal.

g) Independent

Independent is attitudes and behaviors that do not depend on other people in completing assignments.

h) Democratic

Democratic is a way of thinking, behaving, and acting, which views one's rights and obligations as equal to others.

i) Curious

Curious is attitudes and action that generally seeks to discover more about what one learns, observes, and listens.

j) Nationalist

Nationalistic is a way of thinking, acting, and viewing that places national interests higher than personal or communal interests.

k) Patriotic

Patriotic is a way of thinking and reflecting faithfulness, care, and respect for the national language, along with the land, social, economic, and political aspects of the community.

l) Appreciative of achievements

Appreciative of achievements are attitudes and actions of encouraging oneself to produce something useful for society while also acknowledging what others do.

m) Friendly

Friendly or communicative actions demonstrate an eagerness to converse, interact, and cooperate with other people.

n) Peace-loving

Peace-loving is attitudes, speech, and actions that cause other people to feel happy and secure due to one's presence.

o) Fond of reading

Fond of reading is the habit of providing time for reading various materials to learn insights and other virtues for oneself.

p) Environmentally aware

Environmentally aware are attitudes and actions that generally seek to prevent damage in the natural environment and make efforts to repair environmental damage.

q) Socially concerned

Socially concerned are attitudes and actions that tend to assist other people who need help.

r) **Responsible**

Responsible is attitudes and behavior that assume the obligation to finish assignments and tasks and to take care of oneself, the society, the environment, the country, and God.

3. **Education and Religion**

Education and religion are interrelated. According to Barkan (2012), religion and education are intimately related; both deal with spiritual and physical or material. Both enlarge our horizons. Both quicken our inspiration. Islam is also developing the personalities of individuals according to its values through education, Islamic education trains pupils' sensibility in such a manner that in their attitude to life, their action, decisions, and approach to all kinds of knowledge, they are governed by the spiritual and deeply felt ethical values of Islam. They are well trained and mentally so capable that they want to acquire knowledge not only to satisfy intellectual curiosity or just for worldly benefit but to develop as rational, righteous beings and bring about the spiritual, moral, and physical welfare of their families, other people, and all mankind. This attitude derives from a deep faith in God.

A student who receives Islamic education grows up peace-loving, harmonious, equable, and righteous with faith and trust in God's infinite mercy and invincible justice and lives in harmony and not conflict with nature. The total framework of values is also dependent on the concept of faith in the life hereafter. Man is to consider this life not as

an end in itself but as a process that is leading to a complete and better life in the hereafter.

4. Teaching and Learning English

a. Definition of teaching English

Teaching English became a professional and academic field a half-century ago. Teacher education and teacher training have been conducted in order to raise the English teachers' as well as the foreign language teachers' knowledge and capabilities in carrying out the effective lesson in classrooms of English learning (Muller, 2018). During the third millennium of the speedily globalized world, teaching English as a common communication tool has become even more significant than two decades ago.

Teaching English can be a study which deals with the preparations and professional developments of English teacher, containing diverse ideologies for English teaching. Being an English teacher, based on the characteristic, we might be able to find appropriate pedagogies of teaching and interpretations for English teaching fitting your personality (Muller, 2018).

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 integrated 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.

b. **The process of teaching and learning English**

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.

1) **Opening**

The activity that must be carried out first by the teacher in the preliminary activities in the learning process is to prepare students both psychologically and physically so that they can follow the learning process well.

2) **Main activity**

This process is the goal to be achieved can be achieved. This activity should be carried out by the teacher in ways that interactive, inspirational, fun, challenging, motivating students to become active information seekers and can provide adequate opportunities for initiative, creativity, and independence according to their talents, interest, and students' physical and psychological development.

3) **Closing**

In the closing activity, the teacher and students together make a summary or conclusion on the lesson, conduct an assessment or reflection on the activities that have been carried out consistently and programmed, provide feedback on the process and result or learning, plan follow-up activities in forms of remedial learning, enrichment programs, counseling services and giving assignments to both individual and group work according to the learning

outcomes of students, and conveying learning plants at the next meeting.

CHAPTER III

RESEARCH METHOD

A.   **Research Design**

This research will use a qualitative approach with descriptive methods. According to Saryono (2010), qualitative research is a study used to investigate, find, describe, and explain the quality or privilege of social influences that cannot be explained, measured, or described through a qualitative approach. This research aims to gain data in the field consists of observation, interview, and documentation. The researcher chooses this method to excavate information that appropriates with pieces of evidence in the field then analyzed with a theory that has been there.

The method of data collection in question, namely observation, documents, and interviews. The data analysis technique that the researcher uses is the descriptive data analysis method because this study aims to describe Islamic values contained in the teaching and learning process. According to (Arikunto, 2010, p.309) said that:

Descriptive research is research done to gather information about the fact's status in the present time and does not need administration or action control.

This study intended to obtain information on how the reflection of Islamic values in the English teaching and learning process describes the information by using a descriptive research design.

B. **Subject of the Study**

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

The research subjects are an English teachers and the students of the tenth and eleventh MA Muslimat NU Palangka Raya grades. The study's object was the process of reflecting Islamic values in the English teaching and learning process. The researcher chooses the subject based on the purposive sampling criteria. Purposive sampling was one that was selected based on the characteristics of a population and the purpose of the research.

C. **Source of Data**

Research data sources are the sources from which data is obtained (Bahder Josan Nasution, 2008). Regarding the research data source is divided into two, namely:

1. The primary data sources in this research are English teachers of classes X and XI. Primary data were collected from the original source in a controlled or uncontrolled environment. Data collected through observation surveys in a natural setting were example data obtained in an uncontrolled environment. In the primary data, the research was conducted in the form of interviews with the main sources or teachers

and students mentioned earlier. The primary source is used by the writer

as follow:

a. Al-Qur''an and As sunnah

b. 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-planed 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	Description
1	Religious	• Praying before and after do something. • Saying grateful for God "s gift. • Giving the greeting before and after give opinion. • Giving the expression (functional text).
2.	Honest	• Responding and expressing an opinion. • Showing the fact correctly.
3.	Tolerance	• Giving adoration for the work of the friend. • Accepting dissent in the English teaching and learning process.
4.	Disciplined	• Students use correct writing punctuation, and students use language features correctly. • Finish their task in time. • Students are conscientious about using punctuation in English. • Students obey the role of learning English.
5.	Hardworking	• Student finishes their task orderly and carefully. • Students use time as effectively as possible to finish a task. • Students try to find references from various sources.
6.	Creativity	• Thinking before doing something to discover new ways or results from what one has at one "s disposal.
7.	Independent	• Instructing students to identify the language features. • Instructing students to correct other students" mistakes in answering a question. • Correcting the mistake of the English punctuation usage. • Instructing students to make narratives y their own.
8.	Democratic	• Listening, asking, and expressing the opinion.

		•	Thinking, behaving, and acting views one's rights and obligations as equal.
9.	Curious	•	Reading more English materials.
		•	Students 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.
11.	Patriotic	•	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.
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	•	Students ask or give an opinion while a discussion is held.
		•	Students listen to teachers or other students' explanations.
		•	Students speak English using formal language.
14.	Peace-loving	•	Attitudes, speech, and actions cause other people to feel happy and secure due to one's presence.
15.	Fond of reading	•	Instructing students to re-read the story to answer some questions correctly to students" questions
		•	To conclude the content of the story.
16.	Environmentally aware	•	Attitudes and actions that generally seek to prevent damage in the natural environment and make efforts to repair environmental damage have occurred.
17.	Socially concerned	•	Attitudes and actions tend to assist other people who need help.
18.	Responsible	•	Finishing assignments and tasks and taking care of oneself, the society, the environment, the country, and God.

(Kementrian Pendidikan Nasional)

2. Secondary data is data obtained through library studies related to the problems discussed in the study (Soejarno Soekanto, 2012). The data of this research is a description of the English teaching process by using

Islamic value reflection done by an English teacher at the Tenth and Eleventh Grades of MA Muslimat NU Palangka Raya in the 2020/2021 academic year and the result of an online interview with the English teachers.

D. Research Setting

The writer conducted this research at MA Musimat NU Palangka Raya, it was located in Jati street Number 41 Palangka Raya, Central Borneo. In this study the writer choose this school because MA Muslimat NU Palangka Raya was the school which reflected the Islamic values and the English subject used curriculum 2013. Moreover, all teachers and students form the same religion which Islam.

The research held in MA Muslimat NU 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 Palangka Raya of Central Borneo. There were the concepts of MA. Muslimat NU Palangka Raya, as follow:

1. Vision and Misssion

    a. Vision

    Vision of MA Muslimat NU Palangka Raya is "Producing students who are pious, knowledgeable, have a good moral, and achievements".

b. Mission

1) Creating graduates who are able to apply Islamic values and apply them in everyday life.

2) Madrasah as a vehicle for developing the image of students in the fields of morals, academies and skills.

3) Realizing the learning process with Islamic nuances.

2. Objective

a. Increase religious knowledge to maintain Islamic values.

b. Increase students' knowledge in order to continue their education at a higher level.

c. Carry out the teaching and learning process and guidance efficiently and effectively.

d. Developing enthusiasm for learning, encouraging and helping students to recognize their potential, so that they can develop optimally.

e. Cultivating the spirit of deepening Islamic teachings, so as to give birth to students who are devout and have good morals.

f. Developing national appreciation so that it becomes a source of wisdom in action.

g. Implementing participatory management by involving madrasah residents and other related components in order to create excellent service for education service users (stakeholders).

E.   **Technique of Collecting Data**

Kuntjojo (2009: 35) stated that collecting the data is conducted in a certain technique and using a certain instrument which is usually called "research instrument". The data has been collected, gathered, arranged, and analyze to be a piece of information that can explain a phenomenon or relation phenomena.

This study will use observation, questionnaire, documentation, and interview online because of the corona pandemic in the 2020/2021 academic year for data collection.

1. Observation

Observation and assessment of society's legal behavior, the overall possibility of interpersonal interactions, and structuring processes (Soejarno Soekanto, 2012). The researcher, as participant observation who involved directly in all the activities of the English learning process. In this observation, the researcher involves directly with the subject and object that will observe. During conduct the observation, the writer will do what the subject does.

The ways to do observation were: (1) The researcher prepared the materials to conduct the observation, such as a laptop or paper and pen. (2) the researcher joined the classroom online. (3) the researcher observed the English teachers' teaching activity, such as how the teacher reflects the value of Islam in teaching English. The observation was conducted in four classes of the tenth and eleventh grade of MA

Muslimat NU Palangka Raya, and those are X IPA, X IPS, XI IPA, and XI IPS grades. This way used to get an informant about the Islamic value process as reflected in English teaching and learning in the tenth grade of MA Muslimat NU Palangka Raya.

2. **Interview**

Interviews are meetings between two people to exchange information and ideas through questions and answer so that meaning can be constructed in a particular topic (Esterberg, 2002). An interview is also a tool for re-checking or verification of information or information obtained previously and is also a technique of direct communication between researchers and respondents. The researcher will interview the English teachers of the tenth and the eleventh grade of MA. Muslimat NU Palangka Raya to know how the teacher reflects the value of Islam in teaching English, then after the interview is over, the researcher needs to search, read, and compare the findings with other research findings. Teachers that the researcher will interview are Mrs. Nor Harisha, S. Pd, and Mr. Zulfikar Hamzah, S. Pd. And also interview the students with online google form.

3. **Documentation**

Documentation is one method of collecting qualitative data by looking at or analyzing documents at the research site. This documentation consists of photos and data about school as research support that doing by the researcher. In this method, the researcher takes

data such as English learning at MA. Muslimat NU, photos of observation, and data that support this research.

F.   Data Analysis Procedure

Describing by Miles and Huberman (Sugiyono, 2011) data analysis technique used in this research involved scanning, organizing, and analyzing the data in order to make meaning as follow:

a) Data Collection

The researcher will compare and review all the data obtained by observation, interviews, and documentation. The researcher will find the responses balanced or not and find the objectives of this research, and the researcher has the data systematically and accurately.

b) Data Reduction

Data reduction is a form of analysis. It covers terms of sorting, discarding, and organizing the data in such a way that the final conclusion could be drawn and verified. The researcher focuses on simplifying the data. The chooses the main data related to the topic is Islamic Values in English Learning. This involves transcribing an interview, telling up field notes, or sorting and arranging the data into different types depending on the information source.

c) Data Display

Collect all data to be able to confirm the results of the general description and the insights gained from the research, for example, from the results of interviews that have been conducted so that they are

discussed and updated with the next one. Grouping related topics to each other and providing convenience and then analyzed to learn English with Islamic values.

d) Drawing Conclusion and Verifications

The last stage is the interpretation of the meaning of the data. Conclusions are taken after going through the previous step process to reduce and display data. It aims to conclude the research problem. (Bruce L.Berg, 2001) In verification, researchers summarize the data and conclude the research results based on the problem and purpose of the study. After verifying and wanting to display the study results, if the researcher feels there are still shortcomings and feels that the data presented is incomplete, the researcher needs to verify for the second time so that this research is suitable for the public.

G. Data Endorsement

1. Credibility of Data

Credibility in qualitative research discusses the truth of investigating findings (Ary, et. Al, 2010). The method for increasing credibility (internal validity) in this study uses evidence that has structural reinforcement.

Eisner (1998) structural proof definition is "facilities through which various types of data are interrelated to support or support the interpretation and evaluation of conditions." Structural evidence uses different data sources (triangulation) and different methods. Combination

of data sources, such as interviews, observations, relevant documents, and different methods of use from various perspectives (Ary, et.al, 2010).

a. Extension Observation

It means that the researcher a more careful and continuous observation. In this way, the data's reliability and the sequence of events could be observed insufficient amount of certainty and systematically.

b. Triangulation

This means that the researcher triangulates different data from various data sources by examining evidence from the sources and building a coherent justification for themes. Themes are established based on converging several sources of data or perspectives from participants.

The researcher will use the triangulation technique collecting data from observation, interview, and documentation to analyze the data. For example, the data were gained with an interview, then the researcher checked from observation and documentation. And all of the data were collected and have the same result, and it can be describe the reflection of Islamic values in the English teaching and learning process at MA Muslimat NU Palangka Raya.

c. Member checks

The data and the information that have been obtained from the respondents are given in the narrative interviews, observation, and

documentation prepared previously and reported 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**

Descriptive research is 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 writing.
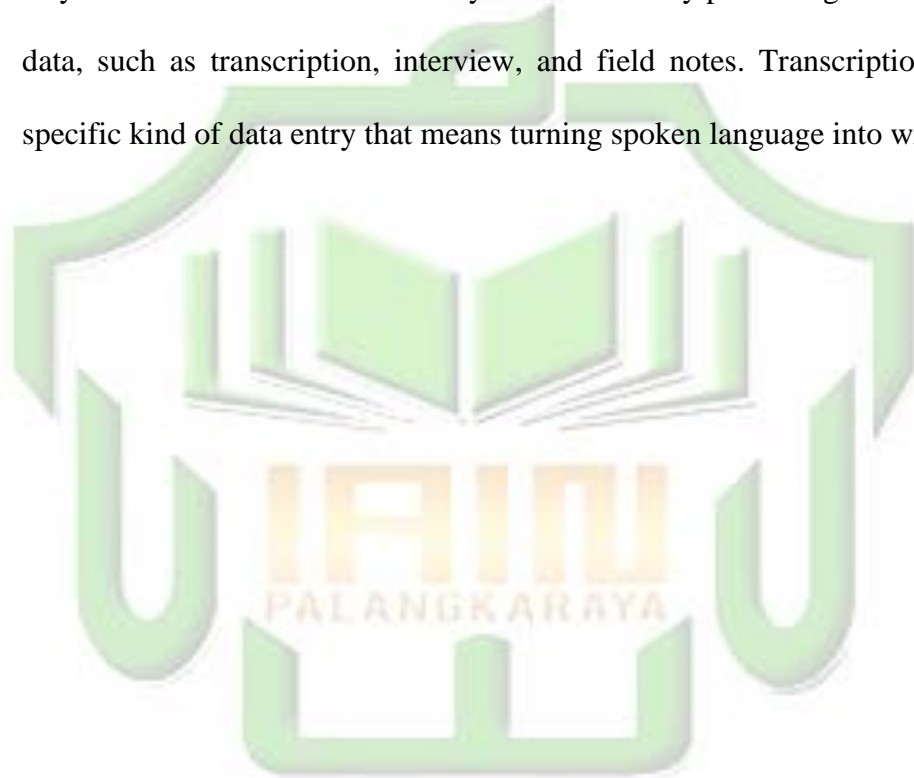
CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

A. Data Presentation

Data presentation described the obtained data reflection of Islamic values at MA. Muslimat NU Palangka Raya. This research was conducted in two months, from 19th January 2020, until 19th February 2021. The researcher has completed the data from the observation, interview, and documentation. The data collected by observation were done two times for each class by the researcher in four different classes (X IPA, X IPS, XI IPA, and XI IPS classes) on 25th, 26th, 27th, 28th January 2021, and 1st, 2nd, 3rd, 4th February 2021. The researcher interviewed on 2nd and 4th February as the supporting data to deeply understand the Islamic value reflection. The material that would be taught by Mrs. Nor Harisha, S.Pd, and Mr. Zulfikar Hamzah, S. Pd, and consist of 175 students.

Table. 4.1
Students of tenth and eleventh of MA. Muslimat NU Palangka Raya

Students of tenth and eleventh of MA Muslimat NU Palangka Raya	
X IPA	43
X IPS	44
XI IPA	44
XI IPS	44
Total	**175**

Based on the observation, the researcher has seen that school was essential in applied the reflection of Islamic values that fits the school vision

is that "*Create Islamic learners, certifiable, akhlakul qarimah (Good attitude), qualified students.*" The school's objectives are to create graduates who can apply Islamic values in everyday life. Before pandemic covid-19, this school implements religious activities almost every morning—moreover, MA. Muslimat NU Palangka Raya requires students to attend learning activities from 07.00 am till 1.00 pm at E-Learning. E-Learning is a website used for lessons; teachers and students can learn with video e-conference. This enables the reflected Islamic school to each all materials required in its curriculum.

The teacher reflection of Islamic values in the teaching and learning process at MA. Muslimat NU Palangka Raya. The values that were reflected Islamic values based on the constitution of Indonesia Number 20, the year 2003, eighteen values have been identified by the Ministry of Education as described in the table, as follow:

Table. 4.2
Description of Islamic Values

NO	Values	Description
1.	Religious	A respectful attitude and behavior in applying religious teachings, tolerance towards other religions and beliefs, and harmony with people having different faiths.
2.	Honest	Attitudes are based on making oneself a trustworthy person responsible for speech, action, and work.
3.	Tolerant	Attitudes and actions that respect religion, ethnicity, opinions, attitudes, and action that 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 completing learning tasks.
6.	Creative	Thinking before discovering 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 others.
9.	Curious	Attitudes and action generally seek to discover more about what one learns, observes, and listens.
10.	Nationalist	A way of thinking, acting, and viewing that places national interests higher than personal or communal interests.
11.	Patriotic	A way of thinking and reflecting 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 for society while also acknowledging what others do.
13.	Friendly	Friendly or communicative actions demonstrate an eagerness to converse, interact, and cooperate with other people.
14.	Peace-loving	Attitudes, speech, and actions cause other people to feel happy and secure due to one's presence.
15.	Fond of reading	The habit of providing time for reading various materials to learn insights and other virtues for oneself.
16.	Environmentally aware	Attitudes and actions generally seek to prevent damage in the natural environment and repair environmental damage.
17.	Socially concerned	Attitudes and actions tend to assist other people who need help.
18.	Responsible	Attitudes and behavior assume the obligation to finish assignments and tasks and take care of oneself, society, the environment, the country, and God.

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

The aims of constitution No.20 of 2003 to create among attitude, skills, and knowledge. The indicators of each Islamic value to be the guideline when the researcher was going conduct the observation as described in the table below.

Table. 4.3

Indicator of Islamic Values

NO	Values	Description
1.	Religious	• Praying before and after do something. • Saying grateful for God's gift. • Giving the greeting before and after give opinion. • Giving the expression (functional text).
2.	Honest	• Responding and expressing an opinion.

		•	Showing the fact correctly.
3.	Tolerance	•	Giving adoration for the work of the friend.
		•	Accepting dissent in the English teaching and learning process.
4.	Disciplined	•	Students use correct writing punctuation, and students use language features correctly.
		•	Finish their task in time.
		•	Students are conscientious about using punctuation in English.
		•	Students obey the role of learning English.
5.	Hardworking	•	Student finishes their task orderly and carefully.
		•	Students use time as effectively as possible to finish a task.
		•	Students try to find references from various sources.
6.	Creativity	•	Thinking before doing something to discover new ways or results from what one has at one "s disposal.
7.	Independent	•	Instructing students to identify the language features.
		•	Instructing students to correct other students" mistakes in answering a question.
		•	Correcting the mistake of the English punctuation usage.
		•	Instructing students to make narratives y their own.
8.	Democratic	•	Listening, asking, and expressing the opinion.
		•	Thinking, behaving, and acting views one's rights and obligations as equal.
9.	Curious	•	Reading more English materials.
		•	Students 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.
11.	Patriotic	•	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.
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	•	Students ask or give an opinion while a discussion is held.
		•	Students listen to teachers or other students' explanations.
		•	Students speak English using formal language.
14.	Peace-loving	•	Attitudes, speech, and actions cause other people to feel happy and secure due to one's presence.

15.	Fond of reading	• Instructing students to re-read the story to answer some questions correctly to students" questions • To conclude the content of the story.
16.	Environmentally aware	• Attitudes and actions that generally seek to prevent damage in the natural environment and make efforts to repair environmental damage have occurred.
17.	Socially concerned	• Attitudes and actions tend to assist other people who need help.
18.	Responsible	• Finishing assignments and tasks and taking care of oneself, the society, the environment, the country, and God.

1. Data Observation

Classroom interaction was conducted in English teaching and learning at MA Muslimat NU 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 Simple Past and Present Tense

in X IPA class at 10.00 am, here:

Table. 4.4
The Data observation on January 25th 2021

Turn	Speaker	Text	Exchange /slot/move	Islamic values
1.	T	Assalamualaikum Wr.Wb	Initiation	Spread greeting
2.	Ss	Wa'alaikumussalam Wr.Wb	Response	
3.	T	Please open your camera and microphone.	Instruction	

(Data observation on January 25th 2021)

Moreover, the other move to start exchange was elicitation, it

was followed by initiation. The other teacher with the third observation

on material Personal letter in XI IPA class at 07.00 am, here:

Table. 4.5
The Data observation on January 27th 2021

Turn	Speaker	Text	Exchange /slot/move	Islamic values
1.	T	Assalamualaikum Wr.Wb	Initiation	Spread greeting
2.	Ss	Wa'alaikumussalam Wr.Wb	Response	
3.	T	how are you today? Have you had your breakfast?	Initation	Spread greeting
4.	Ss	I'm Fine, I hade my breakfast	Response	

(Data observation on January 27th 2021)

2. **Data Interview**

The Inerview was done in two times on January 28th, and

February 4th 2021. The interview data was also collected from two

English teachers and the students as the previous data instrument.

Table. 4.6
The Interview Items for English Teachers

No	Questions
A.	What the method that you used in the learning?
B.	What do you think about the English teaching-learning that has been applied now in this Islamic school?
C.	Please explain, what do you know about Islamic values?
D.	What do you think of implementing Islamic values in teaching English?
E.	Do you think it is important to implement Islamic values in teaching English?
F.	How often do you implement Islamic values in teaching English?
G.	what the guidelines or steps in applying it?
H.	Islamic values not directly related to English education, how to combine the Islamic values in English learning?
I.	What are the difficulties and the supporters found by you when you were applying Islamic values? (advantages, benefit, obstacles)
J.	What is your expectation for the teaching-learning of English education in the future related to Islamic values?

There were the English teacher of the tenth and eleventh class of

MA. Muslimat NU Palangka Raya. They had the information which

related to the researcher's need. Here were the result of the data:

1) Teacher A

   a) Lecture method plus discussion and assignments, this method is

   done by giving material orally then accompanies by discussion and

   giving assignments at the end of the session.

   b) In my opinion, it is important that applied at school and actually

   Islamic school to develop students communicate so that student can

   fluently pronounce English as a provision for the future to face the

   world like today.

c) The value of aqidah has a very important role in Islamic teachings so that its placement is in the main position. Because for Muslim, aqidah is a foundation, with a strong belief a person will not wave in his life.

d) I agree to the application of Islamic values must be carried out by students in order to have good character.

e) Yes, it's an important role that to put of Islamic value in teaching-learning to forming student's firm, patient, obedient and disciplined stand-in learning.

f) Almost every teaching-learning I apply it, like a explain before in order students can get a good character and cheerful to follow the lessons.

g) I don't think so. Just convey what we know about the value of Islam to students.

h) Give the value of Islamic in the example or learning material when we explain to students.

i) There are no difficulties, but for the supporters is students are more enthusiastic in learning.

j) My expectation is, can be more develop and can provide the positive changes for the progress of the world by not forgetting the Islamic value in it.

2) Teacher B

    a) We only use a scientific approach to learning English in the e-learning system. Because this method emphasizes students to dig up information through observation, asking questions, experiments, then continued by analyzing, reasoning, then concluding and creating.

    b) I think learning English in education in Islamic schools is increasingly advanced and may adapting to the times, especially taking important values that we may convey to students.

    c) A collection of principles of life, teachings about how humans should live in this world, which one principle with another interrelated to form a unified whole that cannot be separated. So basically Islam is a system, a package, a package of values that are interrelated with another, forming what is known as standard Islamic theories.

    d) I think the applying the values in Islam really needs to be applied in every lesson. Because Islamic values that were gradually adopted may shape the character of students for the better.

    e) I think it is very important to apply so all the students know what is manner.

    f) I rarely apply these values because of the ineffective time limits, face-to-face hours, and the effective materials that I want to teach.

g) Actually, I did not have effective guidelines for applying the Islamic value but I have a linked website for my reference for applying the Islamic values

h) In presenting Islamic values, I have to adjust the expressing by looking at the sub-material side and how it applied in the social sphere. For example, if the material is making invitations or conversations in English, if possible, get used to starting with the reading *"Assalamu'alaikum Warohamtullahi wabarokatuh"* Because this is related to our manners as Muslim people when we start the conversation.

i) The difficulty was the suitability of the placement of English material content with Islamic values that must be conveyed and the adjustment of the situation and conditions in the speech and writing in English. The possible benefits were the students take attention to the diction of the English sentences in speaking and writing and they must know how to apply their manner.

j) For the future, I hope the next teacher able to apply the Islamic Values in English materials especially in manners.

Table. 4.7
The Interview Items for The Students

No	Questions
A.	What do you think about the English teaching-learning that has been applied now in this Islamic school?
B.	What do you know about Islamic values?
C.	There were the Islamic values in the English learning?
D.	What do you think of implementing Islamic values in learning English?
E.	What are the benefits found by you when you were learning

	Islamic values? (advantages, benefit, obstacles)

1) Student A

   a) English in class went well.

   b) The value of religion is vital, though not academic religion in particular.

   c) Introductory and closing remarks.

   d) It matters especially to an islamic school.

   e) The value of religion is probably false one is for the lesson to run smoothly and to be able Accepted by the brain for asking the ridho of god.

2) Student B

   a) Good, because its learning is interesting. The material is not boring, talking English about art, culture, religion, and culture. For example, texts on religious culture and so forth use English.

   b) The value of Islam means that we as muslims reflect what our religion should teach. For example, good manners, good manners, etc.

   c) There is, moral value for example. Though the English teacher tended to be slang and hip, the student was still obliged to honor and to have good manners with his teacher.

   d) Of course it matters. The value of religion must be applied in all things in life. Not only in English studies, but also in day-to-day activities.

e) Of course many, for one thing, if the students had good religious values in themselves, surely they would learn to be serious, not to play hard, because god loves the saints. And the yes of course effect to student grades.

3. Student C

a) Well enough, there's fun stuff and there's boring stuff.

b) The value of Islam is central to everyday life and be social.

c) There, say hello, pray before beginning the lesson, close with a prayer after studying.

d) It matters, because as muslims we can't really abandoning religious values.

e) The advantage is that we can understand two things. English and value islam. We are fluent in English and can explain values the Islam is to people overseas.

4. Student D

a) very nice.

b) The implementation of Islam in daily life.

c) No, it's just that we always start and end classes with prayers and greetings.

d) Important.

e) Students will find it easier to instill religious values self and character.

B.   Research Findings

This section provides the findings and discussion to answer the problem statements stated in chapter I. The results describe the reflection of Islamic values in the English teaching and learning process at the ten and eleventh grades of MA Muslimat NU Palangka Raya in the 2020/2021 academic year.

The research findings of Islamic value reflection based on the theory of the reflection of values in the teaching process were analyzed by the table of Islamic value reflection in teaching English and learning process. To reflect the values can be carried out from opening, main activity, and closing. The table is composed of the theories in chapter two. The researcher also used coding to make it accessible to analyze the data.

The coding of the data:

1. The use of arial word A for Mrs. Nor Harisha, S.Pd

2. The use of arial word B for Mr. Zulfikar Hamzah, S.Pd

Here the following table:

Table. 4.4
Result of Observation Islamic Value Reflection in Teaching English and learning process

Teacher	Class	Time	Islamic Value Reflection		
			Opening	Main-activity	Closing
A	X IPA	January 25[th,] 2021	√	-	√
A	X IPS	January 26[th,] 2021	√	√	√
B	XI IPA	January 27[th,] 2021	√	√	√
B	XI IPS	January 28[th,] 2021	√	√	√
A	X IPA	February 1st, 2021	√	√	√
A	X IPS	February 2nd, 2021	√	√	√
B	XI IPA	February 3rd, 2021	√	√	√
B	XI IPS	February 4[th,] 2021	√	√	√

The table showed the related focus of this research. Here the following explanation:

a. **Teacher A, First observation (January, 25th 2021)**

The researcher researched in the IPA class of the tenth grade of MA Muslimat NU Palangka Raya. In this meeting, the teacher delivered the material about simple past and present perfect tense. The table showed that the teacher did the reflection in the opening and closing teaching and learning process English.

1) Opening

The opening session included the indicator of Islamic values. There was a religion that the teacher greeted the students by said "Salam" and the teacher gave instruction to the student for praying together.

2) Closing

The closing session included the indicator of Islamic values, which were independent, peace-loving, and religion. First, independent was that the teacher and students concluded the result of today's material. Then, peace-loving was that the teacher gave the motivation to be thankful for everything that God gave and always had scientists thinking in daily life. The last religionwas that the teacher closed the learning by "salam".

In the first Observation there were contrary findings, such as several some of the students does not join the class on time, because of that the time had not enough of main activity. In the opening activity also had contrary finding, were the students ignored the teacher when she said to open their microphone and facecam.

b. **Teacher A, second observation (January, 26th 2021)**

The researcher researched in the IPS class of the tenth grade of MA Muslimat NU Palangka Raya. In this meeting, the teacher delivered the material about simple past and present perfect tense. The table showed that the teacher did the reflection in the

opening, main-activity, and closing teaching and learning process English.

1) Opening

The opening session included the indicator of Islamic values. There was a religion that the teacher greeted the students by said "Salam" and the teacher gave instruction to the student for praying together.

2) Main-activity

The main activity included indicators of Islamic values: independent, friendly, socially concerned, and honest. First, the independent was that the teacher asked to explain the simple past and present perfect tense. Thrid, friendly was that the teacher explained the example one by one, and the teacher uses a Muslim's name in this example. Then, socially concern was that the student helped her friend to answer a question. The last honest was that the teacher asked the students about their understanding of the material.

3) Closing

The closing session included the indicator of Islamic values, which were independent, peace-loving, and religion. First, independent was that the teacher and students concluded the result of today's material. Then, peace-loving was that the teacher gave the motivation to be thankful for everything that God gave and always

had scientists thinking in daily life. The last religionwas that the teacher closed the learning by "salam".

In the second observation there were contrary findings, such as the students ignored the teacher when she said to open their microphone and facecam. In the main activity, the students does not answer the question when the teacher asked the material for the students.

c. **Teacher B, third observation (January, 27th 2021)**

The researcher researched in the IPA class of the eleventh grade of MA Muslimat NU Palangka Raya. In this meeting, the teacher delivered the material about the personal letters. The table showed that the teacher did the reflection in the opening, main-activity, and closing teaching and learning process English.

1) Opening

The opening included the indicator of Islamic values. There was a religion that the teacher greeted the students by said *"Assalamualaikum"* and the students answered it together. The teacher also asked about the student's condition by saying, *"how are you today? Have you had your breakfast?"*. Then, the teacher gave instructions to a student to leads the prayer to start the lesson.

2) Main-activity

The main-activity included indicators of Islamic values. There were democratic, curious, and patriotic. Democratic in this teaching-

learning, the student listened, asking, expressing the opinion of the teacher's explanation about the personal letter. Moreover, there was curious is that the teacher read a more example given by a teacher about a best friend's letter. The last, patriotic was that the teacher gave the example of how a Muslim writes a letter.

3) Closing

The closing of the class included indicators of Islamic values. There were curious, friendly, and religion. First, the curious was that the teacher asked the students about difficulties while the learning process. Then, friendly was that the student gave her opinion while discussing and the last, relioun was that the teacher asks the captain of the class to lead the pray before closing the lesson. Finally, the teacher greeted the students by saying *goodbye, see you next week,* and *"Salam"*.

In the third observation there was contrary finding, suh as some of the students ignored instruction from the teacher to open their video camera and the micropohone.

d. **Teacher B, fourth observation (January, 28th 2021)**

The researcher researched in the IPS class of the eleventh grade of MA Muslimat NU Palangka Raya. In this meeting, the teacher delivered the material about the personal letter. The table showed that the teacher did the reflection in the opening, main-activity, and closing teaching and learning process English.

1) Opening

The opening included the indicator of Islamic values. There was a religion that the teacher greeted the students by said *"Assalamualaikum"* and the students answered it together. The teacher also asked about the student's condition by saying, *"how are you today? Have you had your breakfast?"*. Then, the teacher gave instructions to a student to leads the prayer to start the lesson.

2) Main-activity

The main-activity included indicators of Islamic values. There were democratic, curious, and patriotic. Democratic in this teaching-learning, the student listened, asking, expressing the opinion of the teacher's explanation about the personal letter. Moreover, there was curious is that the teacher read a more example given by a teacher about a best friend's letter. The last, patriotic was that the teacher gave the example of how a Muslim writes a letter.

3) Closing

The closing of the class included indicators of Islamic values. There were curious, friendly, and religion. First, the curious was that the teacher asked the students about difficulties while the learning process. Then, friendly was that the student gave her opinion while discussing and the last, relioun was that the teacher asks the captain of the class to lead the pray before closing the

lesson. Finally, the teacher greeted the students by saying *goodbye, see you next week,* and *"Salam".*

In the fourth observation there was contrary finding, suh as some of the students ignored instruction from the teacher to open their video camera and the micropohone.

e. Teacher A, fifth observation (February, 1st 2021)

The researcher conducted the research in the IPA class of the tenth grade of MA Muslimat NU Palangka Raya. In this meeting, the teacher delivered the material about recount text. The table showed that the teacher did the reflection in the opening, main-activity, and closing teaching and learning process English.

1) Opening

The opening included the indicators of Islamic values. There were religion and discipline. First, regilion was that the teacher greeted the students by said *"Salam"* and the last, discipline was all of the students had done their homework in time.

2) Main-activity

The main-activity included indicators of Islamic values there were democratic, curious, patriotic and friendly. First, democratic was that the teacher explained all about recount text, included definition, structure, purpose, characteristics, and the type of recount text. Moreover, there was curious that the students were given time for several minutes to read and find the recount text's

meaning. Then, patriotic was that the teacher explained to the students briefly to practice and do as the teacher's order in their daily life. The last, friendly was that the students who did not know the meaning were permitted to ask their friends.

3) Closing

The closing of the class included indicators of Islamic values there were independent, fond of reading, peace-loving and religion. First, independent was that the teacher asked whatever the students had a problem in the teaching-learning process. Second, fond of reading was that the teacher and students concluded the result of today's material. Then, peace-loving was that the teacher gave the motivation to be thankful for everything that God gave and always had scientists thinking in daily life. The last, religioun was that the teacher closed the learning by *"salam"*.

In the fifth observation there were contrary findings, such as the students ignored the teacher when she said to open their microphone and facecam. In the main activity, the students does not answer the question when the teacher asked the material for the students

f. **Teacher A, sixth observation (February, 2nd 2021)**

The researcher conducted the research in the IPA class of the tenth grade of MA Muslimat NU Palangka Raya. In this meeting, the teacher delivered the material about recount text. The table showed

that the teacher did the reflection in the opening, main-activity, and closing teaching and learning process English.

1) Opening

The opening included the indicators of Islamic values. There were religion and discipline. First, regilion was that the teacher greeted the students by said *"Salam"* and the last, discipline was all of the students had done their homework in time.

2) Main-activity

The main-activity included indicators of Islamic values there were democratic, curious, patriotic and friendly. First, democratic was that the teacher explained all about recount text, included definition, structure, purpose, characteristics, and the type of recount text. Moreover, there was curious that the students were given time for several minutes to read and find the recount text's meaning. Then, patriotic was that the teacher explained to the students briefly to practice and do as the teacher's order in their daily life. The last, friendly was that the students who did not know the meaning were permitted to ask their friends.

3) Closing

The closing of the class included indicators of Islamic values there were independent, fond of reading, peace-loving and religion. First, independent was that the teacher asked whatever the students had a problem in the teaching-learning process. Second, fond of reading

was that the teacher and students concluded the result of today's material. Then, peace-loving was that the teacher gave the motivation to be thankful for everything that God gave and always had scientists thinking in daily life. The last, religioun was that the teacher closed the learning by *"salam"*.

In the sixth observation there were contrary findings, such as the students ignored the teacher when she said to open their microphone and facecam. In the main activity, the students does not answer the question when the teacher asked the material for the students.

g. **Teacher B, seventh observation (February, 3ʳᵈ 2021)**

The researcher conducted the research in the IPA class of the eleventh grade of MA Muslimat NU Palangka Raya. In this meeting, the teacher delivered the material about cause and effect. The table showed that the teacher did the reflection in the opening, main-activity, and closing teaching and learning process English.

1) Opening

The opening included the indicator of Islamic values. There was a religion in that the teacher greeted the students by said *"Assalamualaikum"* and the students answered it together. The teacher also asked about the student's condition by saying, *"how are you today? Have you had your breakfast?*". Then, the teacher gave instructions to a student to lead the prayer to start the lesson

2) Main-activity

The main activity included indicators of Islamic values. There were friendly, curious, and patriotic. First, friendly was that the teacher explained the materials. Then, curious wa that the teacher gave an example about cause and effect text and students were ordered to read and analyze the text. The last, patriotic was that in the text about fasting, the teacher's reflection, what the benefit when someone was fasting as mentioned in our holy Quran.

3) Closing

The closing included an indicator of Islamic value. There was a religion that the teacher asked the captain of the class to lead the pray before closing the lesson, and the teacher greeted the students by saying *goodbye, see you next week,* and Salam.

In the seventh observation there were contrary findings, such as the students the students does not answer the question when the teacher asked the material for the students and also some of students does not submit their homework in time, besides in this activity the teacher had not enough time to finished this lesson.

h. **Teacher B, eighth observation (February, 4th 2021)**

The researcher conducted the research in the IPS class of the eleventh grade of MA Muslimat NU Palangka Raya. In this meeting, the teacher delivered the material about cause and effect. The table

showed that the teacher did the reflection in the opening, main-activity, and closing teaching and learning process English.

1) Opening

The opening included the indicator of Islamic values. There was a religion in that the teacher greeted the students by said *"Assalamualaikum"* and the students answered it together. The teacher also asked about the student's condition by saying, *"how are you today? Have you had your breakfast?"*. Then, the teacher gave instructions to a student to lead the prayer to start the lesson

2) Main-activity

The main activity included indicators of Islamic values. There were friendly, curious, patriotic, and hardworking. First, friendly was that the teacher explained the materials. Second, curious was that the teacher gave an example about cause and effect text and students were ordered to read and analyze the text. Then, patriotic was that in the text about fasting, the teacher reflection, what the benefit when someone was fasting as mentioned in our holy Quran. The last, hardworking or discipline was the students finished their task carefully in time.

3) Closing

The closing included an indicator of Islamic values. There were peace-loving and religion. First, peace-loving was that The teacher delivered massages to always comply with health protocols,

including washing hands with soap, keeping a distance, and consuming food or drinks to increase the body's immunity. Last, religion was that the teacher asked the class captain to lead the prayer before closing the lesson, and the teacher greeted the students by saying goodbye, seeing *you next week,* and Salam.

In the eigth observation there were no scientific findings to the contrary. The students followed instruction their teacher from opening activity until closing activity.

From the results of observations done by the researcher, it can be seen that the teacher did do the stages of reflection sequentially. The sequent stages of reflection were the opening stage, main-activity stage, and closing stage. When interviewed by the researcher about implementation in doing the reflection, the teacher answered that the importance of applying Islamic values.

> *"...it's an important role that to put of Islamic value in teaching-learning to forming student's firm, patient, obedient and disciplined stand-in learning, the application of Islamic values must be carried out by students in order to have good character. Almost every teaching-learning I apply it, like a explain before in order students can get a good character and cheerful to follow the lessons." (Interview with teacher A)*

> *"... it is very important to apply so all the students know what is manner, the applying the values in Islam really needs to be applied in every lesson. Because Islamic values that were gradually adopted may shape the character of students for the better. I apply these values if have enough time because these values cannot apply if the ineffective time limits, face-to-face hours, and the effective materials that I want to teach." (Interview with teacher B)*

From teachers' statements above, it can be concluded that how important it is to apply the Islamic values in every English teaching and learning, but it depends on effective materials that will be explained. In this research, the teacher always uses two models of greeting. One is the regular English greeting, such as *"how are you today?"* The other was Islamic one of *"Assalamualaikum"* to the students. Teacher B stated that,

> *"... In presenting Islamic values, I have to adjust the expressing by looking at the sub-material side and how it applied in the social sphere. For example, if the material is making invitations or conversations in English, if possible, get used to starting with the reading "Assalamu'alaikum Warohamtullahi wabarokatuh" Because this is related to our manners as Muslim people when we start the conversation."* (Interview with Teacher B)

According to the statement of teacher B above, the opening and closing activities were conducted by conducting code-switching and code-mixing between English and Islamic expressions, such as *"Assalamualaikum"* and *"How are you?"*. 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 wabarakatu*h". 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).*

Based on the interview on 2 February 2021, Teacher A. said to reflecte the Islamic values in English teaching and learning, He choose the example that contain moral value which related Islamic nuance as the result the students can take the message from the text.

> *"...to combine, give the value of Islamic in the example or learning material when we explain to students" (Interview with Teacher A)*

The above statement showed that in the instructional materials, the Islamic values only a few of the materials were reflected with Islamic values in the regular class. Still, most of the materials reflected Islamic values in the practical class in the main activities section, based on the syllabus which Ministry Education and Culture developed. For example, in designing the material for the reading lesson, the teacher instructed the student to make several questions about *A Short Biography of Abdul Shomad, and the Cause and Effect Text About Fasting in Ramadhan.*The example has clearly shown that modification of the teaching material was made for the purpose of Islamic values with 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. By doing this, the students benefit from both the

mastery of the content and the Islamic values intended to be reflected in the lesson.

C. Discussion

In the research finding, the researcher explained the reflection of Islamic values in English teaching and learning done by the teachers at MA Muslimat NU Palangka Raya revealed several considerations. The findings revealed that (1) The teachers did the reflection in three-stage in the English teaching and learning process; they were (a) the reflection of Islamic values in opening activity, (b) the reflection of Islamic values in the main activity, and (c) the reflection of Islamic values in the closing activity. (2) The opening and closing activities were conducted by conducting code-switching and code-mixing between English and Islamic expressions, such as *"Assalamualaikum"* and *"How are you?"*. (3) In the main activity, there were material developments done through several ways, such as (a) adding the example or exercise of the material presented that reflecting the Islamic values, (b) using Islamic names of people, place, event, (c) linking the verses Al-Qur'an to the topic discussed that suitable materials ,and (d) by giving students an assignment to write a kind of text related to the Islamic values relevant to the topic discussed.

The finding was in accordance with Nuril Hadi Habibi (2019). He found that the teacher did the Islamic value internalization in three stages of main-activity, they are (1) knowledge transfer stage, (2) transaction stage, and (3) trans-internalization stage. It is in line with Rayendriani Fahmi Lubis

(2016), who assist that during the learning process carried out by English teachers in the classroom, starting from the opening process of learning to the process of closing learning. The finding was also supported by Sunarto (2014), who pointed out that the teacher conducted code-mixing and code-switching between English and Islamic expressions for greetings. This finding was in line with Annisa (2018), in her research, the integration was done by embedding the Islamic values supported by verses of Al-Quran or Al-Hadits relevant to the main material selected based on predetermined instructional objectives.
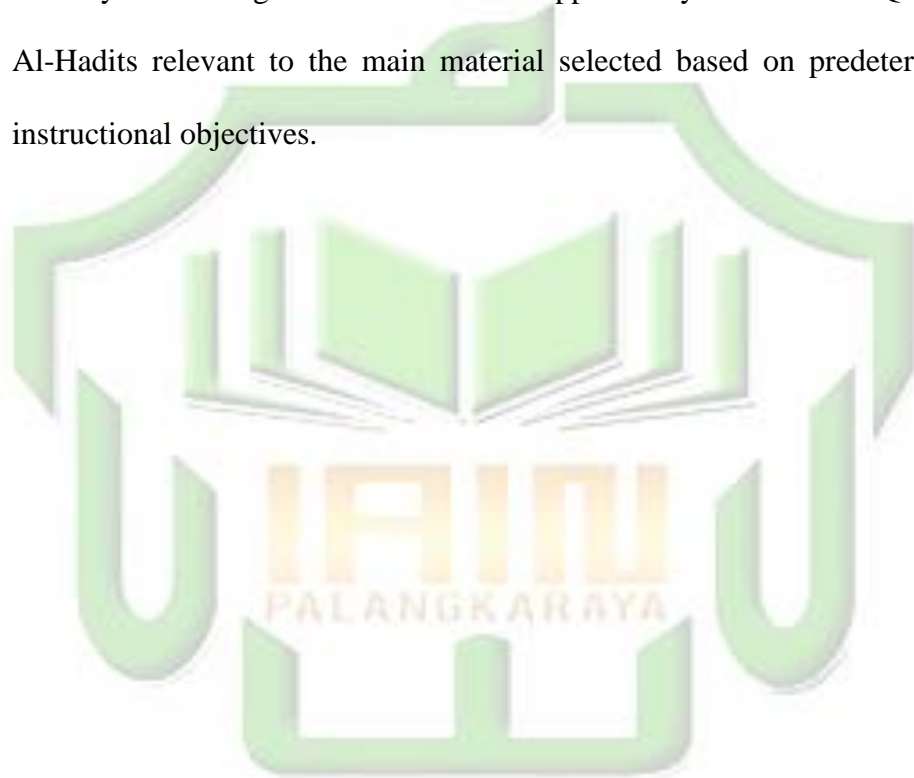
CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on the research findings, it can be concluded:

1. The teachers did the reflection in three-stage in the English teaching and learning process; they were (a) the reflection of Islamic values in opening activity, (b) the reflection of Islamic values in the main activity, and (c) the reflection of Islamic values in the closing activity.

2. The opening and closing activities were by conducting code-switching and code-mixing between English and Islamic expressions, for example, *"Assalamualaikum"* and *"How are you?"*.

3. In the main activity, there were material developments done through several ways, such as (a) by adding the example or exercise of the material presented that reflecting the Islamic values, (b) by using Islamic names of people, place, and event (c) by linking the verses Al-Qur'an to the topic discussed that suitable materials, and (d) by giving students an assignment to write a kind of text related to the Islamic values relevant to the topic discussed.

B. **Suggestions**

After analyzing the data and making conclusions about the research, the researcher gives some suggestion to make a better improvement as follows:

1. For the Muslim English teachers

   a) To reflect the Islamic values, the English teacher should understand the Islamic values related to the theme and the reflected topic into the teaching and learning process.

   b) The Muslim English teacher should make a syllabus, lesson plans, English learning media and an authentic assessment that reflects Islamic values.

   c) The Muslim English teacher should pay attention to students' attitude also despite students' knowledge.

   d) The Muslim English teachers should always remind their students about the good value reflected in their daily activity.

2. Principal

   a) The principal is suggested to regularly supervise the teacher (s) as they apply all principles related to the reflection of Islamic values in teaching and learning process.

   b) The principal sending the teacher (s) to attend related workshop is considered necessary to enrich their knowledge and competence on how to reflect the Islamic values in the design of lesson plan and instructional materials.

3. Other researchers

    a) Other researchers interested in the same field are recommended to continue and improve this research to complete the finding, taken from a different setting or context.

    b) Further research on the Reflection of Islamic values in English teaching and learning may be more focused and deeply investigated to integrate it into the character values and develop teaching materials, especially for Islamic Senior High School or Islamic Junior High School.

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