

**THE CHARACTER EDUCATION OF ISLAM FOUNDIN
ENGLISH TEXTBOOK OF TENTH GRADE PUBLISHED BY
“INTAN PARIWARA”**

THESIS

Presented to the The English Study Program of State Islamic Institute
of Palangka Rayain Partial Fulfillment of the Requirements for the
Degree of Sarjana Pendidikan



by:

ELMY
SRN.1101120644

**THE STATE ISLAMIC INSTITUTE OF PALANGKA RAYA
THE FACULTY OF TARBIYAH AND TEACHER TRAINING
THE LANGUAGE EDUCATION DEPARTMENT
THE STUDY PROGRAM OF ENGLISH EDUCATION
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APPROVAL OF THE THESIS

Title of the thesis : **The Character Education of Islam Found in English Textbook of Tenth Grade Published by “*Intan Pariwara*”**

Name : E L M Y

SRN : 110 1120 644

Faculty : Tarbiyah and Teacher Training

Department : Language Education

Study Program : English Program

Level : S-1

Palangka Raya, November, 2016

Approved by:

Advisor I,

Advisor II,

Hj. Apni Ranti, M. Hum.

ORN. 19810118 200801 2 013

M. Zaini Miftah, M. Pd.

ORN. 19750915 200912 1 002

The Vice Dean 1 Academic,

**The Chairman of Language
Education Department,**

Dra. Hj. Rodhatul Jennah, M.Pd.

ORN. 19671003 199303 2 001

Santi Erliana, M. Pd.

ORN. 19801205 200604 2 003

PERSETUJUAN SKRIPSI

JudulSkripsi : Pendidikan Karakter Islam yang ditemukan dalam Buku Bahasa Inggris Kelas Sepuluh cetakan "*Intan Pariwara*".

Nama : E L M Y

NIM : 110 1120 644

Fakultas : Tarbiyah dan Ilmu Keguruan

Jurusan : Pendidikan Bahasa

ProgramStudi : Tadris Bahasa Inggris

Jenjang : S-1

Palangka Raya, Nopember, 2016

Menyetujui:

Pembimbing I,

Pembimbing II,

Hj. Apni Ranti, M. Hum.
NIP. 19810118 200801 2 013

M. Zaini Miftah, M. Pd.
NIP. 19750915 200912 1 002

Wakil Dekan 1 Bidang Akademik,

Ketua Jurusan Pendidikan Bahasa,

Dra. Hj. Rodhatul Jennah, M.Pd.
NIP. 19671003 199303 2 001

Santi Erliana, M. Pd.
NIP. 19801205 200604 2 003

OFFICIAL NOTE

Case : Examination of
Elmy's Thesis

Palangkaraya, November, 2016

To the Chairman of Language
Education Department of FTIK of
State Islamic Institute of Palangka
Raya
In

Palangka Raya

Assalamu alaikum Wr. Wb

By reading and analyzing the thesis's revision, we think that thesis in the name of:

Name : ELMY

Student Registration Number : 110 1120 644

Title of the thesis : **THE CHARACTER EDUCATION OF ISLAM
FOUND IN ENGLISH TEXTBOOK OF TENTH
GRADE PUBLISHED BY "INTAN PARIWARA".**

can be examined in partial fulfillment of the Degree of *Sarjana Pendidikan* in the Study Program of English Education of the Language Education Department of the Faculty of Teacher Training and Education of the State Islamic Institute of Palangka Raya.

Thank you for your attention.

Wassalamu'alaikum Wr. Wb

Advisor I,

Advisor II,

Hj. Apni Ranti, M. Hum.
ORN. 19810118 200801 2 013

M. Zaini Miftah, M. Pd.
ORN. 19750915 200912 1 002

NOTA DINAS

Case : Permohonan Ujian Skripsi Palangka Raya, Nopember, 2016

Saudara Elmy

Kepada
Yth. Ketua Jurusan Pendidikan
Bahasa FTIK IAIN Palangka Raya
di

Palangka Raya

Assalamualaikum Wr. Wb.

Setelah membaca dan menganalisa skripsi ini, kami menyatakan bahwa:

Nama	: ELMY
NIM	: 110 1120 644
Judul Skripsi	: PENDIDIKAN KARAKTER ISLAM YANG DITEMUKAN DALAM BUKU BAHASA INGGRIS KELAS SEPULUH CETAKAN “INTAN PARIWARA”.

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Pembimbing I,

Pembimbing II,

Hj. Apni Ranti, M. Hum.
NIP. 19810118 200801 2 013

M. Zaini Miftah, M. Pd.
NIP. 19750915 200912 1 002

LEGALIZATION OF THE THESIS EXAMINING COMMITTEE

This thesis entitles **THE CHARACTER EDUCATION OF ISLAM FOUND IN ENGLISH TEXTBOOK OF TENTH GRADE PUBLISHED BY “INTAN PARIWARA”** in the name of **ELMY** and his Student Registration Number is **1101120644**. It has been examined by Team of Examiners of the Study Program of English Education the Department of Language Education the Faculty of Tarbiyah and Teachers Training the State Islamic Institute of Palangka Raya on:

Day : Tuesday

Date : November 8th, 2016

Palangka Raya, November 8th, 2016

Team of Examiners:

1. **Santi Erliana, M.Pd** (.....)
Chairman/Examiner
2. **Sabarun, M.Pd** (.....)
Member/Main Examiner
3. **Hj. Apni Ranti, M.Hum** (.....)
Member/Examiner
4. **M. Zaini Miftah, M.Pd** (.....)
Secretary/Examiner

The State Islamic Institute of Palangka Raya
The Dean of Faculty of
Tarbiyah and Teacher Training

Drs. Fahmi, M.Pd
ORN. 19610520 199903 1 003

THE CHARACTER EDUCATION OF ISLAM FOUND IN ENGLISH TEXTBOOK OF TENTH GRADE PUBLISHED BY “INTAN PARIWARA”

ABSTRACT

This study aims to describe the character education of Islam found in English textbook of tenth grade published by “Intan Pariwara” provided by 2013 curriculum, and then character education of Islam was related to Ayat in the holy Qur’an and Sunna. The character education was mentioned that taken from The Ministry of Education and cultural of Republic of Indonesia states that provide eighteen character educations.

This study belongs to qualitative approach which was done by content analysis as type of the study and library research. These studies provided by sources of data were primary and secondary data. In order to solve the problem of the study, the study conducted some the technique of data collections. The study conducted to collect all reading section. The instrument of study was the English textbook published by Intan Pariwara used by tenth graders. The instrument validity supported the data would conduct some steps such as credibility. Then, triangulation provided theory triangulation to prove this study by relating the multiple theories, and transferability, dependability, and even confirmability.

The result of this study finding out eleven character education of Islam in English textbook of tenth grade published by “*Intan Pariwara*” as like as make *ukhuwah insaniyah*, respecting the achievements, good personality and intelligence, care of friends (sympathy), thanking to the God, tolerance, team work, and help each other, congratulating others, loving animals and plants, and even giving the news (information). Afterward in this study, the Ayat related character education of Islam that found were nineteen Ayat; *Q.S Al-Hujurat: 13*, *Q.S. Ali-Imran: 104*, *Q.S Al-Hujurat: 10*, *Q.S As- Sajdah: 27*, *Q.S. Al-Luqman: 29-31*, *Q.S Al-Maidah: 2*, *Al- Hujurat: 6*, and *Al-Maidah: 8*, *Q.S. AL-An’am: 38*, *Q.S AL-Qashash: 77*, *Q.S Al-Hujurat: 13*, *Al-A’raf: 149*, *Ali-Imran: 103*, *Q.S Ali-Imran: 105*, *Al- Anbiya: 25*, *Al- Baqarah: 143*, *Al- Baqarah: 283*. Then, there were twelve Sunna; *H.R. Bukhari Muslim*, *H.R. Abu Daud bin Sulaiman bin al-Asy’as al-Sijistani sunan Abi Daud (Bukhari Muslim)*, *H.R. At- Tirmidzi*, *H.R Mutafaqun Alai’h*, *H.R Ibnu Majah dan Thabrani*, *H.R As-Syihab*, *H.R AL-Bukhari*, *H.R Abdullah bin Umar r.a*, *H.R Abu Syaikh*, *H.R Baihaqi*, *H.R Ahmad and Abu Dawud*, *H.R Adailami*. By this study, it is hoped a developing study for future study. For example, developing the worksheet by serving Islamic character education and character in general, quality of the textbook study.

Keywords: Character Education of Islam, English Textbook, Intan Pariwara

PENDIDIKAN KARAKTER ISLAM YANG DITEMUKAN DALAM BUKU BAHASA INGGRIS KELAS X YANG CETAKAN “*INTAN PARIWARA*”

ABSTRAK

Penelitian ini bertujuan untuk mendiskripsikan pendidikan karakter Islam di dalam buku bahasa Inggris cetakan “*Intan Pariwara*” yang dilengkapi dengan kurikulum 2013, kemudian pendidikan karakter Islam tersebut dihubungkan dengan Ayat-ayat di dalam Al-Qur’an dan Hadist. Pendidikan Karakter yang dimaksud diambil dari Kementrian Pendidikan dan Kebudayaan Republik Indonesiayang diketahui ada 18 pendidikan karakter.

Penelitian ini termasuk ke dalam pendekatan kualitatif yang dilakukan dengan analisis isi sebagai bentuk penelitian dan penelitian pustaka. Penelitian ini dilengkapi dengan data primer dan data sekunder. Selanjutnya untuk menjawab rumusan masalah, penelitian ini melakukan beberapa teknik pengumpulan. Penelitian melakukan beberapa teknik pengumpulan data. Penelitian melakukan pengumpulan semua bagian *reading*. Instrumen penelitian adalah buku bahasa inggris yang dicetak oleh *Intan Pariwarayang* digunakan kelas X. instrument *validitas* instrument mendukung data yang akan dilakukan beberapa langkah seperti *Kredibilitas*. Kemudian *triangulasi* penelitian menggunakan *triangulasi teori* untuk membuktikan penelitian ini dengan menghubungkan kepada beberapa teori, dan *transferabilitas*, *dependabilitas*, serta *konfirmasiabilitas*.

Hasil penelitian ini menemukan 11 pendidikan karakter Islam di dalam buku bahasa inggris kelas X cetakan *Intan Pariwara* seperti *ukhuwah insaniyah*, menghargai kinerja/prestasi, kepribadian yang baik dan kecerdasan, peduli terhadap teman(simpaty), bersyukur kepada tuhan, toleransi, kerjasama, mengucapkan selamat kepada orang lain, mencintai binatang dan tumbuhan, dan menyampaikan berita(informasi). Kemudian dalam penelitian ini, *Ayat* yang berhubungan dengan pendidikan karakter Islam ditemukan ada 19 *Ayat*; Q.S Al-Hujurat: 13, Q.S. Ali-Imran:104, Q.S Al-Hujurat:10, Q.S As- Sajdah: 27, Q.S. Al-Luqman: 29-31, Q.S Al-Maidah: 2 ,Al- Hujurat:6, and Al-Maidah: 8, Q.S. AL-An’am:38, Q.S AL-Qashash:77, Q.S Al-Hujurat: 13, Al-A’raf: 149, Ali-Imran: 103, Q.S Ali-Imran: 105, Al- Anbiya: 25, Al- Baqarah: 143, Al- Baqarah: 283. Kemudian ada 12 *Hadist*; H.R. Bukhari Muslim, H.R. Abu Daud bin Sulaiman bin al-Asy’as al-Sijistani sunan Abi Daud (Bukhari Muslim), H.R. At-Tirmidzi, H.R Mutafaqun Alai’h, H.R Ibnu Majah dan Thabrani, H.R As-Syahaab, H.R AL-Bukhari, H.R Abdullah bin Umar r.a, H.R Abu Syaikh, H.R Baihaqi, H.R Ahmad and Abu Dawud, H.R Adailami. Dengan adanya hasil penelitian ini diharapkan adanya pengembangan untuk penelitian selanjutnya. Contohnya, pembuatan bahan ajar dengan menyisipkan pendidikan karakter Islam, dan pendidikan-pendidikan karakter umum, dan penelitian tentang kualitas buku pelajaran tertentu.

**Kata kunci: Pendidikan Karakter Islam, Buku Bahasa Inggris, Intan
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The Writer

ELMY
NIM.1101120644

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DECLARATION OF AUTHENTICATION

In the name of Allah

I myself make declaration that this thesis entitle: **THE CHARACTER EDUCATION OF ISLAM FOUND IN ENGLISH TEXTBOOK OF TENTH GRADE PUBLISHED BY “*INTAN PARIWARA*”**. It is truly my own writing. If it is not my own writing so, it is given a citation and show in the list of references.

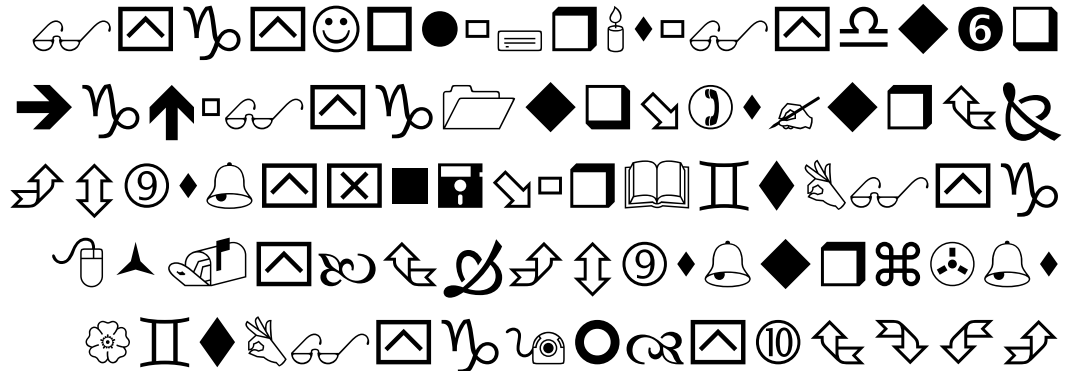
If my own declaration is not right in this thesis one day. I am ready to be given academic sanction namely the cancellation of the degree of this thesis.

Palangka Raya, November, , 2016

My Own declaration,

ELMY
1101120644

MOTTO



Then He showed him what is wrong for him and what is right for him. Indeed he succeeds who purifies his own self. (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds), Indeed he fails who corrupts his own self. (i.e. disobeys what Allah has ordered, by rejecting the true Faith of Islamic Monotheism and by every kinds of evil wicked deeds).

(Q.S. Asy-Syams: 8-10)

~~~~~\*\*\*~~~~~ *Maka Allah  
mengilhamkan kepada jiwa itu (jalan) ketaqwaan dan ketakwaannya.  
Sesungguhnya beruntunglah orang yang mensucikan jiwa itu, dan  
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**(Q.S. Asy-Syams: 8-10)**

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## CHAPTER I

### INTRODUCTION

#### A. Background of the Study

Education is a very important thing in our life and it becomes a basic need of every human in the world. Important role of education is to develop capabilities and improve the quality of human life. Character is a quality of a person's behavior, are showed in his habits of thought and expression, his attitudes and interests, his action, and his personality.<sup>1</sup> So, it is clear that character education is an education contains some character on it such as tolerance, responsibility, pleasure reading, and so on. As study by Pratama Lysa that character education can find on reading section on textbook.<sup>2</sup>

The main purpose of the study is to find out what character education of Islam found in reading section of the English textbook of Senior High School and what character educations in part of reading section in the English textbook of Senior High School are realized. Hamid and Beni point out that character education provides *akhlak* education<sup>3</sup>. In other hands, character education is an education includes developing in good human by showing good character or *akhlak mulia*. It used to contain in each reading section. Character education purposes to help everyone understanding, keeping, and

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<sup>1</sup>Ma'ratus Sholihah, *Al-Qalbin The Holy Qur'an and Its Implication for Character Education*, Unpublished Thesis, Salatiga: State Institute of Islamic Studies(STAIN), 2012, p.12

<sup>2</sup> Pratama Lysa Hapsari, 'Character Education Values in Reading Section of English Textbook for Senior High School Students Grade XI', *English Language Teaching Forum 2013*, Semarang State University, Indonesia, p.1

<sup>3</sup>Hamdani Hamid and Beni Ahmad Saebani, *Pendidikan Karakter Perspektif Islam*, Bandung: CV. Pustaka Setia., 2013, p. 33

performing as good character or *akhlak mulia*. It is almost similar to Mahmud in Elkind and Sweet claims that Character education or character education:<sup>4</sup>

“Character education is the deliberate effort to help people understand, care about and act upon core ethical values. When we think about the kind of character we want for our children, it is clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of pressure from without and temptation from within”

Character education also states clearly in education’s purpose in *UU Republik Indonesia No. 20 tahun 2003 tentang Pendidikan Nasional*:<sup>5</sup>

*“Pendidikan adalah usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat, bangsa, dan Negara”.*

National Education System expects good character (*akhlak mulia*) as one of education purpose in Indonesia. Because, having good knowledge but no well-behaved is useless. Besides, it also an effort based on Prophet’s purpose in Islamic is to establish *akhlak*.

انما بعثت لاتمم مكارم الاخلاق ( رواه احمد )

*“Sesungguhnya aku diutus tidak lain hanyalah untuk menyempurnakan kemuliaan akhlak( H.R. Malik)”<sup>6</sup>*

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<sup>4</sup>*Ibid*

<sup>5</sup>Undang-Undang Republik Indonesia Nomor 20 Tahun 2003: *Tentang Sistem Pendidikan Nasional Pasal 1*

<sup>6</sup> Fakhruddin Nursyam, *Syarah Lengkap Arba'in Tarbawiyah*, Surakarta: Media Insani Publisher, p. 117

All in all, character education provides students to develop students' efforts in decide right-wrong, keeping kindness, implementing kindness to others. As study Salahudin and Alkrienciechie in National Educational Ministry in *Pendidikan Karakter* Book, character education are religious, honest, tolerance, discipline, hard work, creative, independence, democratic, respecting achievement, patriotism, nationalism, curiosity, friendly/communicativeness, loving peace, pleasure reading, environmental caring, social caring, responsibility<sup>7</sup>

In Indonesia, they can be applied in some elements which appear in Curriculum of school, syllabus, lesson plans, materials, and media. Today's curriculum, Character education can be implemented in every subject especially English. It also applies in lesson plan where is on indicators and measurement, and implements into learning activities.<sup>8</sup> In education, a textbook provides essential role for both of students and teachers. For students, a textbook as source of information and significant thing one to enrich their experience or knowledge. While for teacher as a reference which be used as consideration in teaching. For example, as the materials chosen and compiled with material from other sources based on today's curriculum used.

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<sup>7</sup>Anas Salahudin and Irwanto Alkrienciechie, *Pendidikan Karakter: Pendidikan Berbasis Agama dan Budaya Bangsa*, Bandung: Pustaka Setia., 2013, p. 54-56

<sup>8</sup> Pratama Lysa Hapsari, 'Character Education Values in Reading Section of English Textbook for Senior High School Students Grade XI', *English Language Teaching Forum 2013*, Semarang State University, Indonesia, p. 2

As we already know, curriculum in Indonesia has been changed. Starting from KBK or KTSP to curriculum 2013. Generally, KBK or KTSP is still focused on cognitive aspect. It provides from examination such as midterm examination, final examination even national examination which are not relevant from students' daily activity. Beside, number of homework, assessment which ought to be done by students. Today, some schools provide different curriculum especially recent curriculum, curriculum 2013. It provides aspect of competences such as soft skills and hard skills which involve cognitive, affective, and psychomotor. It is not only cognitive competence as KTSP available, but also cognitive which serves to build students' character and psychomotor present to students' proficiency. In study by Larson, Character can be little things such as holding a door open for others to pass through, helping a friend in need, and having honesty and integrity<sup>9</sup>. In other hand, characters means a few attitudes which is in ourselves expected to have good characters such as love, respect each other, kindness, honest, hard work, discipline, and so on. Education is all awareness efforts are used to change attitude or knowledge of people's knowledge.

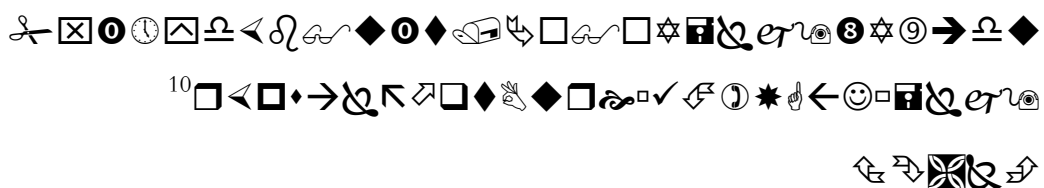
Most English teachers in Indonesia use a textbook to teach. There are many English textbooks are available on the market or bookstore with many different covers. Some may even use only one book to teach and taking the students through it from beginning to the end. Teacher used to expect

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<sup>9</sup> Kelli Larson, " *Understanding the Importance Character Education* ", Unpublished Paper Research of Master, Wisconsin Stout: University of Wisconsin, 2009.p. 1

that English textbook from trustworthy publishers will be a good English textbook provider.

Today, English textbook is served from developing curriculum 2013. It is not only to provide cognitive competence, but also provides affective and psychomotor. In other hand, students will not only get information for their studies from the English textbook, but they are able to learn good character values to help stirring them to the right path. In fact, English textbook is not only used by English teacher to teach at public school but also, used at Islamic school. According to Islamic value, today's English textbook is served general character educations, and from general character. It also may find character education of Islam. It means how the Character educations should be taught by Al- Qur'an and As-Sunnah. In other hands, each lesson taking from Al-Qur'an is a guidance and essential knowledge. As states in Q.S Ali Imran: 138



*“(Al Quran) ini adalah penerangan bagi seluruh manusia, dan petunjuk serta pelajaran bagi orang-orang yang bertakwa.”.*

“This (Quran) is a plain statement, for mankind, a guidance and instruction to those who are Mottaqueen.<sup>11</sup>

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<sup>10</sup> Quranul Karim, *Qur'an dan Terjemahan: Q.S Ali Imran: 138*

Hadist is a second guidance of majority of moeslem' believe or called *Sunna* of the Prophet. It means all of Prophet says, attitudes, or what did he do. As the Prophet says: "*Jadilah kamu orang yang berilmu, atau pencari ilmu, atau orang yang mendengarkan, atau orang yang mencintai ilmu, dan janganlah kamu menjadi orang yang kelima nanti kamu bisa celaka.*" (H.R. Al-Bazzar).

According to the Hadist that a human being must have education, understand to learning and love to education. Not being the four things mentioned, which appears disaster. Teaching practice 2 at State Islamic Institute of Palangka Raya, which sends a few students to have teaching at some schools. It does not only send its students to public school, but also to Islamic school. By conducting this research, it can be used to teach English and inserted Character education of Islamin teaching learning process.

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

Based on the background of the study above, the researcher would like to present the main problems of the study as follow:

1. What are characters education of Islam found in English textbook of tenth grade published by "*Intan Pariwara*"?
2. What are Ayat and Hadist that relate to character education of Islamin English textbook of tenth grade published by "*Intan Pariwara*"?

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<sup>11</sup> Quran-e-Karim. *English Quran Translation* E-book.p. 108



### C. Objective of the Study

Based on the research problem above, it appears some objectives of the study as follow:

1. To describe the character education of Islam found in English textbook of tenth grade published by “*Intan Pariwara*”.
2. To know Ayatand Hadist relate character education of Islam found in English textbook of tenth grade published by “*Intan Pariwara*”.

### D. Significance of the Study

The study is expectedand gives to both positive theoretical and practical significance as follows:

Theoretically, every course book in Indonesia is taught by certain teachers containing with purpose of education, based on religion and five pillars (*Pancasila*). For Example, it contains the character education, even Character educations are provided by National Department of Education or related to Islamic religion especially based on *Qur,an* and *Sunna*.this study expects to know and to relate general character education between Islamic character education by analyzing them.

Practically, this study expectedwill be able as reference to look for approach or methods. It is not only for teaching English materials, but also teaching Character education contains each chapter. Moreover, this study will give certain comprehension to English University student in case they will be a teacher in the future to build character education in the teaching learning

process. It also can be as a literature for next study to improve better research design for future.

#### **E. Limitation of the Study**

This study belongs to Library Research based on “*Buku Bahasa Inggris ‘Mata Pelajaran Wajib’ Kelas X*” textbook published by *Intan Pariwara* for tenth graders in form of student’s worksheet. This English textbook serves with curriculum 2013. It means that it uses scientific approach and has standard process in learning which consist of observing, questioning, exploring, associating, and communicating. It also provides the attitude or character education in some discussions, or reading dialogue, and texts.

The analysis will use contents analysis which analyzes reading section limited by reading text and reading assessment that contains in “*Buku Bahasa Inggris ‘Mata Pelajaran Wajib’ Kelas X*” textbook published by *Intan Pariwara*, and is related to Al-Qur’an and *Sunna* to describe character education of Islam in contents of English textbook. The character education mentioned based on The Ministry of Education and cultural of Republic of Indonesia states that provides eighteen character educations such as religious, honest, tolerance, discipline, hard work, creative, independence, democratic, respecting achievement, patriotism, nationalism, curiosity, friendliness, loving peace, pleasure reading, environmental caring, social caring, and responsibility.

## F. Definition of the Concept

1. **Character Education** is the character education is taken from The Ministry of Education and cultural of Republic of Indonesia states that provide eighteen character education. They are religious, honest, tolerance, discipline, hard work, creative, independent, democratic, respecting achievement, nationalism, patriotism, curious, a friendly/communicative, loving peace, pleasure reading, environmental caring, social caring, and even responsibility.<sup>12</sup>
2. **Character education of Islam** is a guidance to prepare strength and is already to face the future challenge with good attitude according to the holy Qur'an and *Sunna*.
3. **Intan Pariwara Textbook** is English textbook published by a publisher, this textbook entitled "*Buku Bahasa Inggris 'Mata Pelajaran Wajib' Kelas X*" textbook published by *Intan Pariwara* for tenth graders at first semester, and this English textbook serves with curriculum 2013. It means that it uses scientific approach and has standard process in learning which consist of observing, questioning, exploring, associating, and communicating.
4. **English Material** is a few lessons which includes in each chapters at English textbook of students based on Curriculum 2013 for senior high

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<sup>12</sup>Badan Penelitian dan Pengembangan Pusat Kurikulum dan Pusat Perbukuan 2011, Panduan Pelaksanaan Pendidikan Karakter, Kementrian Pendidikan Nasional. p.8

school. Commonly consists of some different materials discussion and topics.

#### **G. Framework of Discussion**

To make this study to be systematic, so in this study will need the framework of the discussion of this study. It is as follows:

- Chapter I** : Introduction consisted of Background of the Study, Problem of the Study, Objective of the Study, Significance of the Study, Limitation of the Study, Definition of the study, and Framework of Discussion.
- Chapter II** : Review of related literature Consisted of Previous study, Character, Education, Character education, Character education in English subject, Islamic Education, Islamic Character education, and Frame of Thinking.
- Chapter III** : Research Method consisted of the Approach of the Study, Type of the Study, Source of Data, Data Collection Procedure, Instrumentation of the Study, Instrumentation Validity, Data Analysis Procedure.
- Chapter IV** Result of the study consisted of the Research finding and the Discussion.
- Chapter V** The Closing or the last chapter consisted of the Conclusion and Suggestion.

## **CHAPTER II**

### **REVIEW OF LITERATURE**

In this chapter will discuss some related theories to support this study. The theories will be used for the underlying requirement to solve the problems. This study will present some theories about character education, Islamic education, Islamic character education, even discussing about general character education and Islamic character education.

#### **A. Previous Study**

In order to make different research from the previous research, the Study has found a few previous studies that are concerned with Character education as follows:

Firstly, a study conducted by Larson (2009) about Understanding the Importance Character education. The result of this study showed importance character education in education field. School environment is a place to look for science, increase knowledge, even a place is conducted an interaction between teachers to students, students to other students and also a lesson needs to insert character education in teaching-learning process in a school, commonly school environment is identical to intellectual, cognitive. By inserting character education in school environment, students are able to model caring, honesty, fairness, responsibility, and respect for self and others

though classroom discussions, and everyday encounters with other students and adults.<sup>13</sup>

Secondly, a study by Lily Phanthachack (2012) about Character education: Analysis of Leaders' Experience the objectives of the study was to identify leadership style and practice how they affect character development among youth, moral, and values to help build an intentional school culture, learning best practice from experienced leaders in the field of the character development. This research is used qualitative data and is gathered from organized into the following themes such as leadership in elementary school, character development for building a strong community, and incorporate character works.<sup>14</sup>

Thirdly, a study by Thresia entitled Teaching English Based on Character education at Senior High School. It was found that character education is essential to build good personality in to young generation in order to prepare them to become the nation's future leader. As far as we know in Indonesia that character ranging from religious value, moral, and citizenship. Teaching English especially in Senior high School is not easy because a few teachers find some difficulties in inserting them into teaching English. Therefore this study reveals models about character education

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<sup>13</sup> Kelli Larson, "*Understanding the Importance Character Education* ", Unpublished Paper Research of Master, Wisconsin Stout: University of Wisconsin, 2009.

<sup>14</sup> Lily Phanthachak, "Character Education: Analysis of Leaders' Experiences ", Unpublished Master's Project, California: Fresno Pacific University, 2012.

inserted on teaching English such as self-evaluation, one to one, small group etc.<sup>15</sup>

Fourthly, a study was done by Pratama Lysa Hapsari in Journal of English Language Teaching about Character education Values in Reading Section of English Textbook for Senior High School Students Grade XI. She analyzed character education in a textbook limited by reading texts and reading exercises of reading section. She found several character educations especially from reading section and reading task. There are only seventeen of eighteen character education values covered in “Developing English Competencies” for grade XI textbook. The character educations not covered in reading section is responsibility.<sup>16</sup>

Finally, the study was conducted by Thompson about The Effect of Character education on Student Behavior. It found that character education affected to student’s behavior by interviewing teachers, students, and parents to determine their perceptions of the effects of the character education program on student behavior, by asking their perceptions, good character should be belong by a teacher as a model for students. Beside that students should be taught character through hands-on service activities that contribute to the school, the community, and society in general. This will help the

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<sup>15</sup>Fenny Thresia, ‘Teaching English Based on Character Education at Senior High School’, *The Second International Conference on Education and Language (2nd ICEL) 2014*, Bandar Lampung University (UBL), Indonesia, Number II.

<sup>16</sup> Pratama Lysa Hapsari, ‘Character Education Values in Reading Section of English Textbook for Senior High School Students Grade XI’, *English Language Teaching Forum 2013*, Semarang State University, Indonesia

students develop a sense of ownership of the program and should help to improve student behavior.<sup>17</sup>

Based on the variety of studies, this study will discuss similar object of the study from a number of the previous studies, are character education. But this will discuss Character education in Islamic religion. From previous studies above, found a number of similarities and differences between this study and others. Firstly, a study was conducted by Larson. A study discussed about an Character education topic and used qualitative method as similar study, but different design and subject from this study which used students. Secondly, a study was conducted by Lily Phanthachack which discussed about an Character education topic and used qualitative method as similar study, but different design and subject from this study which used leader (head master). Thirdly, study was conducted by Pratama Lysa Hapsari. Theresia's study is almost similar to this study. A study only discussed an Character education topic, not to discuss specifically, Islamic Character education. This conducted by similar qualitative method and content analysis design, subject of the study. Fourthly, a study was studied by Thresia. It discussed similar topic to this study, is Character education topic, but in teaching. This was also designed by Research and Development study and model of teaching as a subject. The last one, a study was conducted by Thompson which discussed about an Character education topic and used qualitative method as similar study, but different design and subject from this

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<sup>17</sup> William G. Thompson, “ *The Effect of Character Education on Student Behavior*”, Unpublished Dissertation, East Tennessee: East Tennessee State University, 2002.



study which designed case study as a design and students as a subject. It is clear that a number of studies above discussed similar topic of general character education by different design and subject of the study.

To make a different subject of study and similar object of study which was discussed the character education. The study would like to know Character education of Islam found in an English textbook and also *Ayat* (in holy Qur'an) or *Sunna* that relate to character education in the English textbook, a research entitles **THE CHARACTER EDUCATION OF ISLAM FOUND IN ENGLISH TEXTBOOK OF TENTH GRADE PUBLISHED BY "INTAN PARIWARA"**.

## **B. Character**

In study by Sholihah in *The New Lexicon Webster Dictionary* that character is the total quality of a person's behavior, are showed in his habits of thought and expression, his attitudes and interests, his action, and his personality.

According to *Kamus Lengkap Bahasa Indonesia* that "*Karakter adalah sifat-sifat kejiwaan, akhlak atau budi pekerti yang membedakan seseorang dari yang lain, tabiat, watak. Berkarakter artinya mempunyai watak, mempunyai kepribadian*".

“Character is certain mental quality, moral that differentiate one to another. Well-character means having character and personality<sup>18</sup>. As Holy Qur’an, human is creature with many various characters”. In the broaden frame, human has two opposed-characters, good character and bad character.



(8). Maka Allah mengilhamkan kepada jiwa itu (jalan) kefasikan dan ketakwaannya. (9). Sesungguhnya beruntunglah orang yang mensucikan jiwa itu, (10). dan Sesungguhnya merugilah orang yang mengotorinya.

(8)Then He showed him what is wrong for him and what is right for him. (9)Indeed he succeeds who purifies his own self. (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds), (10) Indeed he fails who corrupts his own self. (i.e. disobeys what Allah has ordered, by rejecting the true Faith of Islamic Monotheism and by every kinds of evil wicked deeds).<sup>20</sup>

### C. Education

As we already know, *UU Republik Indonesia No. 20 tahun 2003 tentang Pendidikan Nasional* states:<sup>21</sup>

<sup>18</sup> Ma'ratus Sholihah, *Al-Qalbin The Holy Qur'an and Its Implication for Character Education*, Unpublished Thesis, Salatiga: State Institute of Islamic Studies(STAIN), 2012, p.12

<sup>19</sup> Quranul Karim, *Qur'an dan Terjemahan: Q.S Asy syams:8-10*

<sup>20</sup> Quran-e-Karim. *English Quran Translation* E-book.p. 1069

<sup>21</sup> Undang-Undang Republik Indonesia Nomor 20 Tahun 2003: *Tentang Sistem Pendidikan Nasional Pasal 1*

*Pendidikan adalah usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat, bangsa, dan Negara.*

National Education System above affirms that National education has purpose to develop ability and construct character and prestige nation civilization in order to make progress of nation life, having task to expand student's capability to be faith person, healthy, well-mannered, clever, creative, independent and be responsible and democratic citizen.<sup>22</sup>

#### **D. Character education**

We have discussed in previous part, even character or education itself. Character education, study by Sholihah that character is quality or power of mental or moral, ethical or attitude of individual which is special personality that differentiate one to another. Well-character person is someone who can comprehend value and belief of society and is used as moral power in the life. We are also already know, educational is mentioned about is that includes in English course book.

The Ministry of Education and cultural of Republic of Indonesia states there are 18 Characters education as follows:

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<sup>22</sup>Ma'ratus Sholihah, *Al-Qalbin The Holy Qur'an and Its Implication for Character Education*, Unpublished Thesis, Salatiga: State Institute of Islamic Studies (STAIN), 2012, p.30

### 1. Religious

The attitude or behavior which obedient in performing a religion lesson which is believed, tolerance each another religion, and harmonious life each other people. Religious is universal, it provides in entire religions which their indicators are starting and finishing a study by praying, greeting.

### 2. Honest

The attitude or behavior is base of an effort which changes people as honest people in word, act, and work. It also one of good characters for human being which its indicator is to prove the truth factually.

### 3. Tolerance

A behavior or an action respects to different religion, tribe, ethnic, perspective, attitude, and different people's act. Its indicator is to made a coordination with different group, races, or tribe even a religion so.<sup>23</sup>

### 4. Discipline

An action points to correct behavior and obeys to other regulations. We must be discipline, which their indicators are to attend to class every school's day, to attend at class punctually, to obey every rule available.

### 5. Hard Work

Hard work means the key of success<sup>24</sup>. Nasrudinillah states is that hard work always related with good looking job or doing everything to get

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<sup>23</sup>Belajar Online Gratis- 18 Indikator Pendidikan Karakter Bangsa- (<http://belajaronlinegratis.com/content/18-indikator-pendidikan-karakter-bangsa>) accessed on June 9<sup>th</sup>, 2015 at 12.53 am.

the target. We often get many advices about hard work. For example, when we have a struggle to solve any problems, we must continue our working until we get goal. Because this problem, it is important to always hard work consistently when we want something.<sup>25</sup> Magical moment cannot be happened instantly, it needs good efforts ourselves with aim to change and develop better. According to Salahudin and Alkrienciehie in *Pendidikan Karakter* Book, hard work is a behavior points a serious effort in solving any learning obstacles and accomplishing any tasks well.<sup>26</sup>

#### 6. Creative

Thinking and performing something to get a manner or recent result from what they get. Its indicator is to perform learning process which plan a creative condition.

#### 7. Independent

The attitude or behavior which does not depend on the others in accomplishing any tasks. Nobody will not get a burden on own merits. Since that, human being is demanded to be independence by not charging others which its indicator is to accomplish the task responsibility by yourself.

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<sup>24</sup> Bachtiar Bima and Cicik Kurniawati, *Bahasa Inggris: Mata Pelajaran Wajib Semester 2*, Klaten: PT Intan Pariwara, 2014, p. 7

<sup>25</sup> Ahmad Nasrudunillah, *The Analysis of Educational Values on "Front of Class" Movie*. Unpublished Thesis, Salatiga: State Institute of Islamic Studies (STAIN), 2012., p.97 (IXVII)

<sup>26</sup> Anas Salahudin and Irwanto Alkrienciehie, *Pendidikan Karakter: Pendidikan Berbasis Agama dan Budaya Bangsa*, Bandung: Pustaka Setia., 2013, p. 54

#### 8. Democratic

Mindset, have a certain attention, performing which appraise to similar other's right and duty which their indicators are listening well, asking and giving opinions.

#### 9. Respecting Achievement

The attitude and effort motivates them to produce meaningful thing for society, admits, and respects other's achievement.<sup>27</sup> Their indicators are complementing and congratulating each other.

#### 10. Nationalism

Mindset, performing, and have a conception which places nation and country importance into individual or group importance. Their indicators are to respect the motherland and providing any information (electronic, printed media) about a great nature and cultural of Indonesia, and speak Indonesian well.

#### 11. Patriotism

Mindset, have a certain attention, and performing to show a loyalty, care, and highest appreciation towards language, physical environment, social, culture, economic, and politic. Their indicators are respecting a history of revolution hero, pleasure to discuss to a variety students (religion, tribe, and cultural)

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<sup>27</sup>*Ibid*,p.55

## 12. Curios

The attitude and performance which always strive to know deeply and widely from what they get for the positive sides such as the text about nature, historical places or any other references. Their indicators are asking for difficult material or subject, pleasure to look any information from a variety sources.

## 13. A Friendly/ Communicative

A performance shows communicative, make a friend, and make teamwork to others. While friendly means showing kindness to someone, as friend would behave.<sup>28</sup> Indonesia people well-known as friendly people where we are still hold our norm. their indicators are talk actively, pleasure to made coordination to a variety students (religion, tribe, and cultural)

## 14. Loving Peace

The attitude, word and performing to make others happy and safe with their attendance. their indicators are performing good relationship to others and performing harmonic-learning process.

## 15. Pleasure Reading

The habit for reading to other good reading in spending their time. In which their indicators are exploring other knowledge from a variety sources, and using reference well.

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<sup>28</sup> Ahmad Nasrudunillah, *The Analysis of Educational Values on "Front of Class" Movie*. Unpublished Thesis, Salatiga: State Institute of Islamic Studies (STAIN), 2012., p.10 (X)

#### 16. Environmental Caring

The attitude and performing which strives environmental damage, and develop efforts to reform nature damages. Its indicators are keep our clean, and also not to throw rubbish anywhere.

#### 17. Social Caring

The attitude and performing always help each other societies.<sup>29</sup>In which their indicators are greeting each other, asking for forgiveness, saying thank you politely in interpersonal interaction, and caring of environmental.

#### 18. Responsibility<sup>30</sup>

In study by Nasrudinillah, responsibility means having a capacity for moral decisions and therefore accountable; capable of rational thought or action. Responsible is something that we have to do get the right.<sup>31</sup>Salahudin and Alkrienciehie point out responsibility is that the attitude or behavior to perform people's duty and obligation, it ought to perform toward themselves, citizen, and environment.<sup>32</sup>

### **E. Character education in English Subject**

Character education can be integrated in all subject at school, especially what are going to discuss based on the research problem,

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<sup>29</sup>*Ibid*,p.56

<sup>30</sup> Badan Penelitian dan Pengembangan Pusat Kurikulum dan Pusat Perbukuan 2011, *Panduan Pelaksanaan Pendidikan Karakter*, Kementrian Pendidikan Nasional. p.8

<sup>31</sup> Ahmad Nasrudunillah, *The Analysis of Educational Valueson "Front of Class" Movie*. Unpublished Thesis, Salatiga: State Institute of Islamic Studies(STAIN), 2012., p.96 (IXVI)

<sup>32</sup> Anas Salahudin and Irwanto Alkrienciehie, *Pendidikan Karakter: Pendidikan Berbasis Agama dan Budaya Bangsa*, Bandung: Pustaka Setia., 2013, p. 56



English subject. Its function is to control and is related to the God-human's relationship, themselves, each other, environment, and nation including the principal character and main character in English subject.<sup>33</sup> Principal character is a fundamental to develop the others. While the main character is a priority character to be applied, be developed, and also be practiced by students.

There are a number of Character educations integrated in English subject following by:

### **1. Principal Character educations and Indicators**

#### **a) Character: Religious**

Indicators: Starting and finishing a study by praying, greeting (short functional text) in celebrating *Lebaran day*, Christmas day, etc.

#### **b) Character: Intelligence**

Indicator: responding meaning and expressing it well, in spoken or written.

#### **c) Character: Politeness**

Indicator: expressing polite by appropriate body language.

#### **d) Character: Honesty**

Indicator: proving the truth factually.

#### **e) Character: Confidence**

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<sup>33</sup>Deni Damayanti, *Panduan Implementasi Pendidikan Karakter Di Sekolah: Teori dan Praktik Internalisasi Nilai*, Yogyakarta: Araska., 2014, p. 99

Indicators: expressing the language correctly, fluency by appropriate body language.

f) Character: Care

Indicators: Greeting each other, asking for forgiveness, saying thank you politely in interpersonal interaction, caring of environmental in short functional text.

g) Character: Teamwork

Indicators: discussion in pair, sharing each other, a group, class in learning process.

h) Character: Respecting each variety of society.

Indicators: Complimenting on people's other achievements, and accepting different people's opinions in learning activity.

i) Character: Integrity

Indicators: try to learn from mistakes for getting a better study purpose.

j) Character: Democracy

Indicators: Listening well, asking and giving opinions.

k) Character: Independence

Indicator: Accomplishing the task responsibility by yourself.

l) Character: Obeying of Social Regulation.

Indicators: Obeying written school regulation at a school.<sup>34</sup>

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<sup>34</sup>Deni Damayanti, *Panduan Implementasi Pendidikan Karakter Di Sekolah: Teori dan Praktik Internalisasi Nilai*, Yogyakarta: Araska., 2014, p. 100-102

## 2. Integrating Main Characters, Indicators and Learning Materials

### a) Politeness

Indicators: Expressing and responding politeness.

Learning Material: *Please open the door (Expressing Politeness)*

### b) Honesty

Indicators: Asking and giving information honestly.

Learning material: *Where is the post office? (Asking direction)*

### c) Confident

Indicator: reading aloud with intonation correctly.

Learning Material: *read the text aloud (A written text)*

### d) Social Caring

Indicator: greet the other people

Learning Material: *Greeting: "Hello, Good morning, etc.*

### e) Religious

Indicator: Expressing sympathy in written at religious agenda (Writing *Greeting Cards*).

Learning Material: Expressing sympathy and Greeting text(ex:

*"Happy Lebaran Day, Merry Christmas".)*

### f) Intelligence

Indicator: performing descriptive monologue.

Learning Material: *Tell your friend about the food you prefer most.*

### g) Teamwork

Indicator: Performing conversation in pair.

Learning Materials: *Make a conversation and performing in pair.*

h) Respecting each variety of society

Indicators: showing a scientific written to be commented by others.

Learning Material: *Please put the result of your discussion on the wall and let your friend to give critical comments.*

i) Democracy

Indicator: asking an opinion.

Learning Material: *What do you think about..?*<sup>35</sup>

According to Damayanti in *Panduan Implementasi Pendidikan Karakter Di Sekolah* Book, several Character educations which integrated to other subjects as such as integrating religious value, honest, intelegence, integrity, care, democracy, respecting a variety of society, polite, confidence, independence, team work, respecting to regulation.<sup>36</sup>

## F. Islamic Education

According to Ida Kurniawati, Islamic Education *isbimbingan yang diberikan oleh seseorang kepada seseorang agar ia berkembang secara maksimal sesuai dengan ajaran Islam.*<sup>37</sup>. (an advisory given to reach maximum Islamic teaching in developing the character). In other words, Islamic education is an effort which is based on Prophet's purpose as said in *Sunna*:

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<sup>35</sup>*Ibid.* p. 102-104

<sup>36</sup>*Ibid.* p. 47

<sup>37</sup>Ida Kurniawati, *Konsep Pendidikan Karakter dalam Pendidikan Islam*, Unpublished Thesis, Salatiga: State Institute of Islamic Studies(STAIN),2013, p.8

انما بعثت لاتمم مكارم الاخلاق ( رواه احمد )

*“Sesungguhnya aku diutus tidak lain hanyalah untuk menyempurnakan kemuliaan akhlak( H.R. Malik)”*

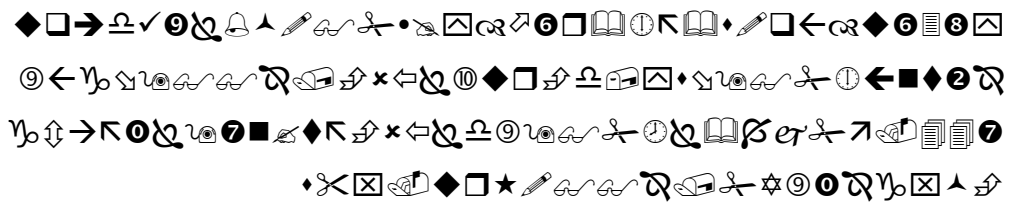
As we already know from *Sunna* above, the Prophet’s purpose is to establish or to improve people’s attitude. So, good attitude has great values in front of a human beings, is similar to be front of The God. Based on Prophet’s purposes, we must continue his purpose to established people by good *Akhlak* or character as first step to spread it in whole of the world.<sup>38</sup> In study by Qardhawi in *EDUKASI* journal, which is similar word by real education; heart and mind; spiritual and physical. skill and attitude. So, Islamic education prepares life’s good. Based on what taught by *Al- Qur’an* and *Sunnah*.<sup>39</sup>

In a study by Nurudin in Fazlurrahman in another word, Islamic education must be oriented to the world and day after based on *Al-Qur’an*. Rahman also states education’s purpose in perspective of the holy *Qur’an* is to improve people’s core proficiency by all effort which they acquire that it will affect with their creative attitude. Indeed, Rahman’s statement which depends on Islamic education must refer to the holy *Al-Qur’an*. The holy *Qur’an* reveals that a guidance taught is Islam and the holy *Qur’an* also reveals that Islam is the path or right religion. As states in the holy *Qur’an*:

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<sup>38</sup> Fakhrudin Nursyam, *Syarah Lengkap Arba’in Tarbawiyah*, Surakarta: Media Insani Publisher, p. 117

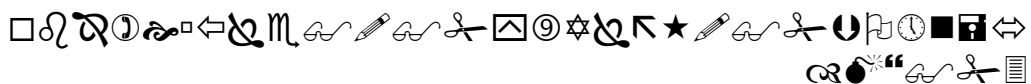
<sup>39</sup> Nurudin, ‘Fazlurahman dan Konsepsi Islam Ideal, *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, Volume 6, Number 2, April-Juni 2008, p.130.



*“Dia-lah yang mengutus Rasul-Nya dengan membawa petunjuk dan agama yang hak (Islam) agar dimenangkan-Nya terhadap semua agama. dan cukuplah Allah sebagai saksi” (Q.S. Al- Fath: 28)*

He it is Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth(Islam), that He may make it (Islam) superior over all religions. And All-Sufficient is Allah as a Witness (Q.S. Al- Fath: 28)<sup>40</sup>

In other hands, as evidence in a piece of Ayat of Q.S. Ali Imran: 19



*“Sesungguhnya agama (yang diridhai) disisi Allah hanyalah Islam (Truly, the religion with Allah is Islam)”<sup>41</sup>*

From both of Surah above, it is concluded that the true and pure religion comes from Allah SWT. So, the Islamic education is a guidance to prepare strength and is already to face the future challenge, according to the holy Qur'an.

## G. Character Education of Islam

Based on the study Ida Kurniawati, education is an advisory given to reach maximum Islamic teaching in developing the character<sup>42</sup>, which is also

<sup>40</sup> Quran-e-Karim. *English Quran Translation* E-book.p. 903

<sup>41</sup> *Ibid*,p. 82

taught in the holy Qur'an. While character is *Akhlak* education based on a Prophet's purpose to established good attitude. Islamic is a true religion and also taught a good attitude as revealed in both of *Suratin* the holy Qur'an above. So, good attitude has great values in front of a human beings, is Similar to be front of The God. All in all, the Character education of Islam is a guidance to prepare strength and is already to face the future challenge with good attitude based on what Islam taught.

According to Salahudin and Alkrienciehie in *Pendidikan Karakter* Book, several character education of Islam as follow:<sup>43</sup>

### 1. Loving Allah

Loving Allah is one of *Iman* in Islamic, Nursyam in his book *Syarah Lengkap Arba'in Tarbawiyah* states *Iman* is a unity which consists of sixty or seventy branches, it also is Islamic pillars which need to be built. Since, if we built one of *Imans'* branches, it will give good effects to others. Contrastly, if we damage one of *Imans'* branches, it will give bad effects to others.<sup>44</sup> It also is to say "*Lailaha illallah*" (there is no God but Allah). *Iman* is trust in heart, saying orally, practicing in attitude, and also the main *Dzikir* and main branch<sup>45</sup>. As states in the holy Quran Q. S. Al-Anbiyaa: 25

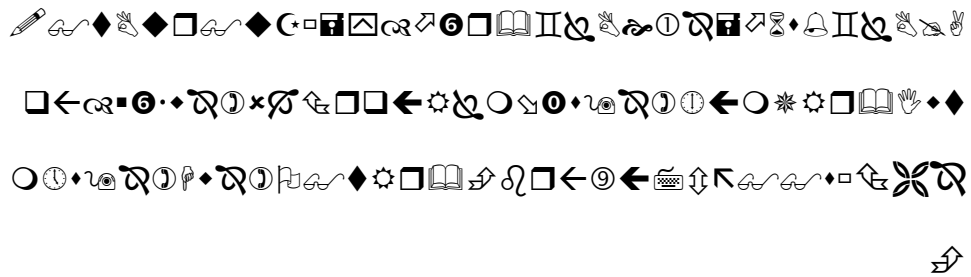
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<sup>42</sup> Ida Kurniawati, *Konsep Pendidikan Karakter dalam Pendidikan Islam*, Unpublished Thesis, Salatiga: State Institute of Islamic Studies (STAIN), 2013, p.8

<sup>43</sup> Anas Salahudin and Irwanto Alkrienciehie, *Pendidikan Karakter: Pendidikan Berbasis Agama dan Budaya Bangsa*, Bandung: Pustaka Setia., 2013, p.140

<sup>44</sup> Fakhruddin Nursyam, *Syarah Lengkap Arba'in Tarbawiyah*, Surakarta: Media Insani Publisher., 2011, p. 26-27

<sup>45</sup> *Ibid*, p.30- 31



(25) *Dan Kami tidak mengutus seorang Rasulpun sebelum kamu melainkan Kami wahyukan kepadanya: "Bahwasanya tidak ada Tuhan (yang hak) melainkan Aku, Maka sembahlah olehmu sekalian akan aku".*

(25) And We did not send any Messenger before you (O Muhammad SAW) but We inspired him (saying): La ilaha illa Ana (none has the right to be worshipped but I (Allah)), so worship Me (Alone and none else)."<sup>46</sup>

As mentioned above that *Iman* consists of more-less sixty branches and saying *lailaha illallah* is the main *Iman*, the prophet says:

*"Iman itu terdiri dari tujuh puluh sekian atau enam puluh sekian cabang, yang paling utama adalah ucapan "Lailaha illallah" yang terendah adalah menyingkirkan gangguan dari jalan, dan malu adalah cabang dari Iman". (HR. Bukhari dan Muslim).*

## 2. Loving the Prophet

As study in *Syarah Lengkap Arbai'n Tarbawiyah* states loving the prophet, means loving Prophet *Muhammad SAW* in Islam is one of *Imans'* branches. Another words, moeslem should believe and glorify him such as saying *Shalawat*, and follow his *Sunna*. As states in the holy Quran Q. S. Al-Ahzab:21.

<sup>46</sup> Quran-e-Karim. *English Quran Translation* E-book.p. 547





(21) *Sesungguhnya telah ada pada (diri) Rasulullah itu suri teladan yang baik bagimu (yaitu) bagi orang yang mengharap (rahmat) Allah dan (kedatangan) hari kiamat dan Dia banyak menyebut Allah.*

(21) Indeed in the Messenger of Allah (Muhammad SAW) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much. (Q.S. Al-Ahzab:21)<sup>47</sup>

From the *Ayat*, it can be concluded as a good person has been chosen by Allah is the prophet. A moeslem who follow what he says and performs, it means a moeslem loves the prophet.

### 3. Loving Animals

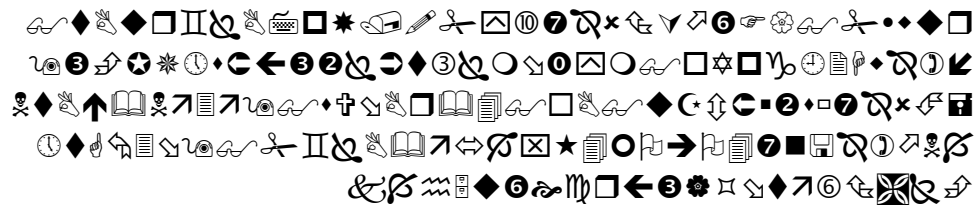
Loving Animals is also one of *Iman* in Islam, it is stated in book *Syarah Lengkap Arbai'n Tarbawiyah* states *Iman* is a unity which consists of sixty or seventy branches. Besides, a moeslem is as human being is forbidden to torture animals. As *Sunna* states:

*"Allah melaknat orang yang menyiksa hewan dan memperlakukannya dengan sadis" (HR. Al- Bukhari)<sup>48</sup>*

In the holy Qur'an Q.S Al- An'am: 38

<sup>47</sup>*Ibid* .p. 726

<sup>48</sup>Muhammad Faiz Almath, *1100 Hadist Terpilih: Sinar Ajaran Muhammad*, Jakarta: Gema Insani Press, 1991,p. 329



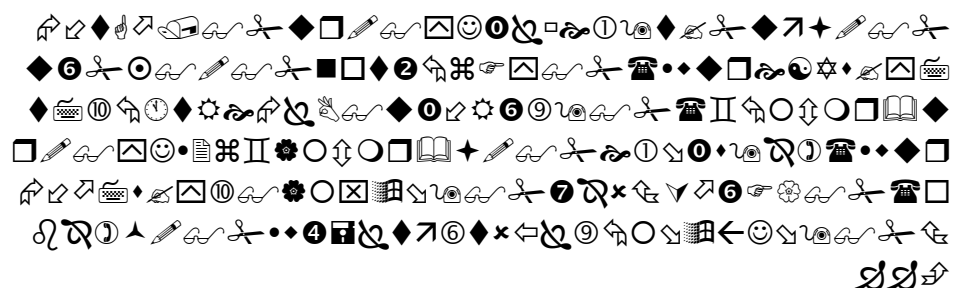
(38) *dan Tiadalah binatang-binatang yang ada di bumi dan burung-burung yang terbang dengan kedua sayapnya, melainkan umat (juga) seperti kamu. Tiadalah Kami lupakan sesuatuapun dalam Al-Kitab, kemudian kepada Tuhanlah mereka dihimpunkan.*

(38) There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.<sup>49</sup>

#### 4. Loving Plants

Loving Plants is also one of *Iman* in Islam, it is stated in book *Syarah Lengkap Arbai'n Tarbawiyah* states *Iman* is a unity which consists of sixty or seventy branches. This *Ayat* also refers to nature including plants.

The holy Qur'an states in Q.S Al-Qashash: 77 states:<sup>50</sup>



<sup>49</sup> Quran-e-Karim. *English Quran Translation* E-book.p. 211

<sup>50</sup> Quran-e-Karim. *English Quran Translation* E-book.p. 677

(77) dan carilah pada apa yang telah dianugerahkan Allah kepadamu (kebahagiaan) negeri akhirat, dan janganlah kamu melupakan bahagianmu dari (kenikmatan) duniawi dan berbuat baiklah (kepada orang lain) sebagaimana Allah telah berbuat baik, kepadamu, dan janganlah kamu berbuat kerusakan di (muka) bumi. Sesungguhnya Allah tidak menyukai orang-orang yang berbuat kerusakan.

(77) But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allah has beengood to you, and seek not mischief in the land. Verily, Allah likes not the Mufsidoon (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).

## 5. Independent

Independent in Islam, as states in the holy Quran Q. S. Al-Mudassir: 38

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ

(38) *tiap-tiap diri bertanggung jawab atas apa yang diperbuatnya.*

(38) Every human is responsible to what he/she has done.

It also states in Q.S. Al- Mu'minun: 62

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

(62) *Kami tiada membebani seseorang melainkan menurut kesanggupannya, dan pada sisi kami ada kitab yang berbicara benar, dan mereka telah dianiaya.*

(62) ... and We tax not any person except according to his capacity, and with Us is a record which speaks the truth, and they will not be wronged.<sup>51</sup>

In Islamic education teaches for being independent as states in both of the *Ayat* explaining that nobody will not get a burden on own merits, but Allah really knows not to lay a burden beyond of their capability, since that, human beings is demanded to be independence by not depending others.<sup>52</sup> Besides, it also states in *Sunna*, the prophet compares living in this world as living at foreign place. Independence is one of characteristic to live at the foreign country as the prophet mentioned. For example, someone usually lives without depends on others in foreign place. Because, living at foreign country without neighbor who already helps her/him. As a moeslem is expected to have that character and not to be a charge (depends on) others. Prophet says:

*“Sebaik-baik kamu adalah seorang yang tidak meninggalkan akhirat demi dunianya dan tidak pula meninggalkan dunia demi akhiratnya dan tidak menjadi beban bagi orang lain”<sup>53</sup> .(HR. Ad-Dailami).*

That *Sunna* expects a moeslem becomes independence, not to depend (being a charge) on others.

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<sup>51</sup> Quran-e-Karim. *English Quran Translation* E-book.p. 586

<sup>52</sup> MENUMBUHKAN KEMANDIRIAN ANAK DALAM PERSPEKTIF ISLAM(  
<http://aul-al-ghifary.blogspot.com/2013/08/menumbuhkan-kemandirian-anak-dalam.html>  
- Accessed on June, 3<sup>th</sup>, 2015 at 10.46 am)

<sup>53</sup> Fakhruddin Nursyam, *Syarah Lengkap Arba'in Tarbawiyah*, Surakarta: Media Insani Publisher,p. 416-417

## 6. Responsibility

According to Salahudin and Alkrienciehie, responsibility is that the attitude or behavior to perform people's duty and obligation<sup>54</sup>. As states Q.S Al- A'raaf: 164

[illegible]

(164) dan (ingatlah) ketika suatu umat di antara mereka berkata: "Mengapa kamu menasehati kaum yang Allah akan membinasakan mereka atau mengazab mereka dengan azab yang Amat keras?" mereka menjawab: "Agar Kami mempunyai alasan (pelepas tanggung jawab) kepada Tuhanmu dan supaya mereka bertakwa.

(164) “When some of them said: „why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?” said the preacher:” To discharge our duty to your lord, and perchance then may fear him” (Al Araf: 164).

All in all, responsibility is essential one thing what moeslems must fulfill.

Anything moelems have done as a result to be responsible on it.

## 7. Amanah (Trusted)

*Amanah* (trusted) in Islam, means all of responsibility (spoken,action) which is given to someone or called *amanat*. As states in the holy Qur'an Q.S. Al-Baqarah: 283

[illegible]

<sup>54</sup>Anas Salahudin and Irwanto Alkrienciehie, *Pendidikan Karakter: Pendidikan Berbasis Agama dan Budaya Bangsa*, Bandung: Pustaka Setia., 2013, p. 56

(283)... *sebagian kamu mempercayai sebagian yang lain, Maka hendaklah yang dipercayai itu menunaikan amanatnya (hutangnya)*

(238).. then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allah, his Lord.<sup>55</sup>

Ayat above names Messaging as owe, means moelem must pay it or it must be conveyed. In *Sunna* states:

*“Tunaikanlah amanat terhadap orang yang mengamatumu dan janganlah berkhianat terhadap orang yang mengkhianatimu”*(**HR. Ahmad and Abu Dawud**)

*“Tiada beriman orang yang tidak memegang amanah dan tidak ada agama bagi orang yang tidak menepati janji”*(**HR. Adailami**)<sup>56</sup>

All in all, *Amanat* or Messaging in Islami, it means an essential thing that moeslems must fulfill or convey to everyone.

## 8. Honest

Honest in Islami, as states in the holy Quran Q.S. Al- Baqarah: 42



(42) *dan janganlah kamu campur adukkan yang hak dengan yang bathil dan janganlah kamu sembunyikan yang hak itu, sedang kamu mengetahui.*

<sup>55</sup> Quran-e-Karim. *English Quran Translation* E-book.p. 77

<sup>56</sup> Muhammad Faiz Almath, *1100 Hadist Terpilih: Sinar Ajaran Muhammad*, Jakarta: Gema Insani Press, 1991,p. 192

(42) And mix not truth with falsehood, nor conceal the truth

Honest is one of good *Akhlak* , the honest should be moeslem's identity .Say to the right way is right, nor to the wrong way<sup>57</sup>. Besides, it also states in *Sunna*, honest is drawn as a mirror. A mirror never lies towards people who stand front of it. It will reflect our real reflection. For example, if you're pale, it will reflect similarly. It never reflects in contrast from a factual such as you are pale, then mirror reflects that you are neat because a mirror is afraid of you will broke it.<sup>58</sup> As reveals in *Sunna*:

*"Apakah seorang mukmin bisa menjadi orang yang pengecut?" Beliau menjawab , "Ya". Apakah seorang mukmin bisa menjadi orang yang kikir?". Beliau menjawab, "Ya". Apakah seorang mukmin bisa menjadi pendusta?". Beliau menjawab, "Tidak". (HR. Malik).*

A moeslem will speak honestly to anyone else, and everywhere, except when at battle field or to pleasure wife, or placate disagree each others.

## 9. Good words

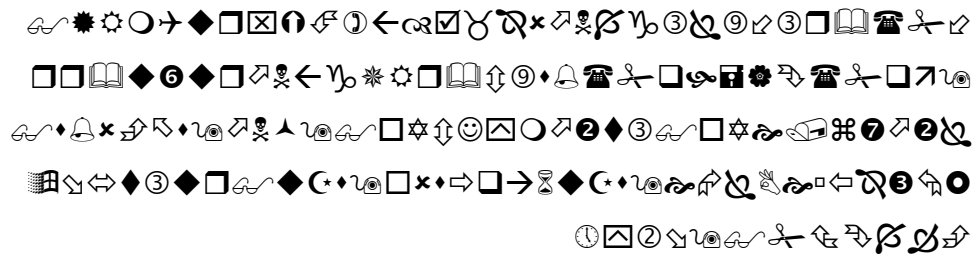
Good words in Islam is to keep his/her spoken. Spoken is identity of person, we as a moeslem is expected to select the good words spoken. It also essential one thing is demanded by Allah as states in Q.S. Al- A'raf:

149

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<sup>57</sup> Hidup Tenang dengan Kejujuran, Amanah dan Istiqamah (<https://rohissmpn14depok.wordpress.com/rohis-14/materi-pai-kelas7-kurikulum-2013/hidup-tenang-dengan-kejujuran-amanah-dan-istiqamah/> - Accessed on June 3<sup>th</sup>, 2015 at 11.12 am)

<sup>58</sup> Fakhruddin Nursyam, *Syarah Lengkap Arba'in Tarbawiyah*, Surakarta: Media Insani Publisher, p. 150



(149) dan setelah mereka sangat menyesali perbuatannya dan mengetahui bahwa mereka telah sesat, merekapun berkata: "Sungguh jika Tuhan Kami tidak memberi rahmat kepada Kami dan tidak mengampuni Kami, pastilah Kami menjadi orang-orang yang merugi."<sup>59</sup>

(149) And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."<sup>60</sup>

Ayat above is one of *rahmat* (mercy) urgency for moeslems must keep our spoken/ words to achieve benefit from what she/he spoken. Besides, in *Sunna* states:

"Semoga Allah melimpahkan rahmat kepada seorang hamba yang berbicara sehingga meraih keberuntungan dan diam sehingga mendapatkan keselamatan<sup>61</sup>". (HR. Abu Syaikh).

## 10. Generous

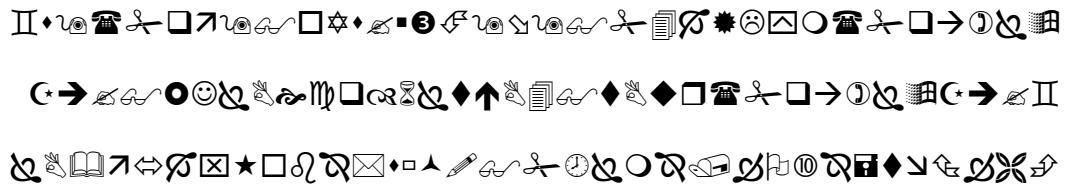
Generous in Islam, means open handed or a moeslem who likes to give a half of his/her wealth to others (people who needs it), or called *Shadaqah*. As states in the holy Quran Q.S. Ali Imran: 92.

<sup>59</sup>*Ibid*, p. 355

<sup>60</sup>Qur'an e-Karim, *English Quran Translation*, p. 273

<sup>61</sup> Fakhruddin Nursyam, *Syarah Lengkap Arba'in Tarbawiyah*, Surakarta: Media Insani Publisher, p. 354





(92) *kamu sekali-kali tidak sampai kepada kebajikan (yang sempurna), sebelum kamu menafkahkan sehahagian harta yang kamu cintai. dan apa saja yang kamu nafkahkan Maka Sesungguhnya Allah mengetahuinya.*

(92) By no means shall you attain Al-Birr (piety, righteousness, so on. It means here Allah's reward such as paradise), unless you spend (in Allah's cause) of that which you love; and whatever of good you spend, Allah knows it well.<sup>62</sup>

In other hands, generous people will be forgiven by Allah, other people, heaven, and also will close by Allah he/she. As *Sunna* states:<sup>63</sup>

*“Maafkanlah kesalahan orang yang murah hati (dermawan). Sesungguhnya Allah menuntun tangannya jika dia terpeleset (jatuh). Seorang pemurah hati (dermawan) dekat kepada Allah, dekat kepada manusia, dan dekat kepada surga. Seorang yang murah hati (dermawan) lebih disukai Allah daripada seorang alim (tekun beribadah) tapi kikir.” (HR. Athabrani).*

Beside, open handed also is better than a moeslem who always begs to others. As *Sunna* states:

*“Tangan di atas (pemberi) lebih baik dari tangan di bawah (penerima)”. (HR. Al- Bukhari)*

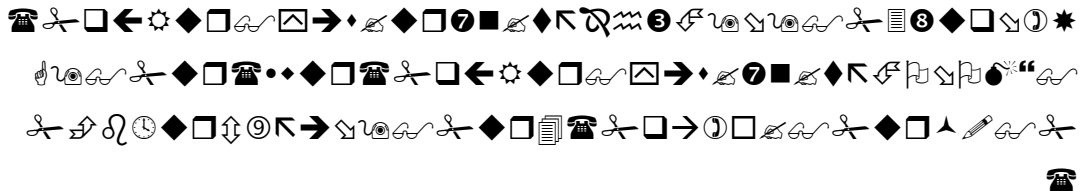
<sup>62</sup>Qur'an e-Karim, *English Quran Translation*.p. 98

<sup>63</sup>Muhammad Faiz Almath, *1100 Hadist Terpilih: Sinar Ajaran Muhammad*, Jakarta: Gema Insani Press, 1991,p. 279

## 11. Help each Other

Help each others in Islam, as states in the holy Quran Q. S. Al-

Maidah: 2



(2) dan tolong-menolonglah kamu dalam (mengerjakan) kebajikan dan takwa, dan jangan tolong-menolong dalam berbuat dosa dan pelanggaran. dan bertakwalah kamu kepada Allah, Sesungguhnya Allah Amat berat siksa-Nya.

(2) Help you one another inAlBirr and AtTaqwa (virtue, righteousness and piety); but do not help one another in sin and transgression and fear Allah. Verily, Allah is Severe in punishment.<sup>64</sup>

Help each other in kindness has a widely meaning, means is not only donating our own things, but also advicing each other is one of helping each others<sup>65</sup>. As prophet says:

*“Tolonglah saudaramu baik yang menganiaya maupun yang dianiaya. Di antara sahabat ada yang bertanya, “Ya Rasulullah, kami dapat menolongnya jika dia dianiaya, maka bagaimana kami dapat menolongnya apabila dia berbuat aniaya?” Nabi saw menjawab, “ Kau cegah dia dari penganiayaan, maka dia berarti kau menolongnya dari penganiayaan “( HR Bukhari dan Muslim ).*

<sup>64</sup>Qur'an e-Karim, *English Quran Translation*.p. 177

<sup>65</sup><http://moedamoediislami.blogspot.com/search/label/index.html>(Accessed on June 26, 2015 (ma 11:42:46 ta

## 12. Teamwork

Teamwork in Islam, means work together which the purpose is to make easy any efforts by two people or more. As *Sunna* states:

*“Kaum muslimin kompak bersatu menghadapi yang lain.(HR. Asy-Syihab)”*<sup>66</sup>

Besides, it has relation to help each others. In *Sunna*:

*“Seorang mukmin dan mukmin lainnya seumpama bangunan saling mengokohkan satu dengan yang lain, (Kemudian Rasulullah saw merapatkan jari-jari tangan beliau). “(Mutafaqun ‘Alaih)”*<sup>67</sup>

## 13. Unity

Unity in Islam are similar to team work and help each other, as *Sunna* states:

*“Kaum muslimin kompak bersatu menghadapi yang lain.(HR. Asy-Syihab)”*

Besides, it has relation to help each other. In *Sunna*:

*“Seorang mukmin dan mukmin lainnya seumpama bangunan saling mengokohkan satu dengan yang lain, (Kemudian Rasulullah saw merapatkan jari-jari tangan beliau). “(Mutafaqun ‘Alaih)”*<sup>68</sup>

Unity and Team work are similar. Study both of characters, As states the holy Qur'an Q.S Ali Imran: 103:<sup>69</sup>

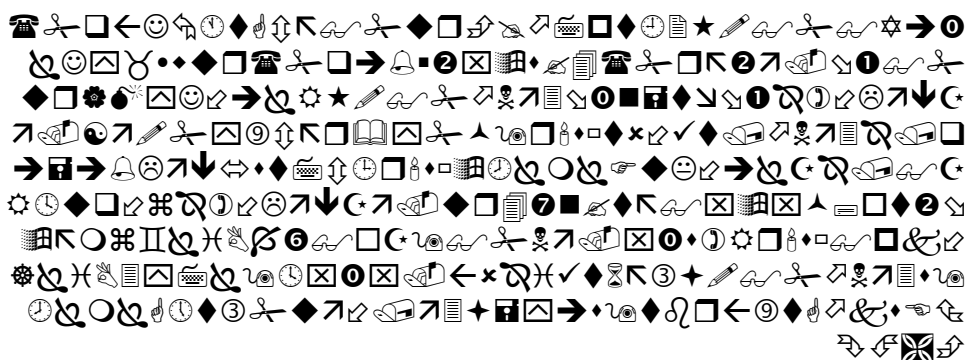
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<sup>66</sup>Muhammad Faiz Almath, *1100 Hadist Terpilih: Sinar Ajaran Muhammad*, Jakarta: Gema Insani Press, 1991,p.167

<sup>67</sup>*Ibid* p. 172

<sup>68</sup>*Ibid*, p.167-172

<sup>69</sup> Qur'an e-Karim, *English Quran Translation*.p. 101



(103) dan berpeganglah kamu semuanya kepada tali (agama) Allah, dan janganlah kamu bercerai berai, dan ingatlah akan nikmat Allah kepadamu ketika kamu dahulu (masa Jahiliyah) bermusuh-musuhan, Maka Allah mempersatukan hatimu, lalu menjadilah kamu karena nikmat Allah, orang-orang yang bersaudara; dan kamu telah berada di tepi jurang neraka, lalu Allah menyelamatkan kamu dari padanya. Demikianlah Allah menerangkan ayat-ayat-Nya kepadamu, agar kamu mendapat petunjuk.

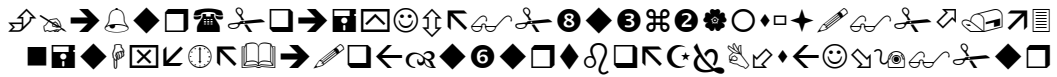
(103) And hold fast, all of you together, to the Rope of Allah (i.e. this Quran), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

#### 14. Creative

Creative means creating something new, different, meaningful without any previous sample and also acceptable by others.<sup>70</sup> Creative thinking in this case, because we are talking about a person. It means an ability thinking to achieve a variety results and acceptable by others and carrying meaningful or called creativity. As study by Salahudin and

<sup>70</sup>Anas Salahudin and Irwanto Alkrienciehie, *Pendidikan Karakter: Pendidikan Berbasis Agama dan Budaya Bangsa*, Bandung: Pustaka Setia., 2013, p. 341

Alkrienciechie claims that is to develop creativity, we need working or studying and training.<sup>71</sup>



(105) dan Katakanlah: "Bekerjalah kamu, Maka Allah dan Rasul-Nya serta orang-orang yang beriman.

(105) And say (O Muhammad SAW) "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers.

## 15. Optimism

Optimism in Islam, is similar to never give up. It means that this (Ayat) reveals to *Sunatullah* (The God certainty). As states in the Q.S Asy-Syarh: 5-6



(5) karena Sesungguhnya sesudah kesulitan itu ada kemudahan, (6) Sesungguhnya sesudah kesulitan itu ada kemudahan.<sup>72</sup>

(5) So verily, with the hardship, there is relief, (6) Verily, with the hardship, there is relief

In this *Ayat*, Allah reveals that one of the certainties in generally, and also teaches us to be optimism or never give up in working. As study by Shihab in his book *Tafsir Al- Mishbah* claims this *Ayat* teach us that

<sup>71</sup> *Ibid*, p. 334

<sup>72</sup> M. Quraish Shihab, *Tafsir Al- Mishbah: Pesan, Kesan dan Keserasian Al- Qur'an*, Jakarta: Lentera Hat., 2002, p. 416

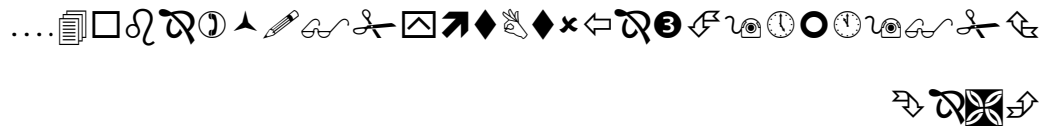
everyone finds out opportunity in each challenge and obstacle they faced.<sup>73</sup>

As states in *Sunna*, *Imam Malik* ra that *Abu 'Ubaidah Ibn al-Jarrah*, the prophet's friend who lead Islamic warrior fought Greek on *Umar Ibn al-Khaththab* while they were worried of the war. The prophet said:

*“Bila seorang mukmin ditimpa suatu kesulitan, niscaya Allah akan menjadikan sesudah kesulitan itu kelapangan karena sesungguhnya satu kesulitan tidak akan mampu mengalahkan dua kelapangan”*

## 16. Patient

Patient in Islamic, means a fundamental of mottageen to Allah SWT. As *Sunna* claims that patient is a half of *Iman*. Then, Allah is always with someone who is patient. Q.S Al-Baqarah: 153



(153) *Sesungguhnya Allah beserta orang-orang yang sabar* (Then, Allah is always with people who are patient).

As mentioned above that patient is a half of *Iman*. As states in *Sunna*:

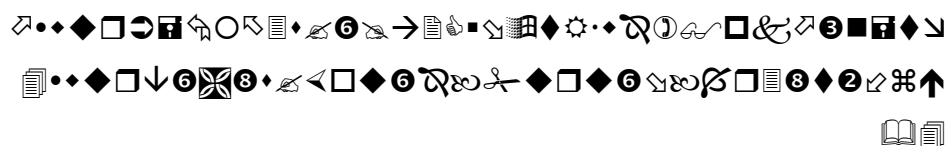
“Sabar adalah separo iman dan keyakinan adalah seluruh keimanan”(HR. Athabrani dan Al Baihaqi)<sup>74</sup>

<sup>73</sup>*Ibid.*, p. 419

<sup>74</sup>Muhammad Faiz Almath, *1100 Hadist Terpilih: Sinar Ajaran Muhammad*, Jakarta: Gema Insani Press, 1991, p. 273

## 17. Leadership

Leadership in Islam, means *amanah* for someone is responsible on it. Since an obligation is responsible by a leader, it must be kept and done well. As holy Qur'an states in Al- An'am ayat 164:



(164) .... dan tidaklah seorang membuat dosa melainkan kemudharatannya kembali kepada dirinya sendiri; dan seorang yang berdosa tidak akan memikul dosa orang lain..”<sup>75</sup>

(164) . . . No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another<sup>76</sup>

In other hands, every human is responsible on what did they do. Human beings will be asked for a responsibility each others. Besides, as *Sunna* states:<sup>77</sup>

*“Hadist Abdillah bin Umar r.a bahwa Rasulullah saw., bersabda: “setiap orang di antara kalian adalah pemimpin, dan (setiap orang) bertanggung jawab atas yang dipimpinnya. Maka seorang pemimpin besar yang memelihara manusia bertanggung jawab atas mereka. Seorang lelaki adalah pemimpin atas keluarganya dan ia bertanggung jawab memelihara anggota keluarga suaminya dan ia (akan) dimintai pertanggung jawabannya atas mereka. Hamba sahaya (seseorang) memiliki tanggung jawab untuk memelihara kekayaannya dan bertanggung jawab atas hal itu. Ketahuilah bahwa setiap orang di antara kalian adalah pemelihara (pemimpin) dan setiap orang di antara kalian (akan) diminta*

<sup>75</sup> Oneng Nurul Bariyah, *Materi Hadits: Tentang Islam, Hukum, Ekonomi, Sosial dan Lingkungan*, Penerbit Kalam Mulia: 2008, p. 117

<sup>76</sup> Qur'an e-Karim, *English Quran Translation*.p. 242

<sup>77</sup> Oneng Nurul Bariyah, *Materi Hadits: Tentang Islam, Hukum, Ekonomi, Sosial dan Lingkungan*, Penerbit Kalam Mulia: 2008, p.115-116





*menjadi kiblatmu (sekarang) melainkan agar Kami mengetahui (supaya nyata) siapa yang mengikuti Rasul dan siapa yang membelot. dan sungguh (pemindahan kiblat) itu terasa Amat berat, kecuali bagi orang-orang yang telah diberi petunjuk oleh Allah; dan Allah tidak akan menyia-nyiakan imanmu. Sesungguhnya Allah Maha Pengasih lagi Maha Penyayang kepada manusia.*

- (143) Thus We have made you (true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad SAW and his Sunnah (legal ways)), a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad SAW) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad SAW) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind.

## 19. Kindness and polite

Kindness or friendly means showing kindness to someone, as friend would behave it. Indonesia people well-known as friendly people where we are still hold our norm. Polite is way to respect other as social human being.<sup>80</sup> Besides, a moeslem in background is having a potency to take kindness. As *Sunna* states:

*“Kebaikan itu dari Kebiasaan, keburukan itu dari pemaksaan, dan barangsiapa yang dikehendaki Allah mendapatkan kebaikan, maka Dia akan menjadikannya paham tentang agama.”<sup>81</sup>(HR. Ibnu Majah dan Thabrani)*

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<sup>80</sup> Ahmad Nasrudinillah, *The Analysis of Educational Values on “Front of Class” Movie*, Unpublished Thesis, Salatiga: State Institute of Islamic Studies (STAIN), 2012, p.8

<sup>81</sup> Fakhruddin Nursyam, *Syarah Lengkap Arba'in Tarbawiyah*, Surakarta: Media Insani Publisher, p. 211-212

In *Sunna* “**Kebaikan itu dari kebiasaan ...** as study by Nursyam, it conveys as following:

- a. A moeslem can take kindness without ignoring, because it is relevant to his/her *fitrah* and inner to guide them to right path.
- b. To behave and to build kindness is needed behavior. Because the kindness that behaved must do continually.
- c. Easy to behave kindness for a moeslem. Because when a moeslem behave kindness once, he/she will get a reward from Allah SWT.

## 20. Honestly

Honestly in Islam, means a moeslem who gives benefit to others.

As a moeslem or social society in generally, we are expected to give benefit to others. The prophet says:

*“Sebaik- baiknya manusia adalah orang yang paling memberi manfaat kepada orang lain”*<sup>82</sup>.(HR. Tabrani).

In *Sunna* above, the Prophet reveals that we are able being a good moeslem in fornt of Allah though human being too by giving benefit to others. Because if we apply it to others, we will get feedback from other by benefit so. As Prophet says:

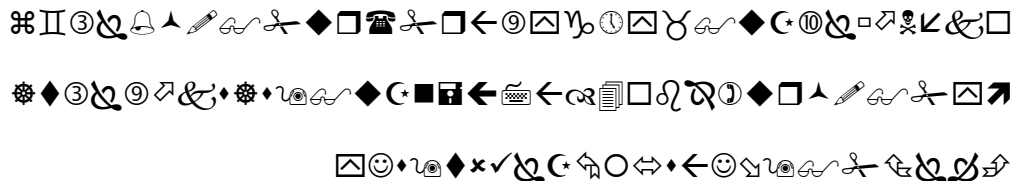
*“Sebagaimana kamu memperlakukan begitu pula kamu akan diperlakukan”*.(HR. Baihaqi) .

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<sup>82</sup> Fakhruddin Nursyam, *Syarah Lengkap Arba'in Tarbawiyah*, Surakarta: Media Insani Publisher,p. 425

## 21. Hard Work

Hard work is called working by *Ihsanin* Islam, means hard work and work seriously because by hard work comes great attainment. As states in the holy Quran *Q.S. Al- Ankabut: 69*.<sup>83</sup>



(69). *Dan orang- orang yang bersungguh-sungguh untuk mencari keridhaan Kami, benar-benar akan Kami tunjukkan kepada mereka jalan- jalan Kami. Dan sesungguhnya Allah benar-benar beserta orang- orang yang berbuat Ihsan”. (Q.S. Al-Ankabut: 69)*

(69) As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allahs Religion- Islamic Monotheism). And verily,Allah is with the Muhsinoon (good doers)."<sup>84</sup>

It also states in *Sunna* as the prophet says:

*“Sesungguhnya Allah mencintai seorang pekerja apabila bekerja secara ihsan”. (HR. Baihaqi)*

Islam has taught to work by *Ihsan* in everything, even worships, work, also butchers animals and kills the enemy at battle field. The prophet says:

<sup>83</sup>*Ibid*, p. 173

<sup>84</sup>Qur'an e-Karim, *English Quran Translation*.p. 694

*“Sesungguhnya Allah telah mewajibkan Ihsan dalam segala hal. Jika kamu membunuh maka bunuhlah dengan cara yang baik. Jika kamu menyembelih maka sembelihlah dengan cara yang baik”. (HR. Muslim)*

In other words, the prophet tells to all workers or moeslem entrepreneur by *Ihsan*. if you have worked by *Ihsan*, Allah will love and send you to heaven with great pleasure.

## 22. Tolerance

Tolerance is an action respects to different religion, tribe, ethnic, perspective, attitude, and different people's act.<sup>85</sup> For example, you ask someone's opinion, then he or she declares it. You do not blame her or his opinion or else. As stated Q.S Al- Maidah: 8

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا خَلَا بِكُمْ عَمَلَةٌ مِنْهُمْ فَاعْلَمُوا أَنَّهُمْ خَلَاءُ بِكُمْ لَا يَسْمَعُونَ وَلَا أَبْصَرُ ۚ فَتَوَلَّوْا مِنْهُمْ سَبْعَ مَضَاهٍ ۖ دَعُوا لَهَا كَلِمَتَ الْإِيمَانِ ۚ لِيُحْكُمَ لَهُمْ فِي ظُلُمَاتِهِمْ ۚ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُكُمْ فَأَكُونَ مِنَ الْمُوَدِّعِينَ ۚ﴾<sup>86</sup>

*(8) Hai orang-orang yang beriman hendaklah kamu Jadi orang-orang yang selalu menegakkan (kebenaran) karena Allah, menjadi saksi dengan adil. dan janganlah sekali-kali kebencianmu terhadap sesuatu kaum, mendorong kamu untuk Berlaku tidak adil. Berlaku adillah, karena adil itu lebih dekat kepada takwa. dan bertakwalah kepada Allah, Sesungguhnya Allah Maha mengetahui apa yang kamu kerjakan.*

<sup>85</sup>Belajar Online Gratis- 18 Indikator Pendidikan Karakter Bangsa- (<http://belajaronlinegratis.com/content/18-indikator-pendidikan-karakter-bangsa>) accessed on June 9<sup>th</sup>, 2015 at 12.53 am.

<sup>86</sup>([http://www.academia.edu/6792212/AYAT-AYAT\\_AL-QURAN\\_DAN\\_HADITS\\_TENTANG-TOLERANSI](http://www.academia.edu/6792212/AYAT-AYAT_AL-QURAN_DAN_HADITS_TENTANG-TOLERANSI)) accessed on 28<sup>th</sup> october 2016 at 03.00 p.m

(8) O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is WellAcquainted with what you do.<sup>87</sup>

It is clear that the *Ayat* demands to be fair to anyone, includes non-moeslem. However, when interacting to non-moeslem, a tolerance, justice must be done. But for a believe and worship must be stand for it.

#### **H. Importance of character Education of Islam**

Importance of the character education of Islam as following:

1. Improve practiced worship well and devout and more sincere.
2. Improve the insight to behave an attitude in daily life as individual and community.
3. Improveability and improve self resource to be independent and excellent.
4. Improve socialized ability and establish *ukhuwah insaniyah*.
5. Improve to believe in the God who creates a God's creature.
6. Improve to thank to the God for the God's gifth given.
7. Improve to do good thing (*Amal Shaleh*) based on rational knowledge<sup>88</sup>.

#### **I. Frame of Thinking**

As study by Sugiyono in Sekaran claims that frame of thinking is conceptual model relating one theory to multiple theories between a variety

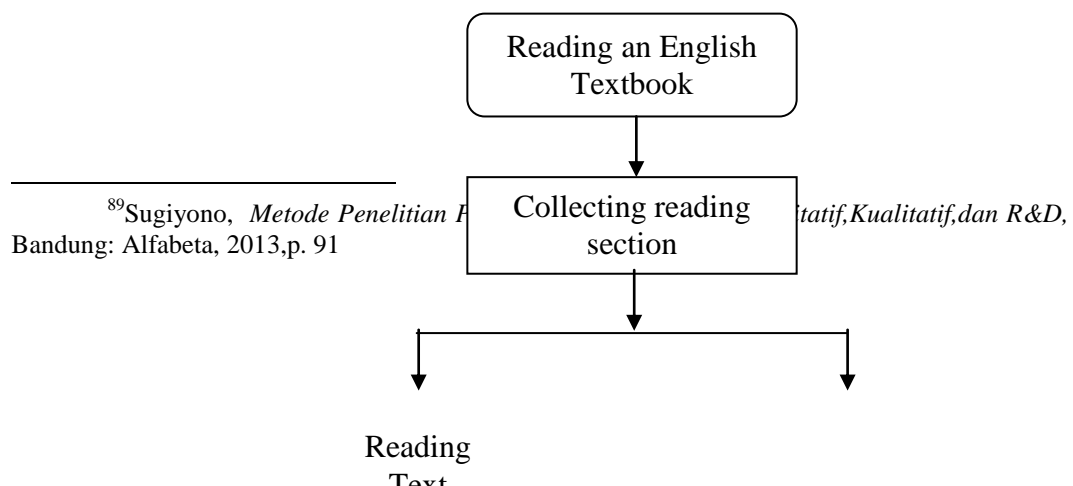
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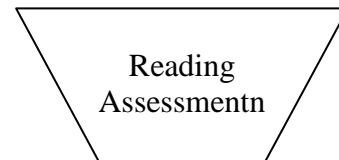
<sup>87</sup>Qur'an e-Karim, *English Quran Translation*.p. 173

<sup>88</sup>Hamdani Hamid and Beni Ahmad Saebani,*Pendidikan Karakter Perspektif Islam*, Bandung: CV. Pustaka Setia., 2013,p. 92

identifying factors as essential problem.<sup>89</sup> In other words, a good frame of thinking will draw theoretically a chart to multiple charts, or explain independent to dependent variable. Since the independent and dependent variable are unstated in qualitative study. So, this study will draw frame of thinking based on technique of data collection by flowchart. As following flowchart below as frame of thinking of the study, is adapted from *Modul IPraktek ADSI Jurusan Teknik Informatika (Bagan Alir/flowchart)*:

Chart 1.1 . Frame of Thinking





*Adapted from Modul 1Praktek  
ADSI Jur. Teknik Informatika UNG  
(Bagan Alir/flowchart)<sup>90</sup>*

From the Frame of Thinking Design, a number of steps will be conducted to analysis this study. First of all, is to start from reading an English textbook. The English textbook used “*Buku Bahasa Inggris ‘Mata Pelajaran Wajib’ Kelas X*” textbook published by *Intan Pariwara* used by tenth graders. This English textbook provides with curriculum 2013. Second,

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<sup>90</sup>[httpswww.academia.edu6578726Kerangka\\_Berpikir\\_Hipotesis\\_Metode\\_Penelitian](httpswww.academia.edu6578726Kerangka_Berpikir_Hipotesis_Metode_Penelitian) (Accessed on friday, June 26, ,2015at 11:42:46 am)

is to collect reading section. This study will be limited only for reading text and reading assessment. Third, is to identify Character education. This step is only to identify Character education generally based on The Ministry of National Education of Indonesia provided after reading the reading sections. The next step is to identify Islamic Character education. This step is identifying Islamic Character education based on the holy Qur'an and *Sunna* after determining the Character educations in the reading sections. Afterwards, is to discuss what Islamic Character educations appear in the reading sections. This study will discuss after reading any reading sections, and classifying them into certain *Ayat* and *Hadist*. Finally, is to draw conclusion. After classifying them into *Ayat* and *Hadist*, we will draw any conclusions from this study. All in all, there are some steps to analyze it in this study until we draw the conclusion from this study.



### **CHAPTER III**

### **RESEARCH METHOD**

In this chapter would like to explain about approach of the study, types of the study, source of data, data collection procedure, instrumentation of the study, instrumentation validity, and data analysis procedure.

#### **A. Approach of the Study**

The study would use qualitative method in which this method was to describe what actually happen to procedures about method which are useful in research.<sup>91</sup> It meant, qualitative research that result the descriptive data, the written and oral words from observing people or behavior. The aim of descriptive qualitative method is to describe a place, fact and characteristic of population systematically. The study conducted library research approach. In which, it is a study utilizes library source to collect study data. In other hands, it is a study finding and comparing it to a variety of theories available by library source.<sup>92</sup> Other hands, a study conducted at library which was the objective of the study found through a variety library sources. It conducted by triangulation technique, which conducting theory triangulation, is to prove our study by relating the multiple theories to the discussion session. In this chapter, the study would like to explain the methodology of this research. It consisted of research type, research design, source of data, technique of data collection, and also used data analysis including reduction, display, and verifying data.

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<sup>91</sup>*Ibid*, p. 149

<sup>92</sup> Mestika Zed, *Metodologi Penelitian Kepustakaan*, Jakarta: Yayasan Pustaka Obor Indonesia., 2004,p.2

## B. Type of the Study

In this study based on the objective of study, the study would use a document or content analysis as research type. As study by Martono in Neuman that content analysis can be defined as collecting and analyzing data technique from texts.<sup>93</sup> They are also in this study as words, meaning, picture, symbol, idea, theme or so on, which can be communicated. As study by Martono in Paisley in Holsti defines that “Content Analysis is phase of information-processing in which communication content is transformed, through objective and systematic application of categorization rules, into data can be summarized and compared” In other words, the Study in this study would find out the character education of Islamby systematically and categorize it, and also compared it to other studies or certain references what discussed. Martono in Smith in Crano also points out, a technique which purposes to get any information from a text by objective and systematically referring to discussion available<sup>94</sup>.

Content analysis also needed steps to conduct it in study by Martono in Neuman, one of them is Library research. Library research is a study purposes to enrich knowledge from research processes.<sup>95</sup> Other hands, as a study would conduct at library by looking for any references at library, such as certain book, journal, documentation, so on. Then, library research also a study which focuses in the objective of the study which relates to any theories

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<sup>93</sup> Nanang Martono, *Metodologi Penelitian Kuantitatif: Analisis isi dan Analisis Data Sekunder*, Jakarta: Rajawali Pers, 2011, p. 86

<sup>94</sup>*Ibid*, p. 86

<sup>95</sup>*Ibid*, p. 97

discussed. Besides, the Study in this study would reveal character education of Islam in English textbook by relating to a variety theory such as the holy Qur'an and *Sunna*, and also the other certain theories reference involved Character education in Islam.

### C. Source of Data

#### 1. Primary Data<sup>96</sup>

Primary data is a source of data which indirectly informs the data to the data collector. This study would use English textbook of tenth graders published by “*Intan Pariwara*” for the Primary data. This English textbook provides with curriculum 2013. It means that uses scientific approach and has standard process in learning consisting of observing, questioning, exploring, associating, and communicating. It also provides the attitude or Character education in some discussions, or reading dialogue, and texts.

#### 2. Secondary Data

Secondary data is sources of data which indirectly informs the data to the data collector. Secondary data sources derived from the book of character education and Islamic character education and also the *Surah* and *Sunnarelates* to character education of Islam found. Besides, many literary books and some relevant materials to support and to complete the primary data sources such as books of literature theory, value and education like as books of literature theory of character education by Salahudin and Alkrienchie, Islamic by Hamid and Hamdani, so on.

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<sup>96</sup> Sugiyono, *Memahami Penelitian Kualitatif*, , Bandung: Alfabeta., 2010,p. 62

#### **D. Data Collection Procedure**

The Study would provide the technique of data collections as following by:

1. Reading an English Textbook
2. Collecting all reading section.
3. Selecting reading text and reading assessment
4. Identifying the Character education
5. Collecting the Character education of Islam
6. Classifying in certain *Hadist* and *Ayat*

#### **E. Instrumentation of the Study**

The instrumentation of this study was “*Buku Bahasa Inggris ‘Mata Pelajaran Wajib’ Kelas X*” textbook published by *Intan Pariwara* used by tenth graders.<sup>97</sup> This English textbook provided with curriculum 2013. It means that uses scientific approach and has standard process in learning consisting of observing, questioning, exploring, associating, and communicating. It also provides the attitude or Character education in some discussions, or reading dialogue, and texts.

#### **F. Instrumentation Validity**

The instrumentation validity techniques are the most essential thing in this study, to find the validity and reliability in a study which would be conducted. To support these data, this study would conduct a number of the instrumentation validity techniques in qualitative study following by:

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<sup>97</sup> Cicik Kurniawati and Yuniarti Dwi Arini, *Bahasa Inggris: Mata Pelajaran Wajib Semester I*, Klaten: PT Intan Pariwara, 2014

## 1. Credibility( Internal Validity)

In quantitative study is called validity or internal validity, means the criteria how to check data endorsement, which purposes to prove the credibility degree of result of the study through a variety of qualitative data credibility test. Many variety of qualitative data credibility test, the study would conduct a number of credibility tests as following:

### a. Extension of observation<sup>98</sup>

As we already know, the instrument of study used human instrument in qualitative study. It meant writer observation is essential in collecting data. It does not only take a short time, but also need the extension to research.<sup>99</sup> Based on this study which would use analysis content, means the study would participate on this study and would read each particular book contents to avoid biases in this study.

### b. Triangulation

In study by Sugiyono in William states that “Triangulation is qualitative cross-validation. It assesses the sufficiency of the data according to convergence of multiple data sources or multiple data collection procedures”<sup>100</sup>In other words, means triangulation was to check the data by another ways such as multiple data sources or a variety of time. This study was going to use theory triangulation.

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<sup>98</sup> Sugiyono, *Memahami Penelitian Kualitatif*, Bandung: Alfabeta, 2010, p. 123-125

<sup>99</sup> Djunaidi Ghony & Fauzan Almanshur, *Metodologi Penelitian Kualitatif*, Jogjakarta: Ar-Ruzz Media., 2010,p. 320

<sup>100</sup> Sugiyono, *Memahami Penelitian Kualitatif*, Bandung: Alfabeta, 2010,p. 125

As Ghony and Almanshur point out credibility data test uses another supporting data is called triangulation. Another data are needed to check or compare them.<sup>101</sup> Moleong in Denzin claims theory triangulation is one of techniques of credibility.<sup>102</sup> In other words, this study would conduct this strategy as the study credibility data test technique.

Theory triangulation is pointed out briefly by Moleong in Lincoln and Guba, based on opinion that a fact is not able to check credibility degree between a theory or multiple theories.<sup>103</sup> Besides, Patton states reveal explanation can be conducted to check credibility degree by conducting to check with a variety of resources. Other statements, Patton states that “....Once the evaluator-analyst has described the patterns, linkages, and accompanying explanations that have emerged from the analysis, it is important to look for rival or competing themes and explanations”.<sup>104</sup>

According to Ary, Theory triangulation involves consideration of how the phenomenon under study might be explained by multiple

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<sup>101</sup> Djunaidi Ghony & Fauzan Almanshur, *Metodologi Penelitian Kualitatif*, Jogjakarta: Ar-Ruzz Media., 2010, p. 322

<sup>102</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif: Edisi Revisi*, Bandung: Rosda, 2014, p. 331

<sup>103</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif: Edisi Revisi*, Bandung: PT. Remaja Rosda Karya, 2002, p. 178-179

<sup>104</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif: Edisi Revisi*, Bandung: Rosda, 2014, p. 36

theories, and also considering different theories.<sup>105</sup> As a result the researcher may gain better insights. All in all, theory triangulation was to prove the study by relating the multiple theories to the discussion session.

## 2. Transferability( External Validity)

As we already know that transferability means external validity in qualitative research. According to Sugiyono that external validity refers to a degree of data accuracy or this study can be applied to population which is the sample taken.<sup>106</sup> In other hands, to make others understand how long this study to be applied. For example, the Study will make detail description, clearly, systematic, and believable data. As a result, the reader would get clear information from this study and decided to leave or take it.

## 3. Dependability

In quantitative study is called reliability, it had been mentioned above that if two studies or more would conduct a similar data and object as similar result, or similar study conducted the study in different time was getting similar result. Ghony and Almanshur in Lincoln and Guba claim that “Since there can be no validity without reliability (and thus no credibility without dependability, a demonstration of the former is sufficient to establish the latter.”

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<sup>105</sup>Donald Ary, *Introduction to Research in Education Eight Edition*, Canada: Wadsworth, 2006, p. 500.

<sup>106</sup>Sugiyono, *Memahami Penelitian Kualitatif*, Bandung: Alfabeta., 2010, p. 130

In other words, means to discuss the data and information that had been collected from the others source. The technique has purpose, they are: The Study gift the true report of the research. The result and process must be balanced. The strategy to investigate dependability or truth is to use triangulation<sup>107</sup>. Triangulation, which we had previously discussed, it also used to establish the dependability of qualitative studies. If multiple data sources or multiple methods result in similar findings, it enhances the reliability of the study.<sup>108</sup>The Study would conduct theory triangulation as a technique to prove it.

#### 4. Confirmability( Objective)<sup>109</sup>

The confirmability is points out briefly by Sugiyono: is called objective research test.<sup>110</sup> Besides, the study is called objective if it would be agreed by others. For example, testing the study and relating with the process of study. If the result of study is in function to process of study, it will be filled the confirmability standard. Evade the study does not provide the process, but the result provided. Another word, if we conducted the study and the result of the student was sufficient to what we had been discussed in discussion session and also had answered the problems of the study, the student would be recognized objective in data endorsement.

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<sup>107</sup>Donald Ary, *Introduction to Research in Education Eight Edition*, Canada: Wadsworth, 2006, p. 502.

<sup>108</sup>*Ibid*, p. 503

<sup>109</sup> Sugiyono, *Memahami Penelitian Kualitatif*, Bandung: Alfabeta., 2010, p. 121

<sup>110</sup>*Ibid*, p.131



## G. Data Analysis Procedure

In study by Sugiyono in Bogdan states that “Data analysis is the process of systematically searching and arranging the interview transcript, field notes, and other materials that you accumulate to increase your own understanding of them and to enable you to present what you have discovered to others”.<sup>111</sup> In another study by Sugiyono in Spradley claims that “Analysis of any kind involves a way of thinking. It refers to systematic examination of something to determine its parts, the relation among parts, and the relationship to the whole. Analysis is a search for pattern”.<sup>112</sup> All in all, from both of studies above that data analysis was a process systematic searching and arranging the data taking from interview, observation, and documentation by organizing in certain category, displaying into units, formulating hypothesis, arranging into parts till drawing conclusion or verifying.

In this study, the Study formulated model of analysis by Miles and Huberman as following:<sup>113</sup>

### 1. Data Reduction

Data reduction means summarizing, classifying primary data, focusing at essential things, and searching theme and pattern. In this study, the Study would conduct this step by searching essential things with

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<sup>111</sup> Sugiyono, *Memahami Penelitian Kualitatif*, Bandung: Alfabeta., 2010, p.88

<sup>112</sup> *Ibid*, p.89

<sup>113</sup> *Ibid*, p. 92-99

classifying the materials, searching the character education and character education of Islam found in the textbook.

## 2. Data Display

After conducting data reduction, the next step was to display data. Data display could be conducting by presenting into a table, graphic, pie chart, pictogram, etc. In study by Sugiyono in Miles and Huberman claims narrative text is most conducted to displaying the data for qualitative research data by writer.<sup>114</sup> In other hands, it was suggested to display the data display except narrative text was to display by graphic, matrix, network, and chart. In this study, the Study would conduct displaying it by displaying into a table focusing in character education in character education of Islam in the textbook.

## 3. Conclusion Drawing/ Verifying

The last step after conducting the data display was to draw conclusion or verifying. As Sugiyono points out, Conclusion in qualitative research means a recent discovery perspective ever. A discovery perspective can be form of descriptive, or an unclear object descriptive which needs to be researched to get a clear one, formulating by hypothesis or theory. In this study, the study would conduct this step by drawing conclusion from data display above that in a number of objectives research provided character education and were going to be related to character

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<sup>114</sup>*Ibid*, p. 95

education of Islam. After all, the data would be presented based on the data what researched.

## CHAPTER IV

### RESULT OF THE STUDY

#### A. Data Finding

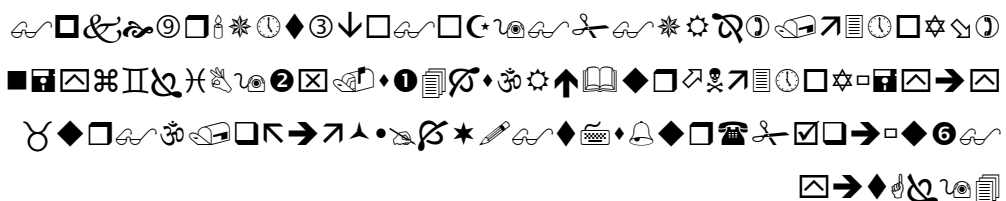
This study would discuss research finding separated by each chapter in “*Intan Pariwara*” English textbook .The result of sample data analysis had shown character education of Islamin English student worksheet published by “*Intan Pariwara*” as following:

#### Islamic Character Education in “*Intan Pariwara*” the Textbook

##### 1. Unit I(Talking about Self)

##### a. Make a good Relationship to Others(*Ukhuwah Insaniyah*)

On this unit at page 2 of task 4 of text 1in English textbook by *Intan Pariwara*(see the appendices on a table column of unit I in sample analysis design)had found Islamic character education that *Ukhuwah Insaniyah* in Islamic or human’s relationship.<sup>115</sup> According to Q.S. Al-Hujurat: 13 implies that:



(13) *Hai manusia, Sesungguhnya Kami menciptakan kamu dari seorang laki-laki dan seorang perempuan dan menjadikan kamu berbangsa - bangsa dan bersuku-suku supaya kamu saling kenal-mengenal (ta'aruf).*

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<sup>115</sup>Agung Zulkarnain, Eko Pamungkas, Mesawati. *Kerukunan Antar Umat Beragama*. Scientific paper Mata Kuliah Agama Islam, Institut Teknologi Sepuluh Nopember, Surabaya 2012. p. 5

*Ukhuwah Insaniyah* means peoples' relationship in universal without comparing any religions, tribes, races, even other particular aspects. Every human is the God's creature, Allah SWT does not only show the truth through the Islamic lesson, but Allah also gives a free will to human to choose their life through their thought.<sup>117</sup> Afterwards, the human creation purpose in a variety of different nations and races is to know each other. It doesn't only teach in social lesson, but also teach in Islamic.

At the text 2 had found Islamic character education that it was still about human's relationship (*Ukhuwah Insaniyah*), introduce the family, and make a lot friend (see the appendices on a table column of unit I in sample analysis design).

[illegible]

<sup>117</sup> Agung Zulkarnain, Eko Pamungkas, Mesawati. *Kerukunan Antar Umat Beragama*. Scientific paper Mata Kuliah Agama Islam, Institut Teknologi Sepuluh Nopember, Surabaya 2012. p. 4



(104). *dan hendaklah ada di antara kamu segolongan umat yang menyeru kepada kebajikan, menyuruh kepada yang ma'ruf dan mencegah dari yang munkar. Merekalah orang-orang yang beruntung.*

(104). Let there arise out of you a group of people inviting to all that is good(Islam), enjoining Al-Marooof (i.e.Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.<sup>118</sup>

While in *sunna* or *hadist* states:

صلاة الجماعة تفضل صلاة الفذ بسبع...

أَيُّ الْإِسْلَامِ خَيْرٌ. قَالَ: تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ

(رواه البخاري)<sup>119</sup>

Afterwards, at page 5 on task 10 and 12 at page 6 in reading assessment had found both of characters education of Islam discussed above that introduce family, make a good relationship to other and make a lot friend (see the appendices on a table column of unit I in sample analysis design). Besides, at page 7 on task 14 in reading text found was make a good relationship to others.

<sup>118</sup> Quran-e-Karim. *English Quran Translation* E-book.p. 101

<sup>119</sup> Hussein Bahreisj, *Hadist Bukhari Muslim: Al- Jami 'ush Shahih Bukhari-Muslim*,2004

In assessment section on reading assessment at page 9 of the passage to answer following number 1 to 3 was found Icharacter education of Islam about human's relationship (*Ukhuwah Insaniyah*). Then, at same page is available a reading passage to answer following number 4 to 5 was found "Introduce a friend". At last, at same page is available a reading passage to answer following number 8 to 10 was found "make a lot friend".

## 2. Unit II (Complimenting and Showing Care)

### a. Respecting the Achievement

On this unit at page 12 of task 4 of text 1 at reading text in English textbook by *Intan Pariwara* had found character education of Islam that Respecting the achievement (in Yuda's speech: "you looked great at the drama performance!). To respect someone's achievement, you may commend, say something great such "you look great!,excellent!, it's very good!, and so on.

In *sunna* states Abu Daud bin Sulaiman bin al-Asy'as al-Sijistani, Sunan Abi Daud, Dar al-Hadis, Suriyah:

قَالَ كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءٌ قَالَ أَقْضِي بِكِتَابِ اللَّهِ قَالَ فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ قَالَ فَبِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَإِنْ لَمْ تَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا فِي كِتَابِ اللَّهِ قَالَ أَجْتَهِدُ رَأْيِي وَلَا أَلُو فَضْرَبَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَرَهُ وَقَالَ الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ اللَّهِ لِمَا

يُرْضَى رَسُولَ اللَّهِ

*“Rasul bertanya, bagaimana kamu akan menetapkan hukum bila dihadapkan padamu sesuatu yang memerlukan penetapan hukum? Mu’adz menjawab: saya akan menetapkannya dengan kitab Allah. Lalu Rasul bertanya: seandainya kamu tidak mendapatkannya dalam kitab Allah dan juga tidak dalam sunnah Rasul, Muadz menjawab: saya akan berijtihad dengan pendapat saya sendiri. Maka Rasulullah menepuk-nepuk belakang Mu’adz seraya mengatakan “Segala puji bagi Allah yang telah menyelaraskan utusan seorang rasul dengan sesuatu yang rasul kehendaki(Abu Daud bin Sulaiman bin al-Asy’as al-Sijistani, Sunan Abi Daud, Dar al-Hadis, Suriyah)”<sup>120</sup>*

#### **b. Good personality and Intelligence**

On page 13 of unit II of task 6 at reading assessment (see the appendices on a table column of unit II in sample analysis design) in English textbook by *Intan Pariwara* had found character education of Islam that Intelligence and good personality. The good personality means the good akhlak, a *sunna* states:

إِنَّ مِنْ خِيَارِكُمْ أَحْسَنُكُمْ أَخْلَاقًا (رواه البخارى)

In another *sunna* is about Intelligence. As *sunna* stated:

قال رسول الله ص مَافْضَلُ الْمُؤْمِنِينَ أَحْسَنُهُمْ خُلُقًا وَأَكْيَسُهُمْ أَكْثَرُهُمْ لِمَوْنٍ ذِكْرًا وَأَحْسَنُهُمْ لَهُ اسْتِعْدَادًا أُولَئِكَ الْأَكْيَاسُ.

*“Orang mukmin yang utama adalah orang yang paling baik akhlaknya. Orang mukmin yang paling cerdas adalah orang yang paling banyak*

<sup>120</sup> Hussein Bahreisj, *Hadist Bukhari Muslim: Al- Jami'ush Shahih Bukhari-Muslim*, 2004



*mengingat kematian dan paling bagus persiapannya untuk menghadapi kematian. Mereka semua adalah orang-orang cerdas (Diriwayatkan oleh At-Tirmidzi)*

### c. Care of Friends(Sympathy)

Afterwards, on page 14 of unit II of task 8 of dialog 1 and 2 (see the appendices on a table column of unit II in sample analysis design) at reading text in English textbook by *Intan Pariwara* had found character education of Islam that care of friend or brotherhood. For example, you visit your friend when they get sick and also keep a good relationship.

According to Q.S. Al-Hujurat implied that:



(10) *orang-orang beriman itu Sesungguhnya bersaudara. sebab itu damaikanlah (perbaikilah hubungan) antara kedua saudaramu itu dan takutlah terhadap Allah, supaya kamu mendapat rahmat.*

(10) The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.

While in *sunna* or *hadist* stated in Hadits No. 1667 Lu'lu' Wal Marjan:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

وَمَنْ كَانَ فِي الْمُسْلِمِ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يُسْلِمُهُ : وَسَلَّم، قَالَ

وَمَنْفَرَّ جَعَلْتُ مُسْلِمًا لَهُ، فَرَجَّاهُ . كَأَنَّ اللَّهَ حَاجَتِهِ . حَاجَةُ أَخِيهِ

— : وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ أَخْرَجَهُ الْبَخَارِيُّ . عَنْهُ كُرْبَةُ مَنْكُرٍ يَوْمَ الْقِيَامَةِ

بِابِلَا يَظْلَمُ الْمُسْلِمَ الْمُسْلِمَ لَا يَسْلَمُهُ — : كِتَابُ الْمَظَالِمِ

*Abdullah bin Umar r.a. berkata : Rasulullah saw. Bersabda : Seorang muslim saudara terhadap sesama muslim, tidak menganiayanya dan tidak akan dibiarkan dianiaya orang lain. Dan siapa yang menyampaikan hajat saudaranya, maka Allah akan menyampaikan hajatnya. Dan siapa yang melapangkan kesusahan seorang muslim, maka Allah akan melapangkan kesukarannya di hari qiyamat, dan siapa yang menutupi aurat seorang muslim maka Allah akan menutupinya di hari qiyamat. (Bukhari, muslim).<sup>121</sup>*

In another sunna states:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي

حَاجَتِهِ. وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً... (متفق عليه)

### 3. Unit III (We will Go to the Beach Next Sunday)

#### a. Thanking to the God

On page 23 of unit III of task 1 at reading text in English textbook by *Intan Pariwara* had found character education of Islam that Thanking to the God (see the appendices on a table column of unit III in sample analysis design). It states in Q.S As Sajdah: 27 :

<sup>121</sup><https://47h1.wordpress.com/2011/10/26/hadits-tentang-persaudaraan/> (accessed on October, 11<sup>th</sup> 2016 at 07.00 pm)



(30) *Demikianlah, karena Sesungguhnya Allah, Dia-lah yang hak dan Sesungguhnya apa saja yang mereka seru selain dari Allah Itulah yang batil; dan Sesungguhnya Allah Dialah yang Maha Tinggi lagi Maha besar.*

(31) *tidakkah kamu memperhatikan bahwa Sesungguhnya kapal itu berlayar di laut dengan nikmat Allah, supaya diperlihatkan-Nya kepadamu sebahagian dari tanda-tanda (kekuasaan)-Nya. Sesungguhnya pada yang demikian itu benar-benar terdapat tanda-tanda bagi semua orang yang sangat sabar lagi banyak bersyukur.*

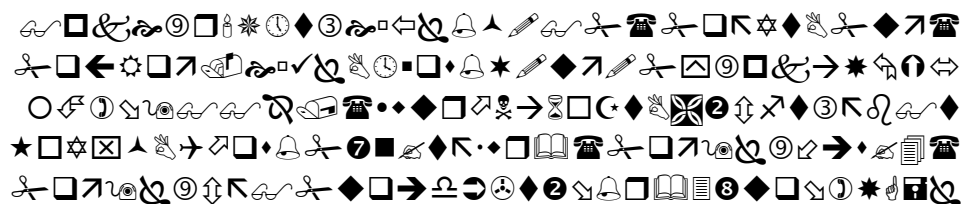
(29) See you not (O Muhammad SAW) that Allah merges the night into the day (i.e. the decrease in the hours of the night are added in the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added in the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allah is All Aware of what you do.

(30) That is because Allah, He is the Truth, and that which they invoke besides Him is AlBatil (falsehood, Satan and all other false deities), and that Allah, He is the Most High, the Most Great.

(31) See you not that the ships sail through the sea by Allahs Grace? That He may show you of His Signs? Verily, in this are signs for every patient, grateful (person).

## b. Tolerance

Afterwards, On page 23 of unit III of task 4 at reading text in English textbook by *Intan Pariwara* had found character education of Islam that tolerance (a conversation between 3 people about a plan on holiday ‘see the appendices on a table column of unit III). For example, you ask someone’s opinion, then he or she declares it. You do not blame her or his opinion or else. As states in Q.S Al- Maidah: 8





(8) *Hai orang-orang yang beriman hendaklah kamu Jadi orang-orang yang selalu menegakkan (kebenaran) karena Allah, menjadi saksi dengan adil. dan janganlah sekali-kali kebencianmu terhadap sesuatu kaum, mendorong kamu untuk Berlaku tidak adil. Berlaku adillah, karena adil itu lebih dekat kepada takwa. dan bertakwalah kepada Allah, Sesungguhnya Allah Maha mengetahui apa yang kamu kerjakan.*

(8) O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is WellAcquainted with what you do.<sup>123</sup>

### c. Team work and Help each Other

In another discussion in unit III, on page 26 of task 7 in reading assessment on dialog 2 found character education of Islam that it was team work and help each others, or ‘the unity’.

Jeni : you are turning off the computer. Have you finished your writing  
(1) \_\_\_\_?  
Sari : Not yet, but I have to (2) \_\_\_\_ my sister from her school.  
Jeni : What time does her shool end?  
Sari : At 1:30. By the way, have you finished yours?  
Jeni : I haven’t either. That’s why, I want to (3) \_\_\_\_\_ you to finish it together.

The underlined speech is about team work. As states on Q.S Ali Imran:

104. It is also states in *sunna* or *hadist* that:

<sup>122</sup>([http://www.academia.edu/6792212/AYAT-AYAT\\_AL-QURAN\\_DAN\\_HADITS\\_TENTANG-TOLERANSI](http://www.academia.edu/6792212/AYAT-AYAT_AL-QURAN_DAN_HADITS_TENTANG-TOLERANSI)) accessed on 28<sup>th</sup> october 2016 at 03.00 p.m

<sup>123</sup>Qur’an e-Karim, *English Quran Translation*.p. 173

*“Kaum muslimin kompak bersatu menghadapi yang lain.(HR. Asy-Syihab)”<sup>124</sup>*

Besides, it has relation to help each other. In *Sunna*:

*“Seorang mukmin dan mukmin lainnya seumpama bangunan saling mengokohkan satu dengan yang lain, (Kemudian Rasulullah saw merapatkan jari-jari tangan beliau). “(Mutafaqun ‘Alaih)<sup>125</sup>*

Teamwork in Islam, means work together which the purpose is to make easy any efforts by two people or more. In another *sunna* relating about this case on page 26 is help each other.

As *sunna* states:

*“Tolonglah saudaramu baik yang menganiaya maupun yang dianiaya. Di antara sahabat ada yang bertanya, “ Ya Rasulullah, kami dapat menolongnya jika dia dianiaya, maka bagaimana kami dapat menolongnya apabila dia berbuat aniaya ?” Nabi saw menjawab, “ Kau cegah dia dari penganiayaan, maka dia berarti kau menolongnya dari penganiayaan “( HR Bukhari dan Muslim ).*

Help each other in kindness has a widely meaning, means is not only donating our own things, but also advising each other is one of helping each others<sup>126</sup>. Help each others in Islam, as states in the holy Quran Q. S. Al-Maidah: 2



<sup>124</sup>Muhammad Faiz Almath, *1100 Hadist Terpilih: Sinar Ajaran Muhammad*, Jakarta: Gema Insani Press, 1991,p.167

<sup>125</sup>*Ibid* p. 172

<sup>126</sup><http://moedamoediislami.blogspot.com/search/label/index.html>( Accessed on ,yadirf June 26, ,2015(ma 11:42:46 ta



(2) *dan tolong-menolonglah kamu dalam (mengerjakan) kebajikan dan takwa, dan jangan tolong-menolong dalam berbuat dosa dan pelanggaran. dan bertakwalah kamu kepada Allah, Sesungguhnya Allah Amat berat siksa-Nya.*

(2) Help you one another in AlBirr and AtTaqwa (virtue, righteousness and piety); but do not help one another in sin and transgression and fear Allah. Verily, Allah is Severe in punishment.<sup>127</sup>

It is clear that, the dialog 2 on page 26 discusses about an assignment, then Jeni asked Sari to finish an assignment. This case purposes to finish their assessment by team work.

In another text, exactly at next page, 27 on dialogue 1 was also talking about 'respecting achievement' too (yoga's speech: "you look beautiful wearing the *Kebaya*. Are you going to attend a party, Mom?). But on dialog 2 was talking about polite or kindness (Yoga: "it's cool. Er .. should I call a taxi for you, Mom?). Polite is way to respect other as social human being.<sup>128</sup> Polite also shows a kindness to everyone, as *sunna* states:

<sup>127</sup>Qur'an e-Karim, *English Quran Translation*.p. 177

<sup>128</sup>Ahmad Nasrudinillah, *The Analysis of Educational Values on "Front of Class" Movie*, Unpublished Thesis, Salatiga: State Institute of Islamic Studies(STAIN),2012, p.8

*“Kebaikan itu dari Kebiasaan, keburukan itu dari pemaksaan, dan barangsiapa yang dikehendaki Allah mendapatkan kebaikan, maka Dia akan menjadikannya paham tentang agama.”<sup>129</sup> (HR. Ibnu Majah dan Thabrani)*

In *Sunna* “**Kebaikan itu dari kebiasaan ...**” as study by Nursyam, it conveys as following:

- a. A moeslem can take kindness without ignoring, because it is relevant to his/her *fitrah* and inner to guide them to right path.
- b. To behave and to build kindness is needed behavior. Because the kindness that behaved must do continually.

Another pages, at page 29 in reading assessment (a passage following number 1-2 was found ‘Thanking to the God’, on reading assessment of a passage number following 3-4 was ‘Tolerance’ and at last passage following number 7-8 was a showing curiosity (see the appendices on a table column of unit III in sample analysis design).

#### **4. Unit IV(Congratulations!)**

##### **a. Congratulating Others.**

Congratulation usually expresses when the others have luck or success.<sup>130</sup>

It is quite similar to discussion in “Respecting Achievement”, and in chapter II about “good words” and “honestly” (see the appendices on a

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<sup>129</sup> Fakhruddin Nursyam, *Syarah Lengkap Arba'in Tarbawiyah*, Surakarta: Media Insani Publisher, p. 211-212

<sup>130</sup> Bachtiar Bima and Cicik Kurniawati, *Bahasa Inggris: Mata Pelajaran Wajib Semester 2*, Klaten: PT Intan Pariwara, 2014, p.34



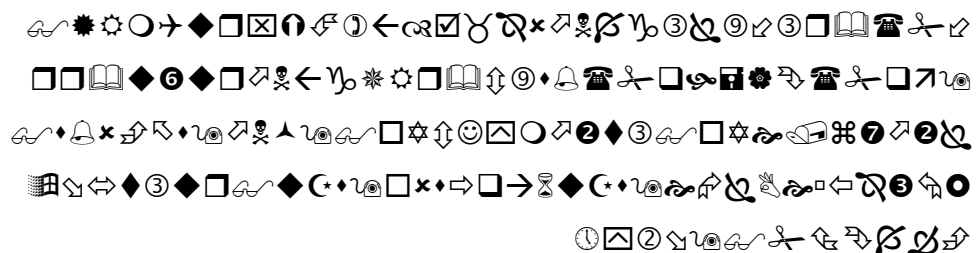
table column of unit IV in sample analysis design). For example, good words state in *hadist*:

*“Semoga Allah melimpahkan rahmat kepada seorang hamba yang berbicara sehingga meraih keberuntungan dan diam sehingga mendapatkan keselamatan<sup>131</sup>”.*(HR. Abu Syaikh).

Then, honestly as states in *Sunna*:

*“Sebagaimana kamu memperlakukan begitu pula kamu akan diperlakukan”.*(HR. Baihaqi).

As states in Q.S. Al- A'raf: 149



(149) dan setelah mereka sangat menyesali perbuatannya dan mengetahui bahwa mereka telah sesat, mereka pun berkata: "Sungguh jika Tuhan Kami tidak memberi rahmat kepada Kami dan tidak mengampuni Kami, pastilah Kami menjadi orang-orang yang merugi."<sup>132</sup>

(149) And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."<sup>133</sup>

<sup>131</sup> Fakhruddin Nursyam, *Syarah Lengkap Arba'in Tarbawiyah*, Surakarta: Media Insani Publisher, p. 354

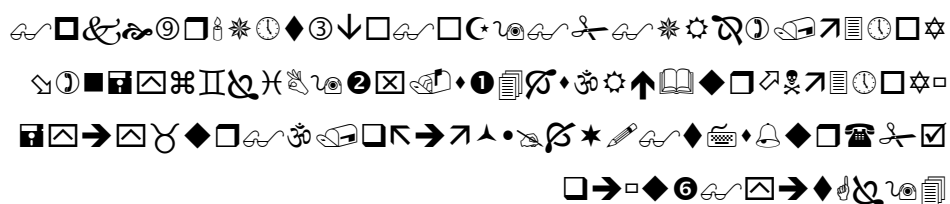
<sup>132</sup> *Ibid*, p. 355

<sup>133</sup> Qur'an e-Karim, *English Quran Translation*, p. 273

In summary, if say good words, we will get a good feedback such as saying ‘Great!, nice working!, anyone will respond “thanks or the good words one” (see the appendices on a table column of unit IV in sample analysis design).

## 5. Unit V (Let’s Describe People)

On this unit at page 43 of task 4 about reading task in English textbook by *Intan Pariwara* had found character education of Islam that *Ukhuwah Insaniyah* in Islamic or human’s relationship. Because of introduce the family, friends, and brotherhood. As Q.S. Al-Hujurat: 13 implies that:



(13) *Hai manusia, Sesungguhnya Kami menciptakan kamu dari seorang laki-laki dan seorang perempuan dan menjadikan kamu berbangsa - bangsa dan bersuku-suku supaya kamu saling kenal-mengenal (ta'aruf).*

(13) O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another.<sup>134</sup>

While in *sunna* or *hadist* stated:

صلاة الجماعة تفضل صلاة الفذ بسبع...

أَيُّ الْإِسْلَامِ خَيْرٌ. قَالَ: تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ

تَعْرِفَ (رواه البخارى)<sup>135</sup>

<sup>134</sup> Quran-e-Karim. *English Quran Translation* E-book.p. 907

It is similar to Unit I discussion about *Ukhuwah Insaniyah* and make a lot friend. For example, it stated when the writer introduced Arman Hasibuan, and his family, etcetra. It is similar to Task 5 of page 44, task 10 of page 45, task 12 of page 46, Task 17 to 18 of page 48, Reading assessment of answering following number 1-3 at page 51, and even answering following number 8-10 at page 52 in unit V.

#### **6. Unit VI (Let's Visit Tourist Resort)**

On this unit had been found a loving environment and nature. It is similar to "Thanking to the God" discussion at the previous discussion in unit III chapter IV. Thanking the God such as a loving environment or nature. For example, reading text at page 62, reading task of page 64 task 6, task 9. Task 12 of page 66, task 14 of page 67, all of reading assessments at page 69-70 (see the appendices on a table column of unit VI in a sample analysis design)

#### **7. Unit VII (Let's Visit Famous Places)**

On this unit had been found loving environment and nature. It was similar to "Thanking to the God" discussion at the previous discussion in unit III chapter IV. Thanking the God such as a loving environment or nature. For example, a reading text of page 72, 75 of task 9, 14, reading task of 14, reading text of task 15, reading task of task 15, all of reading assessment of 79 to 80. Besides, in task 7 of page had been found a loving animals and plant. First, Loving Animals is also one of *Iman* in Islami, it is

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<sup>135</sup> Hussein Bahreisj, *Hadist Bukhari Muslim: Al- Jami'ush Shahih Bukhari-Muslim*, 2004

stated in book *Syarah Lengkap Arbai'n Tarbawiyah* states *Iman* is a unity which consists of sixty or seventy branches. Besides, a moeslem is as a human beings is forbidden to torture animals. As *Sunna* states :

*“Allah melaknat orang yang menyiksa hewan dan memperlakukannya dengan sadis” (HR. Al- Bukhari)<sup>136</sup>*

In the holy Qur'an Q.S Al- An'am: 38



(38) dan Tiadalah binatang-binatang yang ada di bumi dan burung-burung yang terbang dengan kedua sayapnya, melainkan umat (juga) seperti kamu. Tiadalah Kami lupakan sesuatuapun dalam Al-Kitab, kemudian kepada Tuhanlah mereka dihimpunkan.

(38) There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.<sup>137</sup>

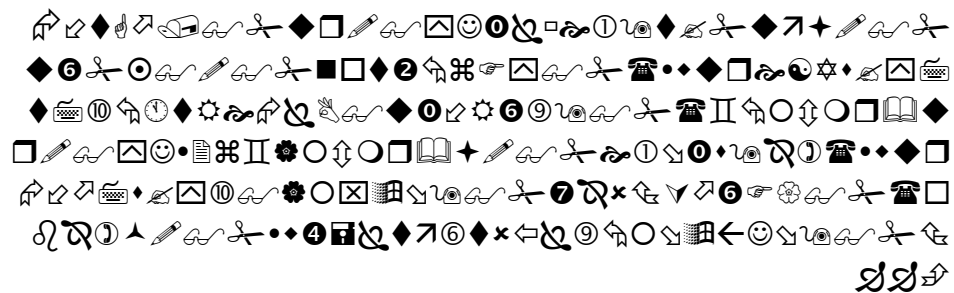
Second, Loving Plants is also one of *Iman* in Islamic, it is stated in book *Syarah Lengkap Arbai'n Tarbawiyah* states *Iman* is a unity which consists

<sup>136</sup> Muhammad Faiz Almath, *1100 Hadist Terpilih: Sinar Ajaran Muhammad*, Jakarta: Gema Insani Press, 1991, p. 329

<sup>137</sup> Quran-e-Karim. *English Quran Translation* E-book, p. 211

of sixty or seventy branches. This *Ayat* also refers to nature including plants.

The holy Qur'an states in Q.S Al-Qashash: 77 states:<sup>138</sup>



*(77) dan carilah pada apa yang telah dianugerahkan Allah kepadamu (kebahagiaan) negeri akhirat, dan janganlah kamu melupakan bahagianmu dari (kenikmatan) duniawi dan berbuat baiklah (kepada orang lain) sebagaimana Allah telah berbuat baik, kepadamu, dan janganlah kamu berbuat kerusakan di (muka) bumi. Sesungguhnya Allah tidak menyukai orang-orang yang berbuat kerusakan.*

(77) But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the Mufsidoon (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).

## 8. Unit VIII (It's Historical Place)

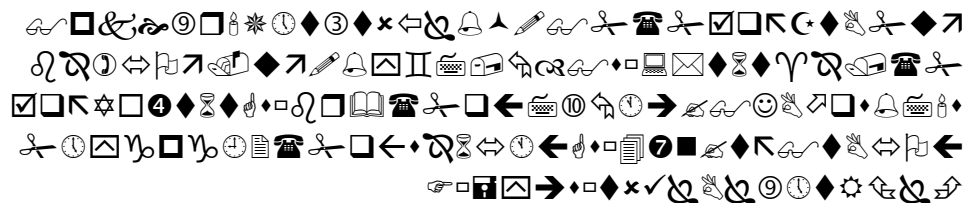
In this unit is similar to "unit VI" discussion on this unit had been found a loving environment and nature. It is similar to "Thanking to the God" discussion at the previous discussion in unit III chapter IV. Thanking the God such as a loving environment or nature (see the appendices on a table column of unit VIII in sample analysis design).

<sup>138</sup>*ibid*, p. 677

## 9. Unit IX (Giving Announcements)

On unit IX or last unit in English textbook by *Intan Pariwara* had found character education of Islam that Giving a news or *Tabayyun*(see the appendices on a table column of unit IX in sample analysis design).

According to Q.S. Al-Hujurat: 6 implies that:



(6) *Hai orang-orang yang beriman, jika datang kepadamu orang Fasik membawa suatu berita, Maka periksalah dengan teliti agar kamu tidak menimpakan suatu musibah kepada suatu kaum tanpa mengetahui keadaannya yang menyebabkan kamu menyesal atas perbuatanmu itu.*

(6) O you who believe! If a rebellious evil person comes to you with news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.<sup>139</sup>

Giving announcement is similar to tell *amanat* or message with true news. In *Sunna* states:

*“Tunaikanlah amanat terhadap orang yang mengamatumu dan janganlah berkhianat terhadap orang yang mengkhianatimu” (HR. Ahmad and Abu Dawud)*

*“Tiada beriman orang yang tidak memegang amanah dan tidak ada agama bagi orang yang tidak menepati janji” (HR. Adailami)<sup>140</sup>*

<sup>139</sup> Quran-e-Karim. *English Quran Translation* E-book.p. 905

All in all, *Amanat* or Messaging in Islam, it means an essential thing that moeslems must fulfill or convey to everyone.

## B. Discussion

The result of data analysis had shown some character education of Islam is rarely suitable by some previous theories. First of all, the discussion of “Make a good Relationship to Others (*Ukhuwah Insaniyah*)” had shown ‘the unity’ such as brotherhood relationship in Islamic is very essential as like make a friend to moeslems, another religion, or another countries or it is known as human relationship (*ukhuwah insaniyah*). It states in the holy Qur’an Q.S Ali Imran: 103-105, and also relates to *hadist* ““*Seorang mukmin dan mukmin lainnya seumpama bangunan saling mengokohkan satu dengan yang lain, (Kemudian Rasulullah saw merapatkan jari-jari tangan beliau).* “(*Mutafaqun ‘Alaih*)<sup>141</sup>. It also supports theory of Muhammad Faiz in chapter II about ‘unity’ in chapter II about character education of Islam. Second, discuss of “make a lot friends” is similar to previous discussion about human relationship (*ukhuwah insaniyah*). Besides, it also relates to a topic in chapter II in character education of Islam about “kindness”. As *hadist* stated “*Kebaikan itu dari Kebiasaan, keburukan itu dari pemaksaan, dan barangsiapa yang dikehendaki Allah mendapatkan kebaikan, maka Dia akan*

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<sup>140</sup> Muhammad Faiz Almath, *1100 Hadist Terpilih: Sinar Ajaran Muhammad*, Jakarta: Gema Insani Press, 1991, p. 192

<sup>141</sup> Muhammad Faiz Almath, *1100 Hadist Terpilih: Sinar Ajaran Muhammad*, Jakarta: Gema Insani Press, 1991, p. 167-172

*menjadikannya paham tentang agama.<sup>142</sup>*”(HR. Ibnu Majah dan Thabrani).it is clear that if we carry kindness, we will make lot friends. This discussion related to Q.S Ali Imran: 104, and even it related to theory of Fakhruddin Nursyam in chapter II about “kindness and polite”in character education of Islam. Afterwards,in “respecting achievement” discussion had shown “good words” and “honestly” discussion in chapter II about character education of Islam. For example, good words state in *hadist* “*Semoga Allah melimpahkan rahmat kepada seorang hamba yang berbicara sehingga meraih keberuntungan dan diam sehingga mendapatkan keselamatan<sup>143</sup>*”.(HR. Abu Syaikh). Then, honestly as stated in *hadist*“*Sebagaimana kamu memperlakukan begitu pula kamu akan diperlakukan*”.(HR. Baihaqi) . all of the *hadist* supported study by Fakhruddin Nursyam. In summary, if say good words, we will get a good feedback such as saying ‘Great!, nice working!, anyone will respond “thanks or the good words one”. Besides, it relates to *hadist bukhari Muslim, Abu Daud bin Sulaiman bin al-Asy’as al-Sijistani, Sunan Abi Daud, Dar al-Hadis, Suriyah* in chapter II about “respecting achievement” discussion. Fourthly, next discussion about “good personality and intelligence” had been rarely suitable to “creative” discussion about character education of Islam.Itmeans creating something new, different, meaningful without any previous sample and also acceptable by others,<sup>144</sup> and also this discussion rare similar to “kindness” discussion in chapter II in

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<sup>142</sup> Fakhruddin Nursyam, *Syarah Lengkap Arba'in Tarbawiyah*, Surakarta: Media Insani Publisher,p. 211-212

<sup>143</sup> *Ibid* .p. 354

<sup>144</sup> Anas Salahudin and Irwanto Alkrienciehie,*Pendidikan Karakter: Pendidikan Berbasis Agama dan Budaya Bangsa*, Bandung: Pustaka Setia., 2013,p. 341



character education of Islam. Fifth, discussion of “care of friend” related to “make a good relationship to other” discussion. In another words, keeping a brotherhood relates to Q.S Al-Hujurat: 10 in chapter IV about “care of friend”. Besides, it is quite similar to “unity” discussion in chapter II in character education of Islam and relates to Q.S Ali-Imran: 103. Afterwards, .Seventh, Thanking the God is one of discussions that discussed in some units as like unit VI, VII, and even unit VIII. They related to Q. S. Al-Anbiyaa: 25 in chapter II about “loving the God” in character education of Islam, and also relates to relates to Al-luqman:31, Q.S Al- An’am: 38, *HR. Al- Bukhari*. But, the discussion of “Let’s describe people in discussion chapter V is not quiet similar to chapter VI, VII, and VIII in chapter V, it was talking about “make a good relationship to other” and relates to Q.S. Al-Hujurat: 13 and *HR. Bukhari Muslim* such as introducing a friend, keeping good brotherhood, etc

Eighth, Tolerance is one of character education of Islam found in the English textbook. It relates to “Tolerance” in chapter II about character education of Islam, it related to Q.S. Al- Maidah: 8. It also related to Q. S. Al-Baqarah: 143 and *HR. Attirmidziin* chapter 2 about “justice” in character education of Islam. In other discussion about “teamwork and help each other” relates to Q. S. Al- Maidah: 2, *HR Bukhari dan Muslim*. In chapter 2 about “help each others”, Q.S Ali Imran: 103 about “unity” in chapter 2. Tenth, “congratulation” discussion was similar to “respecting achievement” discussion. Afterwards, the discussion of unit VII in the English textbook was similar to talk about “thanking to the God”, but in a task found is “a loving

animals and plants” related to Q.S Al-An’am:38, *H.R Al-Bukhari*, *Q.S Al-Qashash*. Finally, discussion about “giving the news(information)” that related to Q.S Al-Hujurat:6, Q.S. Al-Baqarah: 283 and *HR. Ahmad and Abu Dawud* also *HR. Adailami* in chapter 2 about “Amanah (trusted)” discussion.

## CHAPTER V

### CLOSING

#### A. Conclusion

After reading and classifying some character education in English textbook by “*Intan Pariwara*”, this study had found some Islamic characters education, and also *Ayat* and *hadist* that they are rarely similar to the multiple theories in chapter II.

1. There are eleven character education of Islam that found in this study such as make a good relationship (*Ukhuwah Insaniyah*), make a lot of friends, respecting the achievement, good personality and intelligence, care of friend (sympathy), thanking to the God, tolerance, team work and help each other, congratulating other, loving animals and plants, and even giving the news (information).
2. There are nineteen *Ayat* which relate to character education of Islam in this study, they are following:
  - a) *Q.S Al-Hujurat: 13, Q.S. Ali-Imran: 104, Q.S Al-Hujurat: 10, Q.S As-Sajdah: 27, Q.S. Al-Luqman: 29-31, Q.S Al-Maidah: 2, Al-Hujurat: 6, and Al-Maidah: 8, Q.S. AL-An'am: 38, Q.S AL-Qashash: 77, Q.S Al-Hujurat: 13, Al-A'raf: 149, Ali-Imran: 103, Q.S Ali-Imran: 105, Al-Anbiya: 25, Al-Baqarah: 143, Al-Baqarah: 283.*
  - b) the *Sunnah* relate character education of Islam that found are twelve *Sunnah* as following: *H.R. Bukhari Muslim, H.R. Abu Daud*

*bin Sulaiman bin al-Asy'as al-Sijistani sunan Abi Daud (Bukhari Muslim), H.R. At- Tirmidzi, H.R Mutafaqun Alai'h, H.R Ibnu Majah dan Thabrani, H.R As-Syihaab, H.R AL-Bukhari, H.R Abdullah bin Umar r.a, H.R Abu Syaikh, H.R Baihaqi, H.R Ahmad and Abu Dawud, H.R Adailami.*

## **B. Suggestion**

This study would like to give some suggestion related to the teachers, students, and even the future study. The suggestions as following:

### **1. For the Teachers**

This study helps them to add their teaching reference to insert the character education in their teaching-learning. It may be improved as a student's worksheet to introduce them moral value in teaching and learning process, and it can use to teach in Islamic school or institution, and even as a recommended book to teach English providing character education.

### **2. For the Students**

The material contents some character education on it. The students will know character after do reading this study, they cannot only understand and apply them to their real life, but also they do a pleasure reading, critical thinking to find out some information on it.

### **3. For the future Study**

In this study, this design of the study is very simple because it only classifies them into ayat and hadist. There still many weakness

that could be found out. This study hopes that the next study may improve to different design as like research and development nowadays, and improve as a quality of the textbook study, or percentage of character education provides on the textbook. In another word, the other studies can use this study as the reference for next studies for better study design.

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# APPENDICES



### SAMPLE ANALYSIS DESIGN

| No | Unit                            | Discussion | Contents                                                                                                                                                                                                                                                                                                                                            | Page   | Category     | Islamic Character Education                                     | Ayat          | Sunna       |
|----|---------------------------------|------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|--------------|-----------------------------------------------------------------|---------------|-------------|
|    |                                 |            |                                                                                                                                                                                                                                                                                                                                                     |        |              |                                                                 |               |             |
| 1  | Unit I<br>( Talking about Self) | Task 4     | To: <a href="mailto:janefahira@gmail.com">janefahira@gmail.com</a><br>From: <a href="mailto:yudaperwira@gmail.com">yudaperwira@gmail.com</a><br>Subject:<br>Hello, Jane. Let me introduce myself . I am Yuda, Yuda Perwira. I got to know your e-mail from the teenage magazine “GREAT” and would like to be your friend<br>.....<br>.....<br>..... | page 2 | Reading Text | Make a good Relationship to others ( <i>Ukhuwah Insaniyah</i> ) | Al-Hujurat:13 | -           |
|    |                                 | Task 4     | Jalan HOS Cokroaminoto<br>November 23, 2014<br>Hi, cella . My name is Emily<br>.....                                                                                                                                                                                                                                                                | page 3 | Reading Text | Make a lot friends ( <i>Ukhuwah Insaniyah</i> )                 | Ali-Imran:104 | H.R Bukhari |

|  |  |         |                                                                                                                                                                                                  |        |                       |                                                                                     |                                            |                |
|--|--|---------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|-----------------------|-------------------------------------------------------------------------------------|--------------------------------------------|----------------|
|  |  | Task 10 | To: vianatasha                                                                                                                                                                                   | Page 5 | Reading<br>assessment | Make a lot friends<br>( <i>Ukhuwah<br/>Insaniyah</i> )                              | Ali-<br>Imran:104<br><br>Al-Hujurat:<br>13 | H.R<br>Bukhari |
|  |  | Task 12 | Complete the text with the words<br>from the box                                                                                                                                                 |        |                       | Make a good<br>Relationship to<br>others ( <i>Ukhuwah<br/>Insaniyah</i> )           |                                            |                |
|  |  | Task 13 | Do the activity in pairs.<br>instruction :<br>.....                                                                                                                                              | Page 7 | Reading text          | Make a good<br>relationship to<br>family,<br>others( <i>ukhuwah<br/>insaniyah</i> ) | Al-<br>hujurat:13                          | -              |
|  |  |         | From:<br><a href="mailto:kassandrasabrina@gmail.com">kassandrasabrina@gmail.com</a><br>To: <a href="mailto:ranggaprsetya@ymail.com">ranggaprsetya@ymail.com</a><br>Date: Thursday, july 31, 2014 | Page 9 | Reading<br>assessment | Make a lot friends                                                                  | Ali<br>Imran:104<br>Al-<br>Hujurat:13      | H.R<br>Bukhari |

|   |                                  |            |                                                                       |         |                   |                                                                 |   |                                                                                         |
|---|----------------------------------|------------|-----------------------------------------------------------------------|---------|-------------------|-----------------------------------------------------------------|---|-----------------------------------------------------------------------------------------|
|   |                                  |            | Subject: would you like .....<br>.....                                |         |                   |                                                                 |   |                                                                                         |
|   |                                  | Assessment | My name (4) _____ astuti kumalasri                                    |         |                   | Make a good Relationship to others ( <i>Ukhuwah Insaniyah</i> ) |   |                                                                                         |
| 2 | Unit II                          | Task 4     | Read the following dialog aloud.....                                  | Page 12 | Reading text      | Respecting the achievement                                      | - | Abu Daud bin Sulaiman bin al-Asy'as al-Sijistani, Sunan Abi Daud, Dar al-Hadis, Suriyah |
|   | (Complimenting and Showing Care) | Task 6     | Listen to and complete the dialog .....<br>Tyas: Have you heard ..... | Page 13 | Reading assesment | Good personality & Intelligence                                 | - | H.R Bukhari, H.R At-Tirmidzi                                                            |

|            |                                                                                      |         |                    |                           |               |                                                                                         |
|------------|--------------------------------------------------------------------------------------|---------|--------------------|---------------------------|---------------|-----------------------------------------------------------------------------------------|
| Task 8     | Listen and repeat after your teacher                                                 | Page 14 | Reading text       | Care of friend (sympathy) | Al-Hujurat:10 | H.R Umar, Mutafaqun Ala'ih                                                              |
| Task 11    | Complete the dialog with the words from the box ..                                   | Page 15 | Reading assessment |                           |               |                                                                                         |
| Task 14    | Text1, text 2                                                                        | Page 16 | Reading assessment | Care of friend            | Al-hujurat:10 | Mutafaaqun Alai'ih                                                                      |
| Task 15    | Dear Andara, I'm sorry .....                                                         | Page 17 | Reading assessment |                           |               |                                                                                         |
| Assessment | The following dialog is for question 1-2<br>The following dialog is for question 3-5 | Page 19 | Reading assesment  | Respecting achievement    | -             | Abu Daud bin Sulaiman bin al-Asy'as al-Sijistani, Sunan Abi Daud, Dar al-Hadis, Suriyah |
|            | The following dialog is for                                                          |         |                    | Care of friend            | Al-hujurat:10 | Mutaffaqun                                                                              |

|    |                                            |                                             |                                                                                                     |                                             |                                              |                               |                              |                                   |
|----|--------------------------------------------|---------------------------------------------|-----------------------------------------------------------------------------------------------------|---------------------------------------------|----------------------------------------------|-------------------------------|------------------------------|-----------------------------------|
|    |                                            |                                             | question 6-8                                                                                        |                                             |                                              | (sympathy)                    |                              | Alai'h                            |
| 3. | Unit III<br>(We will go to the beach.....) | Task 1                                      | Pictures 1,2,3, 4                                                                                   | Page 22-23                                  | Reading text                                 | Thanking to the God           | As-Sajdah:27,Al-Luqman 29-31 | -                                 |
|    |                                            | Task 4                                      | A long weekend is coming, Rini .....                                                                | Page 23                                     | Reading text                                 | Tolerance                     | Al-Maidah:8                  | -                                 |
|    |                                            | Task 7                                      | Dialog 1<br>Listen to and completethe dialog ...<br>Dialog 2<br>Sari is turning off her computer .. | Page 25-26                                  | Reading assesment                            | Teamwork and help each others | Q.S. AL-Maidah:2             | H.R Asy-Syihaab, Mutafaqun A'laih |
|    |                                            | Assessment                                  | The following text is for question 1 and 2                                                          | Page 29                                     | Reading assesment                            | Thanking to the god           | As-Sajdah:27,Al-Luqman 29-31 | -                                 |
|    |                                            | Assessment                                  | The following text is for question 3 and 4                                                          |                                             |                                              | Tolerance                     | Al-Maidah:8                  | -                                 |
|    |                                            | Assessment                                  | The following text is for question 5 and 6                                                          |                                             |                                              | tolerance                     | Al-Maidah:8                  | -                                 |
|    |                                            | Task 4, Task 7                              | Read the text carefully<br>.....<br>Practice the dialog<br>.....                                    | Page 32-33                                  | Reading text                                 | Congratulating others         | Al-A'raf: 149                | H.R Abu Syaikh, HR. Baihaqi       |
| 4. | Unit IV<br>(Conratulations!)               | Task 11, task12,task 16, and even assesment | All material on this unit based on the task                                                         | All material on this unit based on the task | Reading text ,reading assessment, assessment | Congratulating others         | Al-A'raf: 149                | H.R Abu Syaikh, HR. Baihaqi       |

|    |                                          |                                               |                                                                   |                                             |                                              |                               |                              |                |
|----|------------------------------------------|-----------------------------------------------|-------------------------------------------------------------------|---------------------------------------------|----------------------------------------------|-------------------------------|------------------------------|----------------|
|    |                                          |                                               |                                                                   |                                             | session                                      |                               |                              |                |
| 5. | Unit V<br>(let's describe people )       | Task 4                                        | Read the text aloud<br>Let me tell you about my best friend ..... | Page 43                                     | Reading text                                 | Ukhuwah Insaniyah             | Al-Hujurat: 13               | H.R Al-Bukhari |
|    |                                          | Task 6, 10, task 12,task 17 etc.              | All material on this unit based on the task                       | All material on this unit based on the task | Reading text ,reading assessment, assessment | Ukhuwah Insaniyah             | Al-Hujurat: 13               | H.R Al-Bukhari |
| 6  | Unit VI<br>(Let's visit Tourist Resorts) | Task 3                                        | Raja Ampat Island                                                 | Page 62                                     | Reading text                                 | Thanking to the God.          | As-Sajdah:27,Al-Luqman 29-31 | -              |
|    |                                          | Task 9,task 12,14. Ecetra and even assessment | All material on this unit based on the task                       | Page 62,64,66,67, so son.                   | Reading text ,reading assessment, assessment | Thanking to the God.          | As-Sajdah:27,Al-Luqman 29-31 | -              |
| 7  | Unit VII<br>(Let's visit Famous Places)  | Task 3                                        | The Merlion Statue .....                                          | Page 72                                     | Reading text                                 | Thanking to the God.          | As-Sajdah:27,Al-Luqman 29-31 | -              |
|    |                                          | Task 7                                        | Situated on Nanggroe Aceh Darussalam .....                        | Page 74                                     | Reading assessment                           | Loving the plants and Animals | Al-An'am, Al-Qashahsh        | H.R Al-Bukhari |
|    |                                          | Task 9, 14,15                                 | All material on this unit based on the task                       | All material on this unit based on the task | Reading text ,reading assessment, assessment | Thanking to the God.          | As-Sajdah:27,Al-Luqman 29-31 | -              |
|    |                                          |                                               |                                                                   |                                             |                                              |                               |                              |                |



|    |                                      |                                        |                                             |                                             |                                              |                                                    |                              |                                         |
|----|--------------------------------------|----------------------------------------|---------------------------------------------|---------------------------------------------|----------------------------------------------|----------------------------------------------------|------------------------------|-----------------------------------------|
| 8  | Unit VIII<br>(it's historical place) | Task 4,7,8, so on and even assessment. | All material on this unit based on the task | All material on this unit based on the task | Reading text ,reading assessment, assessment | Thanking to the God.                               | As-Sajdah:27,Al-Luqman 29-31 | -                                       |
| 9. | Unit XI<br>(Giving announcements)    | All of the task and even assessment    | All material on this unit based on the task | All material on this unit based on the task | Reading text ,reading assessment, assessment | Giving the news (information), Tabayyun, Messaging | Al-Hujurat:6,                | H.R. Ahmad and Abu Dawud, H.R. Adailami |